OUR Lord loves you as you are. He loves you extremely. That is the sum of all. So look at Him with admiration, the more that you feel your own weaknesses and imperfections; He loves you just as you are.

—HENRY DE TOURVILLE

ISSUE ON PENOLOGY

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What One Monthly Meeting Attempts to Do
FOLLOWING prison riots during the early 1950's in New Jersey, Friends of Plainfield Meeting, N. J., became concerned with visiting prisoners in the maximum-security State Prison in Trenton, N. J. A few laymen from this suburban Meeting were willing to travel 40 miles on one Saturday each month. When the new warden appointed after the riots became enthusiastic about the proposal that friendless prisoners receive visits from men not related to them in any way, he met with Friends to formulate a plan for the new “Quaker-Friend Program.”

Out of the inmates, men were chosen not because of good behavior but because they had had no contact with friends or relatives and therefore were in need of someone who would care about them. The first one happened to be a lifer who had not had a single visit or piece of mail for 14 years. Later he was paroled, attended a supper at the Plainfield Meeting House, found himself a job, and “made good.”

When the prisoners gradually became used to their new friends, they began to express their appreciation. Their faces would light up at the approach of the “friendly visitor,” and one exclaimed, “You'll never know what it means to me when I see you coming through that door!” In this maximum-security institution the man and his visitor are separated by a steel wall pierced by windows, through which they can partially see each other, but they can communicate only by individual telephones, one on each side of the glass. Although the rules permitted only one visit of 30 minutes a month per person, the captain allowed considerable leeway, occasionally extending the time to one and a half hours.

In some cases it took many visits to establish a real rapport between the prisoner and his contact with the outside world. One sullen young boy always looked away from his “friend” and seemed to be interested in everything in sight but the man who had come to see him. Eventually he warmed up, and when a cake was baked for him on his 21st birthday, he broke down and cried. That Christmas he lavished his Quaker friend and his family with well-chosen gifts, and when he was released in May, attended meeting for worship, monthly meeting, discussion groups, and suppers, at which he was shown friendly interest and made to feel at home. He even contributed to the landscaping of the meeting house grounds.

Soon the demand for visitors increased to the point that other Meetings were asked to help. Once a month a regular visiting day was established for exchange of experiences and consultation with the authorities. In spite of disappointments the program is now in its seventh year. Men released or on parole frequently returned all too soon, but found the visitors faithful in their friendships. Gradually word of the program spread, and the wardens of other state institutions asked for similar visits, but only Rahway Prison was added.

At intervals women were urged to undertake Friendly visiting in Clinton Farms, the Women's State Institution, but a sense of fear and inadequacy held many back. Finally, after
I Was a Stranger and Ye Took Me In

(The Editors of the FRIENDS JOURNAL have invited Edmund Goerke, Chairman of the Prison Committee of New York Yearly Meeting and Chairman of the Continuation Committee of the Friends Conference on Crime and the Treatment of Offenders, to write the Editorial Comments for this issue.)

THE problem of crime and the treatment of offenders is as old as civilization. Every age and every generation have had theories about punishment, deterrence, and the treatment of social misfits. The twentieth century is not without its own approach. But always hovering over every correctional system has been the spirit symbolized by two ancient institutions—the prison, "the dismal abode of the wretched," and the gallows, "the ultimate form of retribution."

Imprisoned for Conscience' Sake

In common with the Primitive Christians, the Waldensians, Albigensians, and the Anabaptists, early Friends suffered greatly for conscience' sake. The year 1960-1961 is not only the tercentenary of the Friends peace testimony but also the 300th anniversary of the year in which more Friends were in prison than at any other single time, between 4,200 and 5,000. Through the centuries Friends have witnessed to their faith inside prisons, and this direct experience with the actual conditions and miseries of prison inmates has been invaluable in the history of penal reform.

Some of George Fox's first letters to judges and magistrates were written from prison as early as 1651, protesting against capital punishment, prolonged confinement, and idleness in jail. From that time to the present, one of the characteristic marks of Quakers has been a concern for the prisoner and penal reform.

Present Situation in the United States

According to the latest figures released from the Federal Bureau of Prisons, there were 207,513 inmates confined in state and federal correctional institutions. Although there are few statistics on the amount of recidivism among prisoners confined in state and federal institutions, 67.6 per cent of long-term prisoners received into federal institutions in 1959 had previous commit-
a few of those on which Friends throughout America are cooperating.

The Spiritual Basis of Concern

Although times and conditions have changed greatly since the days of George Fox and Elizabeth Fry, the spiritual basis of Friends' concern for prisoners has changed little. This concern has the same basis as other Friends social testimonies and rests on the belief that the Spirit of Christ can and does speak to all men. In all our relationships with one another this divine life working in man is to be kept sacred; all things that prevent it from growing should be discouraged, and all things that foster its growth should be nourished.

Civil government has the responsibility and the duty to protect the innocent and prevent the spread of criminal behavior. Friends maintain that it also has the responsibility to try to restore the wrongdoer to a useful life.

"God's spirit is available to every man even though through folly he has brought judgment upon himself. Under proper conditions restoration can often be realized. No human being should be abandoned as hopeless."

EDMUND GOERKE

Friends and the Future of Penology

PRISONS and other traditional ways of dealing with adult law offenders have proved extremely inadequate. Friends, like many others, seek an answer to the questions: Why have they failed? What are the alternatives to prisons?

Friends' Concern

Any discussion of the reawakening of Friends' historic concern for prisons and prisoners that has occurred during the twentieth century should give attention to the part played by conscientious objectors who have taken a stand which resulted in imprisonment. A few have recorded their experiences and shared their insights into basic problems of the prison and prisoner, suggesting possible solutions. Stephen Hobhouse's An English Prison from Within came from a World War I experience. We the Offenders, by Arle Brooks, and Prison Testimony Today, by Lyle Tatum, came out of World War II. Other imprisoned conscientious objectors, some of whom opposed practices other than war, have contributed in diverse ways to this field.

Friends have also been influenced by the contributions in the written and spoken word of several non-Friend conscientious objectors, like Helen Bryan, author of Inside, and Alfred Hassler, who wrote Diary of a Self-Made Convict.

Friends will do well to read first The Quakers as Pioneers in Social Work, by Auguste Jorns, chapter 5, "Prison Reform."

