

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 7

MARCH 1, 1961

NUMBER 5

## ISSUE ON PENOLOGY

### Friends and the Future of Penology

. . . . . *by G. Richard Bacon*

### The Death Penalty, an Anachronism

. . . . . *by Stuart Innerst*

### Friends and Prisons on the West Coast

. . . . . *by Franklin Zahn*

### Job Opportunities

. . . . . *by Arthur W. Clark*

*What One Monthly Meeting Attempts to Do*

*O*UR 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

TWENTY CENTS

\$5.00 A YEAR



# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 1, 1961

VOL. 7—No. 5

## *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-

ments, and many penologists believe that recidivism in county and state prisons is still higher, a circumstance suggesting that our correctional system just does not correct. There are some 3,100 county jails in the United States, and it is estimated that in all there are 10,000 town jails, lockups, and county correctional institutions. Each year about 2,000,000 persons pass through these local institutions. Many of these men and women are serving a “life sentence on the installment plan,” for they are no sooner out of prison than they are back in. For this reason county jails in this country have been called the “revolving door of penology.” These 2,000,000 persons are among the most neglected by churches and social agencies in the United States. Ninety-eight per cent of all prisoners eventually return to society. As they are a “forgotten segment,” few provisions exist for helping them integrate with the community.

### *Present Activities of Friends*

In the light of the current situation and of Friends' steadfast belief that treatment rather than punishment should be the root of all correctional work, a Conference of Friends from the United States and Canada was held in 1959, sponsored by the Friends World Committee, to evaluate the concern for prisons and prisoners. This was the first such international conference ever held by Friends on this subject, indicating an increased awareness of the problem. A committee to continue the work grew out of the conference. The present issue of the *FRIENDS JOURNAL* is a means of reaching a wider circle of Friends with this concern. Only a small part of the work in prisons can be shown in the articles included here, but it is the hope that more Friends and Meetings will become actively involved in prison visiting, the abolition of capital punishment, and penal-reform movements. A study in depth of the whole area of penology from the position of Friends is also being considered. A quarterly *Bulletin on Crime and the Treatment of Offenders* is regularly distributed to Friends throughout America. The Elizabeth Fry Lecture has been established; to be held annually in different parts of the United States and Canada, it is dedicated to new avenues and directions opening in the correctional field. These projects are only



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 prac-

tical 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 pre-release 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-

*To know one another does not mean that we must know everything about another person but that we must believe in one another. We must not want to invade the inner core of another individual. It is indelicate to analyze others, except when they need help in their confusion. We not only have a sense of physical shame but also possess a spiritual shyness that deserves respect. Our soul, too, has its garments, of which we must not rob it. Nobody has ever the right to say, "Because we belong together in this or that way, I have the right to know all your thoughts." Not even a mother should have that attitude toward her child. Demands of this kind are foolish and full of hazards. Only that kind of giving ought to prevail which, in turn, creates the desire to give. Share your spiritual life as much as you can with those who are on the road with you. Consider what comes back from them in response as something precious.*

*We must be on our guard never to reproach the ones we love for lack of confidence if they do not always permit us to inspect every corner of their hearts. Isn't it true that we become more mysterious to one another the closer we know one another? Only those with respect for the individuality of others will be appreciated by them. Therefore I feel that nobody should force himself to reveal more of his inward life than is natural to him. We can do no more than let others comprehend our inward being intuitively, just as we are trying to grasp theirs. All that matters is that we struggle for the light within ourselves. We sense this struggle in others, and wherever there is light in man it will radiate. Although we may be walking side by side in darkness, we shall know one another without having to touch our faces or reach out to inspect our neighbor's heart.—ALBERT SCHWEITZER*

tution, Utrecht, Holland. *From idleness to industry*, with incentive remuneration and conditions comparable to those outside, such as are at Chino, California, with punch clock and modern machinery. *From depreciating the worth of the individual to instilling respect for self and others*, by, for instance, addressing an offender as "Mr." instead of by number. *From dependency to holding him responsible for his own actions and support*, as is done in the Huber plan for regular work and self-support referred to above. *From expecting blind obedience to encouraging individual decisions*, a trend now found in the best institution counseling, especially relating to parole planning.