Quakerism at its best presents answers to social problems, but these answers are not necessarily dependent upon social, economic, or political theory. Howard H. Brinton has described Friends' participation as "a social dynamic arising out of a certain type of unifying experience. The history of the Society of Friends gives ample evidence that this experience is intimately bound up, both as cause and effect, with social reforms of a practical and far-reaching character. . . . But the general application of the Quaker method has hardly begun."

Searching for Understanding of the Offender

To think of all criminals as "sick," in terms of the accepted use of the word, is neither accurate nor, usually, useful as a semantic device. There is value, however, in considering the characteristics that the offender and the mentally ill have in common in the mind of the public. Both carry an element of social disgrace in most communities, and hence are avoided. Both are considered troublesome and are feared; hence they are rejected. The behavior of each is considered to be unpredictable, and the symptoms are often recurrent. Unlike the physically ill, neither of the former is inclined to seek help to eliminate the cause of the disorder.

In certain respects, there has been more vision in the field of mental health than in corrections, and thus we would do well to look there for new concepts in dealing with the offender.

The Pendle Hill Pamphlet From One to Another, by Norma Jacobs, 1959, speaks simply and eloquently of Friends' contribution to the visions which are leading men out of the darkness of cruel, ignorant, and self-defeating attempts that had been thought to control and even cure the mentally ill. This booklet is replete with evidence of how the troublesome and feared mentally ill come to be persons looked upon as needing help and responding to "tender loving care."

Another related area from which adult corrections may borrow ideas is that of juvenile and youth correctional services. The Youth Authority, for instance, instituted twenty years ago and now in operation in half a dozen states, provides that the judge does not determine the sentence. The offender is placed under the care of the Authority, which after study determines the proper
program for correction of the youth. The emphasis is upon training and treatment rather than punishment, and a wide variety of facilities and community programs are utilized.

Present Signs of Progress on Road to Significant Advances

What are some of the avenues now opening which signify a breaking down of the traditional concepts and practices which distinguish the jail and the prison as the means of dealing with the convicted law breaker?

Probation: “As applied to modern courts, probation seeks to accomplish the rehabilitation of persons convicted of crime by returning them to society during a period of supervision, rather than sending them into the unnatural and too often socially unhealthy atmosphere of prisons and reformatories” (Survey of Release Procedures, Volume 2, “Probation,” pp. 1-2).

Institutional Care and Life in the Community Joined: The first widespread, organized attempt to bridge the gulf between prison and the outside was through parole, which originated nearly a century ago. Its use, however, has often been discredited by political influence and by inadequate staffing. Nevertheless, parole at its best represents a great advance over the “all or none” jurisdiction of the state.

New ways of bridging the gulf between the prison and the community are being explored. An example is the so-called Huber-type law, originating in Wisconsin, now being tried in a number of states. The offender works as any free citizen in the community during the day, but lives in a prison at night and over the weekend.

He pays the cost of his maintenance and for his family’s support. Another example is the institutional leave to be at home for a certain interval as a part of the program to prepare the offender for permanent living in freedom.

Trends

Signs may be detected indicating a beginning in the breaking down of the traditional prison system. Changes involve:

(1) Purpose of the prison: From punishment to correction or treatment. An example of a nonpunitive institution having an all-out effort toward correction is that for youths at Highfields, New Jersey.

From deterrence or prevention by instilling fear to prevention by removing the cause or solving the problem that otherwise might lead to reversion to crime. This trend is exemplified by the latest efforts to integrate individual and group treatment in some U.S. prisons.

(2) Architecture: From principal emphasis upon custody and restraint to the greatest possible freedom within limits, like, for instance, conditions found in open forestry camps and the Colorado preparole, motellike prerelease center, where each prisoner has the key to his own room.

From grimness to light, airy, varicolored accommodations for less institutionalized living.

From separation to accommodations that make contacts with outside visitors dignified and pleasant, like, for example, the living-room type of visiting areas replacing the old, screened, stand-up visiting areas.

(3) Program: From punishment to correction, like the successful, all-out therapeutic approach toward the “most hardened criminals” at the Van der Hoeven insti-
The Death Penalty, an Anachronism

Leo Tolstoi once witnessed an execution in Paris. In his account of it he wrote: “When I saw how the head was separated from the body and as it dropped noisily into the basket, I understood, not with my reason but with my whole being that no theories of the rationality of modern civilization and its institutions could justify this act; that if all the people in the world, by whatever theory, had found it necessary, I knew that it was useless, that it was evil.”

Here is a simple, accurate appraisal of the death penalty. It is useless; it is evil. It fails to achieve any worthy end society expects of it. On the other hand, it forges another evil link in a chain of evil events. And since it is the state that imposes the death penalty, it involves every citizen in the evil act of taking a life.

Capital punishment dies slowly because it is deeply rooted in our mores. Social customs like it are the product of generation after generation of wrong thinking and conduct. Eradicating such deep grooves from group behavior is all the more difficult when a social custom or institution is believed to have religious sanction. Slavery clearly illustrates this difficulty.

A little over a hundred years ago, when slavery was being vigorously debated, the governor of a state wrote to a friend: “I firmly believe that American slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ through his apostles.” A prominent minister in a debate asserted: “Not only will I throughout this discussion openly and boldly take the ground that slavery as it exists in America ought to be perpetuated, but that slavery is an established and inevitable condition to human society. I will maintain the ground that God always intended the relation of master and slave to exist . . . , that slavery having existed ever since the first organization of society, it will exist to the end of time.”

Now that slavery has been abolished, statements like these seem incredible. How could anyone be so misled? And yet, whenever capital punishment is discussed in the press, letters to the editor appear from ministers or other devout souls who declare that the gas chamber or the electric chair must be retained to fulfill the law of God.

The thinking of many religious people regarding capital punishment runs something like this: Only God who creates life has the right to take it away. But God works through men to achieve His purposes. He has ordained the state to see that His law is carried out. When an individual, through his own choosing, violates the law of God so as to endanger the lives of others, he forfeits his right to be a member of society. To take his life becomes necessary as a means of protecting society. In executing the wrongdoer, therefore, the will of God is being done, and justice is promoted. Consequently, to abolish capital punishment is to interfere with the operation of God’s law for mankind.

The True Responsibility of Society

The contention that the death penalty is morally justified within the Hebrew-Christian tradition breaks down when consideration is given to the teachings of Jesus, together with the new knowledge gained from the behavioral sciences. Jesus taught that men at their worst
are still of supreme value in the sight of God; that no man need continue in his evil state; that God yearns for men to turn from their evil ways; that He takes no delight in the death of the wicked; that the lost should be found and restored to the fold; that the ultimate goal of human society is that of men living together as in a well-ordered family under God the Father.

The behavioral scientists are in agreement with the teachings of Jesus in showing that “no man is an island, no man stands alone.” Man is, rather, the result of many factors in his biological inheritance, his social environment, and the responses he wittingly and unwittingly makes to both.

Consider, for instance, the notorious case of Caryl Chessman. The public image of Chessman created by the newspapers was that of a monster deserving death. The night before his execution he wrote: “I am a confessed fool who is keenly aware of the nature and quality of the folly of his earlier rebellious years. I learned too late and only after coming to death row that each of us ever must be aware of the brotherhood of man and the responsibility we individually bear to act responsibly in translating this vital concept into the reality of everyday life.”

Notice what led to “his earlier rebellious years.” At seven a severe case of pneumonia left him subject to attacks of asthma. At eight he had encephalitis, and became tone-deaf. Before this he had shown talent in music. Personality changes now manifested themselves—brooding, a tendency to withdraw, temper tantrums. A year later he was in an auto accident that invalidated his mother’s life.

Because of the mother’s illness and the economic depression of the 1930’s the family had to go on relief. The father twice attempted suicide. According to neighbors, young Chessman was at this time “an undersized, undernourished child, whose long, narrow head was much too large for the thin, frail body.” Other children considered him “queer” and shunned him. It was at this time that he took to petty theft to meet his family’s needs and compensate for his sense of physical and social inferiority. The boy was developing hatred for society and rebellion against it.

Dr. Isadore Ziferstein, in describing these “earlier rebellious years,” writes: “Chessman had at last found the neurotic solution to all his problems, the psychopathic cure for all his ills. With a gun in his hand he found that his asthma cleared up, his feelings of inferiority disappeared, his humiliating experiences were avenged, he was no longer afraid of anybody or anything.”

By what it did and failed to do society helped to make Caryl Chessman what he was. What if some understanding person had taken an interest in him during those periods when he attended Sunday school regularly? What if the schools had detected tendencies toward delinquency, and sought to remedy them? Chessman might have become a famous lawyer or writer, in both of which fields he had marked talent.

“We shall never get rid of the criminal,” wrote Laurence Hausman, “till we cease to separate ourselves from him, till we make his interest our interest, till we share, willingly and consciously, the responsibility of the society which has produced him.”

The fault of society in the execution chamber is that it self-righteously separates itself from the offender, whose life it deliberately snuffs out. To make the victim the scapegoat for its sins of omission and commission cannot be squared with the moral code on which it professes to take its stand. What within the Christian ethic can justify the practice of inflicting upon a member of society the supreme penalty for an act for which the group shares some degree of responsibility?

The writer is aware that in saying this he opens up the whole problem of crime and the treatment of the offender. It needs to be opened up and scrutinized in the light of the Hebrew-Christian ethic and the new knowledge of the behavioral sciences. The Roman concept of justice symbolized in Justitia, blindfolded, with scales in her hand, is obsolete. Christian justice is open-eyed, understanding, and compassionate. Its aim is not to “make the punishment fit the crime,” but to remake the criminal.

When a criminal is executed, it is said he has paid his debt to society. A fitting comment is that society may have cheated itself. The world would be poorer if Moses had been executed for killing an Egyptian, or if Paul for standing sponsor at the death of Stephen. By insisting on the law of a life for a life, society actually settles for a corpse. If the offender is to pay his debt to society, he must be helped to become a useful citizen. Every effort at restoration should be made; every avenue to restitution should be opened.

A Double Standard of Justice

One of the chief arguments urged in support of capital punishment is that it advances justice. In its actual operation the death penalty promotes injustice. It results in a double standard of justice for rich and poor, and black and white. Lewis E. Lawes, formerly warden of Sing Sing prison, writing about the 114 men and women he escorted to the electric chair, says: “In one respect they were all alike. All were poor, and most of them friendless, . . . The defendant of wealth and position never goes to the electric chair or the gallows.”

In a summary of general findings on executions in California, 1938-53, it was stated that “75 per cent came
from homes broken by divorce, death, or separation." Most of them had received little schooling. They had no steady employment, but "worked as laborers, seasonal farmhands, or migrant pickers at odd jobs." The majority were "emotionally unstable, psychoneurotic, or psychopathic."

The death penalty in practice not only discriminates against the poor and helpless, but against minority groups. Of the last 11 executions in a northern state, nine were Negroes and two were whites. In the same state, of 15 men on death row, eight are Negroes. These figures are out of all proportion to the ratio of Negroes in the total population.

Not to be overlooked in considering the moral aspects of the death penalty is that it may lead to tragic injustice by executing the innocent. The late Judge Jerome Frank said: "No one knows how many innocent men, erroneously convicted of murder, have been put to death by American governments. For... once a convicted man is dead, all interest in vindicating him usually evaporates."

In conclusion, executing the murderer does not undo the evil he has done. It adds murder by the state to murder by the individual. It cheapens life, brutalizes society, and paves the way for more crime. It is a form of revenge, a thing frowned upon in every other area of human relations. It is completely immoral and deserves no place in a culture committed to the Hebrew-Christian ethic.

**Imprisonment**

**By Jack Tootell**

To appreciate freedom

It would help to be imprisoned a number of years and to spend those years plotting and scheming a way out:

the loose stone in the dungeon wall, the dirt removed and concealed or eliminated, spoonful by spoonful,

the tunnel cunningly prepared when the guard's away.

At last the paving stone beyond the wall ripped up, freedom, at dark of night in a hostile city.

To appreciate freedom

it would help to have at an earlier time constructed the dungeon oneself—never imagining, of course, any more intimate interweaving with one's own destiny.

(But a builder constructs whatever the job requires, homes, stores, churches, warehouses, bastilles.)

To appreciate freedom

it is necessary that the guilt of having betrayed it be expiated excruciatingly a thousandfold.

**Friends and Prisons on the West Coast**

**For** the convenience of presentation, the expanse of the West Coast may be divided into four regions active in concerns pertaining to the field of penal corrections: Honolulu, Seattle, Northern California, and Southern California.