(4) *Climate: From despair to hope*, as implicit in the indeterminate sentence and upon making release dependent upon preparation and readiness to live in freedom.

*From punishment to providing varied opportunities to improve one's self*, like specialized technical training by Univac for operation of computing machines in a Pennsylvania prison, and to be of service to others, like the many opportunities to donate blood. *From suspicion and distrust to use of trust as an integral part of the correctional program*, as exemplified by home furloughs.

#### Conclusions

A live citizen interest will certainly quicken the pace of the evolutionary process from the traditional prison to something else that seems to be developing to take its place. Friends have a heritage of participation in this field, and hence, it is believed, a special qualification and opportunity to serve.

G. RICHARD BACON

## 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 estab-

lished 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 for 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.

STUART INNERST

### 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 spoon-  
ful,

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. Meantime, 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 good 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 dearth.  
(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. Protests 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-

ters, and in Union County Plainfield Friends collected books, clothing, TV sets, and were asked to help with a Christmas party in the County Jail.

Helping the parole program by finding homes and jobs for prisoners often ended in disappointment when former inmates became repeaters. Yet an authority assured Friends that "failure" is a word never accepted in the thinking of prison workers. As expressed by Harold Loukes, an English Friend, "An act of love that fails is just as much a part of the divine life as an act of love that succeeds, for love is measured by its own fulness, not by its reception."

CURT AND ROSALIE REGEN

### Job Opportunities

**W**ILL 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 get 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 case-work 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

**I**N 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 appointee of 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."



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 2, 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 WFBG-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 Lulua-bourg, 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.

### Pamphlets

The American Friends Service Committee (160 North 15th Street, Philadelphia 2, Pa.) has published a 26-page pamphlet entitled *Understanding Cuba*. It contains an article by Hiram Hilty, "Report of a Visit to Cuba," and one by Herbert L. Matthews, "The Cuban Revolution." Hiram Hilty is Professor of Spanish at Guilford College, and Herbert L. Matthews is Latin-American Editor of *The New York Times*. The price is 30 cents.

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 20, 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 was a student and teacher at Oakwood when the school was located in Union Springs, N. Y.; Elijah Cooke and Walter Wood, both Principals for long periods at Union Springs; and William J. Reagan, Principal Emeritus, whom Ruth Craig described as "a man of optimistic, enthusiastic nature, full of vital energy."

John E. Taylor, former Business Manager and teacher at Oakwood and now Treasurer of the Board of Managers, traced the development of the present campus from the three buildings originally there when the school moved to Poughkeepsie, N. Y., in 1920. Both speakers paid tribute to the Lane

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 family has sent sons and daughters to Oakwood for six generations.

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 Cadbury 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.

Philadelphia, Pa.

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 G. BOWMAN, a member of Hopewell Monthly Meeting (United) 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 McCarroll of Sparks, Md. His second wife, Varina Breedon Bowman, survives, with six children. A Friends funeral service was held at Omph's 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.

FERRIS—On February 5, HENRY FERRIS, JR., son of Henry and Elizabeth M. Ferris. He was a member of Germantown Meeting, Coulter Street, Philadelphia. Surviving are his sister, Frances Canby Ferris of Bryn Mawr, Pa.; a daughter, Mrs. Edwin K. Smith of Tarrytown, N. Y.; two sons, H. Alexander Ferris of Port Washington, N. Y., and Laurence A. Ferris of Graylin Crest, Wilmington, Del.; and nine grandchildren.



**HIATT**—On February 4, PEARL PEELE 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 Armetha Creamer Peele. 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 Peele 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 Manitowoc County, Wis., she spent her later 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, in the diplomatic service in the Niger Republic; Willard Piepenburg, on the history 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, taught in Lisbon, N. H., and later attended Sheffield Scientific School at Yale. At the time of his death he was Research Manager of the Marshall Laboratory of E. I. Du Pont de Nemours, Philadelphia. He had been with this firm for 33 years. His liberal thinking, calm judgment, and wise and always kindly guidance won for him the esteem and love of Willistown Meeting members and the community at large.

**THOMAS**—On July 22, 1960, in Perugia, Italy, EMMA THOMAS. She was born in England on February 8, 1872. Almost single-handed, she founded the International Fellowship School at Gland, Switzerland. She was Clerk of the Geneva Meeting, Switzerland, for many years, and her later life was spent in providing a hostel and center for religious orientation at 33 Via dei Filosofi, Perugia, Italy. She will be remembered, with affection and for her devotion, by many Friends who have passed through Geneva to service in various parts of Europe. With very little organizational connection or outside help, she bore her testimony to the power of truth in a variety of ways in Europe, which resulted in deep and abiding friendships among people who have been transformed by her devoted life.

## Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

### MARCH

3—Lecture at the Friends Meeting House, 221 East 15th Street, New York City, 8:15 p.m.: Alfred Kazin, noted literary critic and author, "Religious Poetry in America." The event is sponsored by the New York Friends Center, Inc.

3 to 5—21st Annual Institute of International Relations, at Hotel Onondaga, Syracuse, N. Y., auspices of the American Friends

Service Committee in cooperation with the New York State Peace Council. Theme, "The World and the West." Participating, Norman J. Whitney, George Loft, William E. Meyer, Byron Rushing.

4—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served, 12 noon. At 1:30 p.m., Dan Wilson, "The Community of Faith Today."

4—Haverford Quarterly Meeting at Merion, Pa., 4 p.m.

5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lucy P. Carner, "Implementing the Peace Testimony."

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Stephen G. Cary, Associate Executive Secretary of the American Friends Service Committee, "Is Christ's Prohibition of War Practical Today?"

7—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown, Pa., 5 p.m.

9—Fifth Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Springfield Meeting, West Springfield and Old Sproul Roads, Springfield, Delaware County, Pa., 8 p.m. Short business session. Program includes Ed Randall interviewing FSH buyers and applicants. Refreshments. All welcome.

10 to 12—Southeastern Friends Conference at the Friends Meeting, 130—19th Avenue, S.E., St. Petersburg, Fla.

11—Haddonfield Quarterly Meeting at Haddonfield, N. J. Worship, 3 p.m., followed by business. Report from George Willoughby of his trip to India and Japan. Supper served by the Meeting, 5:30 p.m. At 7 p.m., Myrtle McCallin, Head of School Affiliation Program of the AFSC, "Educational and Service Possibilities toward International Understanding," and a chance to meet some of the affiliated students in the area. Baby sitting provided for small children.

11—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

11—Dinner at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 6 p.m. William Kesson will show pictures taken last summer in Puerto Rico and the Virgin Islands.

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Millard Hunt, "Capital Punishment."

12—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Eleanor Phillips, "My Own Pilgrim's Progress."

12—At Wilmington, Del., Meeting, 4th and West Streets, Area Meeting, 3 p.m.: Roy J. McCorkel, "Our Responsibility as Quakers to Foster Good Human Relations in Our Own Communities," followed by discussion in small groups. Fifth and last in a series of meetings arranged by the Race Relations Committee of Philadelphia Yearly Meeting.

14—Illustrated Lecture at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: George Loft, "Inside Africa." Refreshments.

16—Forum Meeting at Springfield, Pa., Meeting, West Springfield and Old Sproul Roads, 8 p.m.: Dean Short, Secretary of Community Relations in Housing of the Race Relations Committee, Philadelphia Yearly Meeting.

19—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Forgotten Gospel."

19—Merion Friends Community Forum, 615 Montgomery Avenue, Merion, Pa. 8 p.m.: Dr. William C. Prentice, Dean of Men, Swarthmore College, "New Trends in American Education."

23 to 29—Philadelphia Yearly Meeting at 4th and Arch Streets, Philadelphia, Pa.

24 to 26—Weekend Institute sponsored by the American Friends Service Committee at Hudson Guild Farm near Netcong, N. J. For details see page 80 of the issue for February 15, 1961.