Honolulu Monthly Meeting, Hawaii, sent copies of the Report of a Conference of Friends from the United States and Canada on Crime and the Treatment of Offenders to libraries, correctional institutions, judges and others in law-enforcement agencies. Members also helped circulate This Is Your Jail by members of the crew of the Golden Rule; this writing was one of the many influences contributing to the building of the new City and County Jail, to be completed this year. Meanwhile, members of Honolulu Meeting collect and deliver magazines every three weeks to the old jail. They also make weekly visits to the Children's Detention Home, bringing cookies for bedtime snacks and providing storytelling. They sponsor art classes there and at both Boys' and Girls' Training Schools. Honolulu Friends cooperate with the local chapter of the John Howard Society, and some have acted as foster parents, taking delinquents into their homes.

The newest Western group in the field began last October after four members of University Meeting, Seattle, visited King County Jail in the company of Hilda Rogers of New York Friends Center. The group's concern for inmates of jails resulted in a larger committee, which now conducts a music class for inmates under 21, has planned another class in history, and sponsors singing by their Young Adults with inmates in the County Jail. During the holidays the committee sent Christmas decorations, flowers, and cookies to the women in the City Jail. Endorsed by the Meeting and getting its major support from Friends, the committee is also rejuvenating a jail library and servicing it weekly.

The Willamette Valley Meeting in Corvallis, Oregon, now services a small library at an Intermediate Prison for first offenders.

In the northern half of California, each of five members of Delta Meeting, Modesto, visited a selected offender at Deuel Vocational Institution at Tracy one Sunday each month. This program continues the one initiated by San Fernando Meeting in Southern California in 1951 before the medium-security prison for young men moved north some six years ago.

Friends from Delta, San Francisco, Berkeley, and Palo Alto Meetings have joined in all-night vigils outside the walls of San Quentin Prison whenever an execution was scheduled in California's gas chamber. California Friends, with a governor on their side and working through the Friends Committee on [State] Legislation, are hopeful that their state will be the next to abolish capital punishment. Action to end the death penalty is reported by Friends in Oregon, Washington, and British Columbia, and continues even in Hawaii, although that objective was accomplished there in 1957.

Much work on the West Coast is done through the American Friends Service Committee. For the past decade Friends in the Bay area—from San Francisco, Berkeley, and Palo Alto...
Meetings—have helped with an annual one-day prison institute sponsored by the AFSC Prison Committee there. For some years this Committee had a full-time secretary who worked with families of San Quentin inmates; recently the Committee has again engaged a staff member to organize an ambitious program. Planned projects include a counseling group inside the prison, use of college students in weekends of service in this prison and in jails, formation of parolee meetings, a survey of emergency needs of jail inmates and their families, and operation of a community-wide clearing house of all organizations in the correctional field. This group, to assemble monthly, has already held its first meeting.

A member of Palo Alto Meeting is chairman of a project she initiated, the Santa Clara County Jail Auxiliary, in which women volunteers visit families of men inmates of the local jail and state prisons, providing material help and clubs for wives and recreation for children. Women in jail are visited three times a week and provided with handicrafts and a sewing class. Reading material and used clothing are collected for prisoners on release. The Auxiliary also keeps in touch with women from the county sent to California Institution for Women at Corona in Southern California, the only such prison operated by the state.

In Southern California in 1947 a member of Orange Grove Meeting, Pasadena, made the first visit to a selected inmate of model California Institution for Men, near Chino. Today the number of men and women visiting male prisoners in this program of the American Friends Service Committee is over 40, several of whom are Friends from Orange Grove and Claremont Meetings and Whittier First Friends Church. Three members of San Luis Obispo Meeting visit at California Men’s Colony (for senior inmates) and at Atascadero State Hospital, both nearby correctional facilities. Visiting began this year at California Institution for Women by two members of Claremont Meeting and other women. This program was first discussed with the Institution in 1954, and progress towards its present realization was given a big boost by the inspiring visit, mentioned above, of Hilda Rogers.

The experience of 14 years of lay visiting has shown that sometimes the friendship after release is even more important than inside the prison. One man after release wrote his former visitor: “I can only say again that you have been one of the best and most loyal friends I’ve ever had, one who stuck with me and continued to believe in me when I did not deserve it. . . . I doubt sincerely that I would have ever quit drinking had I not wanted so much to justify your faith in me.”

Interest in employment and other problems of released offenders led the AFSC three years ago to establish Crenshaw House in Los Angeles, which features room, board, counseling and employment services. Friends participate not only financially but in over-all direction and in serving as vacation and weekend substitute directors. When former residents were polled a year ago, their vote was 16 to 2 that the House be continued. Many of their testimonials contained comments similar to the one cited above.

FRANKLIN ZAHN

Lines for the Lost
By REBECCA M. OSBORN

Fallen on choking thorns, the growing mind
Twists truth into a dark, relentless maze—
Transforming lack into tangential ways—
Yet searches still, and still a thread would find.

Fallen on rock, the heart’s determined seed
Dies not, but seeks a shallow inch of earth
And takes what shape it must from constant dearness.
(Beneath all malice lies the lonely need.)

But searching does not always show a way,
And men cannot forever starve and thirst.
The spirit, lacking roots, will wither first
And then the flesh come to its evil day,

Unless the seed is, by the Sower’s hand,
Sown new again upon some wiser land.

What One Monthly Meeting Attempts to Do
(Continued from page 90)

the Classification Officer spoke to the Adult Class of Plainfield Meeting about two years ago, a group met with her to find out what help was needed. Subsequently a complete tour of Clinton Farms was arranged, including a luncheon. After that several women began visiting once a month. The girls soon expressed appreciation of the visits, and one stated frankly, “The most important thing around here is to have a visitor!”

In contrast to the forbidding walls of the men’s prison, Clinton Farms operates under the cottage plan, with no fences or other barrier to shut the girls in. They are allowed to decorate their own rooms, which look very much like those in a college dormitory. The importance of the program to the authorities is illustrated by the fact that when one girl was released, her visitor received a telegram from the warden, telling where the girl was working; whereupon her “friend” went at once to see her. Visitors consider it a rewarding experience, especially when they find a prisoner considered a “clam” by the authorities who will open up to them and pour forth her feelings in a flood.

As an outgrowth of the prison visiting, a Social Order Committee was formed in the Meeting, and a public Conference on Crime and Treatment of Offenders was held in the Plainfield Meeting House in November, 1959, at which there was a gratifyingly large attendance of laymen, legislators, and prison officials, as well as a chief of police. Members of this and other Meetings worked with the New Jersey Committee to Abolish Capital Punishment in a well-organized drive to rid the state of the death penalty. Protest against the execution of three men resulted in the saving of their lives and the securing of a defense lawyer. Friends, in addition, inspired others to join them in forming a prisoner’s aid society, which became known as the Morrow Association, after former U. S. Senator Dwight Morrow. This Association has county chap-
Job Opportunities

Will the unemployed offender be rehabilitated? The answer to this question by the Prison Service Committee of Philadelphia Yearly Meeting is, with few exceptions, "Not until he obtains gainful employment." Creative work plays such an important role in the building of a balanced personality that gainful employment must be part of the rehabilitative process. It is unrealistic to expect the offender to be rehabilitated if he is subjected to long periods of enforced idleness either during the period of incarceration or after release.