31 to April 2—Semiannual Meeting of the Young Friends Committee of North America, at Earlham College, Richmond, Indiana. Registrations should be sent to Beverly Vaughan, Box 447, Earlham College, before March 24.



## 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 Hilfinger, Clerk, 1002 East Palmaritas Drive.

**TUCSON** — Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha 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, 836 S. Hamilton Blvd., Pomona, California.

**LA JOLLA** — Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7450.

**LOS ANGELES** — Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 517 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

**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.

**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, 10:30 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 Belle George, CL 2-2533.

**GAINESVILLE** — Meeting for worship, First-days, 11 a.m., 118 Florida Union.

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

**MIAMI** — Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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

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

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

## GEORGIA

**ATLANTA** — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

## HAWAII

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

## 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 Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

**INDIANAPOLIS** — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

## 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. 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 1-8022 or UN 6-0389.

## MASSACHUSETTS

**CAMBRIDGE** — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-0883.

**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 FL 4-3887.

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

**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.

## 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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD** — Meeting for worship, 11 a.m., First-day, 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.

**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 5-9558.

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

## NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 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. 221 E. 15th St., Manhattan  
22 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 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**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, 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, 1 1/4 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, Race St., west of 15th. 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. Otto Hofmann, Clerk, HI 2-2258.

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

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

## VIRGINIA

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

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

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

## WASHINGTON

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

## WANT TO RENT

WOMAN GRADUATE STUDENT would like room in private home for six months. Excellent references. Write Box K188, 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

## WANTED

COMPANION—HOUSEKEEPER, desired for single woman in Jenkintown, Pa. Must sleep in. Reply to Mrs. John Woodall, 1811 Chestnut Street, Philadelphia 3, Pa.

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, 513 N. Wynnewood Avenue, Wynnewood, 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 for elderly gentleman. Floyd Voris, 180 Eleventh Street, S.E., Washington 3, D. C.

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

FURNITURE REUPHOLSTERED—35 years experience. Reasonable rates. Member Swarthmore Meeting. Will go within 25 miles of Philadelphia. Thom Seremba, Collingdale, Pa., LU 6-7592.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

## FRIENDS ARCH STREET CENTRE

304 ARCH STREET, PHILADELPHIA 6, PA.

## ROOMS AVAILABLE

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

Free parking. Telephone MArket 7-2025

## BUSINESS WANTED

Old established, top rated Philadelphia Quaker family concern national offices desires to purchase for up to \$750,000 cash, each, businesses relating to fungibles used by industrial, commercial and institutional users. Sellers' products must have been successful in at least one market for at least one year. Finders' 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.

Kingswood 3-3809

## Marple Store Antique Shop

MABEL AND STUART BREMILLER

816 WEST SPRINGFIELD ROAD  
Springfield, Delaware County, Pa.

10:30 to 5:30 — Evenings by Appointment  
Closed Sundays

## FURNITURE UPHOLSTERING SLIP COVERS AND DRAPERIES

Over 35 years experience repairing and reupholstering. First-class workmanship at REASONABLE PRICES. Estimates are free. Will go anywhere within 25 miles of Philadelphia, Pa. Ten years references from Friends in the Philadelphia area. Member of Swarthmore Meeting. Write

**THOM SEREMBA**

1024 SPRUCE ST., COLLINGDALE, PA.  
or telephone LUDlow 6-7592

## SELLING YOUR HOUSE?

A housing service in the Philadelphia suburbs . . . *endorsed by Friends*

YOU can help to overcome racial injustices in your suburban community.

### List your Suburban House with us

Many fine people are applying for good houses — teachers, engineers, designers, doctors.

- Your house will be available to all interested buyers
- We cooperate with other brokers
- AND you will be helping to establish the principle of

NON-DISCRIMINATION IN HOUSING

**Friends Suburban Housing, Inc.**

53 Cricket Avenue • Ardmore, Pa.  
MI 9-2911

## LAKE PAUPAC

PAUPAC LODGE, approaching its twelfth season, is the center of a resort community of privately owned cottages, now thirty-six in number. Our guests enjoy tennis, shuffle-board, fishing, boating, swimming, and golf is available nearby. The setting is one of unspoiled natural beauty, high in the Poconos near Greentown. A few cottages are available for rental during the coming summer, and a very limited number of building sites remain.