Consider yourself for a moment to be a typical convicted offender. Day after day and month after month in prison is spent either in complete idleness or casually performing institutional chores. Association with others is limited, with few exceptions, to offenders, many of whom are ill-prepared to lead constructive lives. Perhaps your release date is fast approaching. You are upset because your passionate eagerness for release is matched by apprehension. "Can I make it after I get out?" you wonder. Gainful employment, family relationships (if you have a family), and a host of other problems are threatening unknowns. Your arrest, trial, and incarceration, all traumatic experiences, are relived. "Will I go through this again and perhaps again?" you ask yourself. Having been forced to give up initiative while in prison, can you regain enough self-confidence to stay out? Before you know it, you have no street clothing and a few dollars, the gate is opened, and you are told to leave the prison. The next few hours and the next few days are critical.

How can society contribute effectively to these desperate needs? Bear in mind that failure brings suffering and grief to both the innocent and the guilty.

Gainful employment accompanied by adequate supervision while in prison and subsequent to release is a fundamental part of the solution. For this reason the Prison Service Committee and the Pennsylvania Prison Society are jointly sponsoring a Job Opportunities Project for offenders. This project, which is still in a formative, experimental stage, is a two-step operation. The first step is the development of desirable job opportunities for qualified, released offenders. The second step is the installation of prerelease programs which help inmates prepare for the experience of finding and holding a job.

The first step is being taken. Policy-making executives of large commercial and industrial companies in the Philadelphia area are being contacted to obtain their support in principle for the Job Opportunities Project. The participation of Quaker employers is being solicited, and it is hoped that these Friends will contribute significantly to the project's development.

After the support of an adequate number of employers is obtained for the project, the second step will be started. This consists of the development and operation of prerelease training programs. A typical example of such a program is a Job Preparation Work Shop, made up of elements such as the following:

1. A review of employment opportunities in the Philadelphia area.
2. A series of discussions by small groups of inmates on a variety of topics concerned with preparing for and holding a job.
3. Aptitude testing and vocational guidance.

Such a course might be made up of twelve sessions and cover a period of six weeks. It would be staffed, at least in part, on a volunteer basis by the use of industrial relations personnel from local employers, labor union representatives, social workers, and others.

Promising offenders who participate in the Job Opportunities Project will be referred to selected employers by the casework staff of the Pennsylvania Prison Society. Offenders selected for employment will maintain a case-work relationship with the Pennsylvania Prison Society staff, and the staff will offer guidance, as required, to the employer regarding the supervision of the offender.

One of the most important aspects of the Job Opportunities Project is that it requires the involvement of influential members of the community. This aspect is significant because, in the last analysis, all enlightened treatment of the offender is dependent upon community support. Furthermore, such support will usually not be forthcoming unless community leadership is adequately sensitized to the needs of offenders. Personal contact with inmates and released offenders provides the means for the sensitizing process.

Finally, as Friends we should realize that enough is now known about human behavior to improve the treatment of offenders vastly. A wide variety of new, challenging techniques and procedures are available for application, experimentation, and development. Friends, moreover, are expected to assume leadership in this field. To fail would be to betray the trust and hope placed in our Society.

Arthur W. Clark

A Friends World College

In 1958 New York Yearly Meeting formed a Committee on a Friends College to consider the establishment of a Friends College in the New York area. The Committee concluded that a college should be started by New York Friends only if it were to have a distinct Quaker emphasis.

The Committee proposes the establishment of a Friends World College, which would have two related aims, (1) that it be and remain unmistakably Quaker in spirit, character, and outreach, with a meeting for worship after the manner
of Friends as its spiritual center; (2) that it be a world college, unmistakably international in spirit, character, and outreach. Its faculty and student body should embrace people of all faiths, races, and nationalities.

The Committee proposes that the college be an accredited, coeducational, liberal arts, degree-granting college.

The curriculum will have a strong international emphasis, with specific stress on the great variety of cultures, languages, historical backgrounds, and national and international aspirations which characterize the countries of the world. The great contributions of all peoples in these fields would be given appropriate attention. It is hoped that the college can develop as a center of world culture, in which musical presentations and art exhibitions, with perhaps a permanent exhibit of cultural materials, may be maintained.

Proximity to the United Nations would facilitate the utilization of the U.N. and other resources in New York City, and would make possible a close cultural relationship to the various countries through their U.N. delegations and through their consulates. Individual countries would be encouraged to support the college.

Work camps and social service projects reflecting an area of Quaker commitment and experience should be a part of each student's education. A special unit in conflict resolution and peace studies would be set up at the college. This might eventually take the form of a special institute.

The administration would reflect a strong Quaker and international representation. In the hope that the college campus would be within reasonable proximity to New York City and the United Nations, the Committee has acquired a property on Long Island within an hour's commuting distance from the United Nations. The Committee is currently completing its studies and is also engaged in the soliciting of funds and personnel for the furthering of its project.

GEORGE NICKLIN

About Our Authors

Curt Regen is Clerk of Rahway and Plainfield Monthly Meeting, Plainfield, N. J., and Chairman of the Advancement Committee of New York Yearly Meeting. He has been a lay prison visitor since 1943.

Rosalie Regen, Chairman of the Peace and Friends Service Committee of Plainfield Meeting, is the author of numerous Quaker plays, of which "Master John" appeared in the Friends Intelligencer in 1952. She has done occasional prison visiting with her husband.

G. Richard Bacon is Executive Secretary of the Pennsylvania Prison Society, the oldest prisoners' aid association in the United States. He is a member of Middletown Monthly Meeting, Concord Quarter, Pa.

With the convening of the 87th session of Congress, Stuart Innerst, formerly pastor of the Friends Meeting in Pasadena, Calif., returned to Washington, D. C., to resume his work in disarmament as a "Friend in Washington." During five months of the 1960 session of the 86th Congress he was on a similar tour of duty. He devotes full time to talking with members of Congress and their staffs. The "Friend in Washington" program was inaugurated by Pacific Yearly Meeting, but is now supported by other Yearly Meetings in the Midwest and the East.