### LAKE PAUPAC CLUB

RICHARD P. BELL, *Manager*

422 EAST RIDLEY AVENUE, RIDLEY PARK, PA.

## CREMATION

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

Send for application forms to

**HENRY BECK, Director,**  
Anna T. Jeanes Cremation Fund,  
2802 Germantown Avenue,  
Philadelphia 33, Pa.

### ADVERTISE IN THE JOURNAL

## THE PENINGTON

215 EAST 15th STREET, NEW YORK CITY 3

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

Telephone GRamercy 5-9193

### —FOR RENT—

## FIVE-ROOM APARTMENT

. . . over and including garage. Simple country setting. Railroad and Gwynedd Meeting in Pennsylvania, easily reached. Reasonable.  
**W. L. Braxton, North Wales, Pa.**  
Phone ULYssey 5-2400

## Reflective Atmosphere and Enriched Camp Life for Fifty

AGES 8 THROUGH 16

Spelunking, creative writing, tennis, riding, canoe sailing, woodworking, ceramics, dramatics, week-end visitors, and discussions, CIT, extended trips.

**Robert and Margaret Williams,**

**THE ROCK, RFD,**

**Williamsburg, Massachusetts**

Write for camp magazine

*A complete, modern plant for the production of*  
**FINE PRINTING**

## The Legal Intelligencer

10 South 37th Street, Philadelphia 4, Pa.

Telephone EVergreen 6-1535

# YOU CAN HELP . . .

India and Islam are dry. Russia has twice raised the price of Vodka, but we Americans go right on promoting our No. 3 "disease" with millions for advertising. If Friends would actively support this Committee, we could reach many more with our message of all-round, zestful living. Ask for free copies of "When Friends Entertain" and mail your check to Asa Way, Treasurer, Box F, 1515 Cherry Street, Philadelphia 2, Pa., Temperance Committee.

## ARE YOUR SAVINGS INSURED?

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

## LANSDOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION

32 SOUTH LANSDOWNE AVENUE, LANSDOWNE, PA.

*Literature on request*

**FRED A. WERNER, President**



A guide to a  
disciplined  
devotional life

TITO COLLIANDER

# The Way of the Ascetics

Translated by Katherine Ferré.

Drawing on the accumulated wisdom of the fathers of the Eastern church throughout the centuries, here is a practical introduction to the full life of Christian discipleship. The short chapters are ideal for daily meditation and prayer, and the advice of the heroes of faith who have actually traveled this path is unique.

\$2.50 at all bookstores

HARPER & BROTHERS, N.Y. 16

## Wanted—COMPANION—NURSE

Registered practical nurse or equivalent experience. Good health, preferably on Social Security. To care for elderly woman. Live in. Good home, Main Line, suburban Philadelphia, permanent position. References.

Write Box S184, Friends Journal

## CHURCH WOMEN, GRANGES, P.T.A.'s, AUXILIARIES, ORGANIZATIONS NEEDING MONEY—

Sell Nylon Handbags, Rugs, Hosiery, Greeting Cards, Perfume, Vitamins, Candy and other items. Write for Free Catalogue. Write to

S. J. PHILLIPS, 24 SOUTH 2nd STREET,  
HARRISBURG, PENNSYLVANIA

## — Wanted —

### Receptionist - Secretary

for Philadelphia Quarterly Meeting Boarding Home. Must also be able to assist with Superintendent's duties. W. Worth Mackie, Superintendent, 6300 Greene Street, Philadelphia 44, Pa. Telephone GE 8-6323.

## FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.

MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. Any book in print will be ordered. Mail and telephone orders filled promptly.

Branch, 1515 Cherry Street, Philadelphia 2, Pa.