Franklin Zahu is Clerk of Claremont Meeting, Calif., and part-time Secretary of the Prison Committee of the Pacific Southwest Region of the American Friends Service Committee. At the Friends Conference on Crime and the Treatment of Offenders held at Germantown, Ohio, in November, 1959, he was the representative of Pacific Yearly Meeting, of whose Committee on the Social Order he is Chairman. He was born in Los Angeles and makes his home in nearby Pomona.

Arthur W. Clark, a member of Germantown Meeting, Coulter Street, Philadelphia, is Executive Secretary of the Prison Service Committee of Philadelphia Yearly Meeting.

George Nicklin, M.D., is a member of Westbury Preparative Meeting, N. Y., and a psychiatrist practicing in New York City. "A Friends World College" is an abstract of a more detailed statement received from the Committee on a Friends College.

Friends and Their Friends

The University of Pennsylvania on Founder's Day awarded Evan Lee Stubbs an Alumni Award of Merit in recognition of his work as a lifelong scholar, distinguished teacher, and scientist. Dr. Stubbs was appointed Emeritus Professor on July 1, 1960. He continues to teach one course and to direct a cancer research project supported by the United States Public Health Service. He retired as President of the American College of Veterinary Pathologists in December. A member of Nottingham Monthly Meeting, Pa., he is an appointed Baltimore Yearly Meeting on the Central Committee of Friends General Conference and the Friends Council on Education. Evan and his wife Mary attend and are active in Lansdowne Meeting, Pa.

"The estate of Mrs. Wilson M. Powell, 'Pitt Hall,' at Old Chatham, N. Y.," says the Hartford, Conn., Newsletter for January, "has been given to the Religious Society of Friends to be used as a Quaker Center, in memory of Wilson M. Powell. 'Pitt Hall,' after some alterations, will be opened next summer for Quaker groups and will accommodate about 30 persons for worship retreats, church committee workshops, Young Friends activities, and conferences."

A letter from Rachel Davis DuBois contained some humorous observations from the Quaker Dialogue Tour which she undertook some months ago. At Columbus, Ohio, a ten-year-old neighborhood child asked the Clerk of the Meeting as he came down the steps of the meeting house, "Do beatniks live here?" The answer was, "No, this is a kind of church." But the child persisted and said, "No, I don't think so. I have seen beatniks coming out of here."

March 1, 1961 FRIENDS JOURNAL
Applications for Quaker Leadership Grants from the Clement and Grace Biddle Foundation are now being received by the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa. Grants are available for a year's study at Pendle Hill, Woodbrooke, or elsewhere in preparation for a specific Quaker position; or for the Summer Study Tour. This year the latter runs from June 24 to July 23 and covers visits to Richmond, Indiana, Washington, D. C., the United Nations, and the three-week Summer School at Pendle Hill. Applications should be placed with the Committee before April 1.

The Advancement Committee of Friends General Conference has published in pamphlet form the address by Bliss Forbush at the 1960 Cape May Conference on “The Basis of the Quaker Heritage.” In this pamphlet Bliss Forbush, former Headmaster of the Friends School of Baltimore, traces Quakerism to the beginnings of Christianity as reported in the New Testament. The pamphlet is a reprint from the Friends Journal and is available from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., for ten cents.

The Committee for Open Occupancy in Levittown, N. J., has been dissolved. In a statement prepared for the press, Irving Hollingshead, Jr., Chairman of the group, said: “Our goal has been achieved. At last count there were five Negro families living in different sections of Levittown. We hope that our committee was of some help in creating the climate which made smooth and peaceful integration possible. However, the major credit must go to the State Division Against Discrimination, Levitt and Sons, and the citizens of Levittown, N. J.” The Committee, known by many as COOL, was formed in 1958, when Levitt first started selling homes in Burlington County, N. J. COOL had no connection with the legal cases which finally brought the first Negro families into Levittown.

S. Dean Caldwell of Swarthmore Meeting, Pa., has been appointed Assistant Trust Officer at Fidelity-Philadelphia Trust Company, Philadelphia.

W. Marshall Schmidt of Swarthmore, Pa., was named the 1960 All-Institute winner of the annual essay competition conducted by the Institute of Investment Banking. A check was presented to him by the President of the Investment Bankers Association of America on December 20, 1960, in Hollywood, Florida.

A beginning course on anthropology is being presented by Pennsylvania State University on Mondays, Wednesdays, and Fridays, 9 to 9:50 a.m., in cooperation with station WFBC-TV (Channel 10), Altoona, Pa. The series of telecasts will continue through May 24. Teacher of the course is Dr. Maurice A. Mook, Professor of Anthropology at Pennsylvania State University since 1949. He is a member of State College Meeting, Pa. An outline of the course and suggested background readings may be secured free of charge on application to Dr. Maurice A. Mook, 235 Sparks Building, University Park, Pa.

Antony Gilpin of Scarsdale, N. Y., Meeting is in Lulualbourg, Kasai Province, Republic of the Congo, for nine months. He is currently working with a United Nations group trying to set up provincial government services and programs for young Congolese.

Russell and Verna Curtis and their children have left Yap Island in the Pacific and are living in Three Rivers, Calif., where Russell is working with farm labor cooperatives in Tulare County. He works with Mexican season laborers and Indians of the Tule Reservation and wealthy growers and fruit packers. Russell Curtis and his family are members of the Friends Meeting of Washington, D. C.

The Peace Literature Service of the AFSC offers a 28-page pamphlet by Ray Hartsough, entitled Meditations for the Concerned. It can be used for individual reading or group discussions (price, 25 cents).

The AFSC has published a 12-page pamphlet entitled Christians in a Divided World by Margarethe Lachmund. It deals with the attitude of Christians in the tensions between East and West. Large excerpts from the material were published in the March 21, 1959, issue of the Friends Journal. The price of the pamphlet is 15 cents.

Oakwood School

At a special commemorative program held on December 29, 1960, Oakwood School celebrated its 164th anniversary, the school having been founded on that date in 1796.

An interesting sketch of the history of the school was presented by Ruth E. Craig, former Assistant Principal and now Alumni Secretary, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends. Among these were Joseph Talcott, who persuaded the Nine Partners Monthly Meeting to sponsor the original school at Millbrook, N. Y.; Lucretia Coffin Mott, Quaker crusader, who centered her talk on the contributions to Oakwood of seven outstanding Friends.
family of Poughkeepsie, who contributed generously in money, advice, and spirit to the development of Oakwood.

The school's alumni, described as its "proudest possession" by Headmaster Charles W. Hutton, were represented by Jennie Brown Brownell, Class of 1889; Edwin Rozell, Class of 1925; and Adelaide Halleck Wilkie, Class of 1912, whose advice, and spirit to the development of Oakwood.

James C. Eadie, an official of the State Education Department, also spoke. Of the five schools founded in New York during the post-Revolutionary Period, only Oakwood survived as a private school, Mr. Eadie said. "The school has a 165-year tradition of sound education," he declared, "and the State Department of Education is happy to number it among the institutions that make up the University of the State of New York."

Letters to the Editor

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

To those who feel that Friends should pay a leavening role in the Church Universal, an unpopular role, it is encouraging to read that Henry Cabbury has been thrown to the lions, accused of Communist leanings because he refuses to kneel down and worship the cult of the superpatriots that tells us that devotion to country should blind us to truth, that to love our country we must hate another. "Blessed are you when ...." Would that more of us gave first allegiance to the Kingdom of God! "A little leaven . . ."

Oxford, N. Y.

H. S. CRUMB

I respect Howard Kershner for a number of fine services and for his defense of freedom as opposed to statism. I think I am an equally staunch defender, but his letter printed January 15 gives me a chance to say that I think at least half the efforts of such defenders should be exerted in reminding "free enterprisers" of their need for higher motives. There are several organizations now attempting to teach classical freedom, but most of them gloss over the appalling abuses brought about by predominance of the profit motive.

One could make an endless list of harmful, wasteful, and unnatural articles pushed by advertisers' brainwashing into such excessive use that America's wealth is now an argument for hating, not emulating, our system: trashy and immoral movies, TV shows, books, comics, records; constantly changing styles in autos, dress, etc., with such absurdities as today's shoes and cosmetics; at least half of all drugs; alcohol and tobacco; and above all, armaments, with their extension into space.

Pittsburgh, Pa.

JOHN C. WEAVER

The presentation by Robert O. Blood, Jr., of the "spiritual vacuum" in Japan deserves wide understanding (see pages 4 and 5 of the issue of January 1, 1961). For a dozen years a member of Tokyo Meeting has opened her house every Saturday evening for a Bible class composed of college-age seekers.

Philadelphia Yearly Meeting, through its Japan Committee, has for 75 years attempted to strengthen the hands of Japan Yearly Meeting, both within the Meeting and in the Friends School. At present the Japan Committee has four workers in Japan who collaborate closely with Japanese Friends and with AFSC projects. The Japan Committee is the only Friends organization contributing to the International Christian University in Japan. The Japan Committee welcomes the service and support of all whose concern has been aroused by the FRIENDS JOURNAL article.

Wilmington, Del.

JANE A. RITTENHOUSE

The Society of Friends is a very diverse organization dedicated to freedom of conscience. In my very large Meeting of Abington we had fifty men in the Service during the last war. Of these only two were Conscientious Objectors. I believe this is typical of the Society of Friends. We annually smugly proclaim an extreme peace testimony, although no vote is taken. Do we think we have a copyright on the idea? Every right-thinking person in the world wants peace. Why don't we do something about it? We have had a war every twenty years since the French and Indian War in 1750. They get worse—not better! Obviously our peace testimony is wrong, or our methods are. We blindly refuse to consider the facts of life. Those who refuse to go to the defense of helpless, innocent peoples about to be destroyed are evil people and a menace to society.


HORACE MATHER LIPPINCOTT

BIRTHS

KIETZMAN—On February 4, to James and Martha Kietzman of Olney Friends Boarding School, Barnesville, Ohio, their fifth child, a girl, CORNELIA KIETZMAN. Both parents are members of Byberry Meeting, Pa. The baby is the fourteenth grandchild of Sara Raymond of Swarthmore Meeting, Pa.

RICKERMAN—On January 29, to Henry George and Sarah Hinshaw Rickerman of Mill Creek Monthly Meeting, Landenberg, Pa., a son, JEFFREY RICKERMAN. He has two brothers, David, born May 7, 1957, and Jonathan, born May 12, 1959.

DEATHS

BOWMAN—On February 2, JOHN C. BOWMAN, a member of Hopewell Monthly Meeting (Unied) of Clearbrook, Va., at the age of 67. John's first wife, Virginia Griest Bowman, died, leaving two children, Lincoln Bowman of New York, and Mrs. Margaret McCarrroll of Sparks, Md. His second wife, Varina Breeden Bowman, survives, with six children. A Friends funeral service was held at Camps Funeral Parlor. Burial will be at Hopewell when the weather permits.

John Bowman had a brilliant mind and was full of energy, always ready to help wherever needed. His deepest concern these last years has been peace. Hopewell Meeting has lost an interested, active member, whom it will miss very much.

HIATT—On February 4, PEARL PEELLE HIATT of 196 Wood Street, Wilmington, Ohio, aged 73 years, wife of B. M. Hiatt, professor emeritus at Wilmington College. A birthright Friend, she was born July 1, 1887, at Grassy Run, Clinton County, Ohio, the daughter of Elias H. and Arnetta Creamer Pielie. She was a graduate of Wilmington College and prominent in many Clinton County clubs and organizations. A funeral service was held at the Friends Church, Wilmington, on February 7, and burial was in the Sugar Grove Cemetery. Surviving, in addition to her husband, are four sons, Dr. Edwin Peelle Hiatt and Dr. Richard Mills Hiatt, both of Wilmington, Dr. Robert Burritt Hiatt of New York City, and Dr. Harold Hiatt of Cincinnati, and ten grandchildren.

KIMBER—On January 27, ELIZABETH H. KIMBER, wife of William M. C. Kimber. She was a member of Germantown Monthly Meeting, Coulter Street, Philadelphia.

PIEPENBURG—On January 7, ESTHER OTTO PIEPENBURG, wife of the late Rheinhold Piepenburg. Born May 24, 1889, in Mansfield, Ohio, she spent many years in Madison, Wis., a member of Madison Monthly Meeting. At a memorial meeting held January 15 at Friends House, Madison, friends recalled Esther Piepenburg's lifelong work in the interests of disarmament and peace, and her careful journalistic skill, which facilitated the work of the Meeting in its early years. Surviving are three sons, Lyle Piepenburg, on the history faculty of the University of Wisconsin, Madison, Wisconsin; Willard Piepenburg, on the faculty of the University of Toronto; and Roy Piepenburg, teaching in the Indian School of Hays, Montana.

ROBINSON—On February 4, suddenly, at his home on Indian Way, Malvern, Pa., PAUL ROBINSON. He was an active and valued member of Willistown Meeting, Pa., where a memorial service was held on February 11. His wife, Ruth Y. Robinson, a son, Peter Robinson, and a sister survive him.

Born in Lewistown, Maine, he graduated from Bates College, and then attended the University of Wisconsin, Madison, Wisconsin. He was a member of the Committee on Peace, and was for several years editorial writer for the Madison Times-Register. He was the author of a book, "The Peace Pragmatic," and was a member of the Committee on Peace, and was for several years editorial writer for the Madison Times-Register. He was the author of a book, "The Peace Pragmatic," and was for several years editorial writer for the Madison Times-Register. He was the author of a book, "The Peace Pragmatic," and was for several years editorial writer for the Madison Times-Register. He was the author of a book, "The Peace Pragmatic," and was for several years editorial writer for the Madison Times-Register. He was the author of a book, "The Peace Pragmatic," and was for several years editorial writer for the Madison Times-Register.
MARCH 1, 1961

FRIENDS JOURNAL

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. Shirley Hilfiger, Clerk, 1605 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1901 E. Speedway, Worship 10 a.m., Emelia T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 501 S. Hamilton Blvd., Pomona, California.

LA VELLA—Meeting, 10 a.m., 7800 Edna Avenue. Visitors call GL 4-7430.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 54th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11 a.m., 627 Colorado.

PASADENA—238 E. Orange Grove (at Oakland), Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2196 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2025 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:45 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 Drive. Information, Sarah Bolte George, CL 2-3332.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 110 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., Y.W.C.A. Contact EV 9-8440.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m. and one at 11:30 a.m. with an Adult Forum during the first meeting of worship.

DEtroIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Wisconsin, TO 7-7101 evenings.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m. Friends Meeting House, 508 Denner. Call FL 9-1764.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 2-9572.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Kollefsen, MInister, 4421 Abbott Avenue S; phone WA 9-9678.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 300 West 89th Street, 10:30 a.m. Call HI 4-0888 or CL 2-9503.

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, 10:30 a.m., worship, 11 a.m. Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

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

MONCLARE—269 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., 615 Girard Blvd. N.E., Albuquerque. John Atkinson, Clerk. Phone Alpina 8-6683.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 360 Canyon Road, Santa Fe. Jane R. Saumau, Clerk.

NEVADA

FRIENDS MEETING...
NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 123 State St.; Albany 3-5332.
BUFFALO—Meeting and First-day school, 11 a.m., 1273 Delaware Ave.; phone NF 4-3214.
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., 22 E. 15th St., Manhattan 22 Washington Sq. N.; Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 187-18 Northern Blvd., Flushing 3:30 p.m., Riverside Church, 16th floor.

Meetings, 10:30 a.m., 1272 Delaware Ave.; phone NF 11 a.m., 128 Popham Rd. Clerk, William Vicker 102 Warburton Ave. Meetings-on-Hudson, N. Y.

STRAGUE—Meeting and First-day school, 11 a.m., YWCA, 389 E. Oneonta Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m. 355 West Matthew, Richard Day, Correspondent, Wl 2-4121.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2055.

TOLEDO—Unorganized meeting for worship, First-days, 10 a.m., Lamson Chapel, T.W.C.A., 1918 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Readsboro. 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.

HARRISBURG—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, 1/2 mile west of Lancaster, off U.S. 20. 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.

Bryn Mawr, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th Chestnut Hill, 100 East Marist Laird. Collier Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Ortho Sts., 10:30 a.m. Frankford, Unity and Walt Streets, 11 a.m. Green St., 45 W. School House Ln., 11 a.m. Powstown, 10th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1639 Shady Avenue.

FRIENDS JOURNAL

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, Bl 4-3821.

NASHVILLE—Meeting for worship, 10:30 a.m. Sunday, Broadway, C.C. 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m. First-day school, 10 a.m., 256 Rathervue Place. Otto Hofmann, Clerk, HI 2-2323.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4001 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.D. FL 2-1846.

HOUSTON—Live Oak Friends Meeting Sunday, 11 a.m. Council of Churches Building, 600 South Main Place, Clerk, Walter Whitson, J 8-6143.

VIRGINIA

CLEARWATER—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 Pioche Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3404 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone Ml 4-2005.

WANT TO RENT

WOMAN GRADUATE STUDENT would like room in private home for six months. Excellent references. Write Box K186, Friends Journal.

A LARGE, INFORMAL, UNFURNISHED COUNTRY HOUSE, near good public high school, and near Friends Meeting, Pennsylvania, New York or Connecticut area preferred. Write to Box A185, Friends Journal.

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

Friends Journal

March 1, 1961

WANTED


MATRON OR COUPLE to manage Friends Home near Boston, Massachusetts, under the care of New England Yearly Meeting. Contact, Katherine Haviland, 8 Willard Street, Cambridge 8, Massachusetts.

KINDLY COMFORTABLE CARE, for elderly ambulatory lady, in nurse’s mid Bucks County home. First floor room with lavatory. Box W187, Friends Journal.

COMPANION—HOUSEKEEPER for two elderly active ladies. Cottage at Buck Hill Falls, Pa., Mrs. E. F. Norris, 115 N. Wynnwood Avenue, Wynnwood, Pa.

AVAILABLE

SUCCESSFUL AUTHOR, of two books, now available to help others with their writing. Widely traveled. Excellent references. Box J186, Friends Journal.

A HOME FOOTHILLS WHITE MOUNTAINS, May to October, in return for housekeeping favors. Floyd Ward, 1611 Eleventh Street, S.E., Washington 3, D. C.

CLASSES BEGIN SEPTEMBER 1961 at Sandy Spring Friends School. For information write: Sam Elsley, Headmaster, Sandy Spring, Maryland.


MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 102, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

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Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to $75,000 cash, each businesses or right to tangibles used by industrial, commercial and institutional users. Seller’s products must have been successful in at least one market for at least one year. Finder’s fees paid. Box M-146, Friends Journal.

Deadline for Advertising

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.
CREMATION

Friends are reminded that funds are available for the purpose of cremation.

Send for application forms to
HENRY BECK, Director,
Anna T. Jeannes Cremation Fund,
2062 Germantown Avenue,
Philadelphia 33, Pa.

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THE PENINGTON
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Telephone Gramercy 5-9193

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

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