## FYFE & BOYD FUNERAL HOME

\* James E. Fyfe • Irvin B. Boyd

Cremation Service Available

7047 Germantown Ave.

CHestnut Hill 7-8700

\* Member Germantown Meeting

## Counseling Service

### of the Family Relations Committee

— For appointments —

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

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

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

Books on Family Relations can be borrowed through Philadelphia

Yearly Meeting office.

ARE YOU A SUBSCRIBER OR ONLY A READER?

## WHAT should a camp give a boy or girl?

Fun? Yes, or the camp won't last. Health and skills? Expected. Social adjustment? Unavoidable! A CAMP, far more than a school, can influence attitudes and foster ideals.

## The FARM and WILDERNESS CAMPS

try to create an atmosphere in which Friendly attitudes and ideals may be caught

TIMBERLAKE for boys, 9-14

INDIAN BROOK for girls, 9-14

TAMARACK FARM, the teen-age, co-ed work camp. 500-acre tract of Vermont forest and farm land on a mountain lake.

Friendly, relaxed, informal, with carefully planned work projects for all. Extensive campcraft and trip programs, an integrated group, Indian lore, sports, square dancing, and general camp activities. Junior Counselor course.

Mr. and Mrs. Kenneth F. Webb

Woodstock, Vermont

## ASK OUR OPINION OF YOUR SECURITIES

## HECKER & CO.

Members of New York Stock Exchange

LIBERTY TRUST BUILDING

Broad and Arch Streets

Philadelphia 7, Pa.

LOcust 4-3500

CHARLES J. ERICKSON

Registered Representative

## PATRONIZE OUR ADVERTISERS!

ON GRAND LAKE  
IN EASTERN MAINE

## DARROW CAMP FOR BOYS AGES: 11-18

### OUTDOOR LIVING and CANOE TRIPS (including Allagash R.)

Small informal groups with individual attention given. Quaker leadership. C. I. T. and Junior Maine guide programs.

George F. Darrow, Director  
c/o OAKWOOD SCHOOL, POUGHKEEPSIE, N. Y.

## Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue

Swarthmore, Pa.

Telephone KINGSwood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of  
Mrs. ELLEN M. WOOD

RAMBO, CLOSE & KERNER

Incorporated

INVESTMENT SECURITIES

DOROTHY EDGERTON RIDGWAY

Residence Telephone

PAULSBORO

HAZEL 3-0300

1518 LOCUST STREET

PHILADELPHIA 2, PA.

PEnnypacker 5-2800

**Q. WHY SHOULD I SEND MY CHILD TO SANDY SPRING FRIENDS SCHOOL?**

A. If you and he are satisfied with where he is, you shouldn't. But if he's missing something academic, social or religious, why don't you consider it?

**SANDY SPRING FRIENDS SCHOOL, Sam Legg, Headmaster. Sandy Spring, Maryland. Telephone WALKER 4-9132.**

**SPECIAL INTRODUCTORY OFFER**

All for **\$2.00**

**54 Vatican Stamps**

ALL DIFFERENT

Cash refund if not delighted

Fine Condition, Mostly Mint, at about 1/2 regular price (Below our cost) —

TO INTRODUCE OUR APPROVAL SELECTIONS OF VATICAN STAMPS

We pay first class postage both ways

**J. MERRITT BRUNDIGE**

CAMBRIDGE, N. Y.

**Office Worker**

**Needed for General Office Work**

including typing, bookkeeping, telephone switchboard. This is a resident position, in pleasant environment with wholesome associations. Modern working conditions. Position must be filled for the next school year.

**Begin August 1, 1961**

For further information, write

**R. K. TOMLINSON, BUSINESS MANAGER  
WESTTOWN SCHOOL, WESTTOWN, PA.**

**STRAWBRIDGE & CLOTHIER**



**Builders of Confidence  
Since 1868**

**OPPORTUNITY**

**SOCIAL WORKER NEEDED**

For newly created demonstration project on coordinated services, to selected multi-problem families receiving ADC. Limited caseload. Worker has full status as agency and DPA worker. Challenging opportunity in acute problem area for MSW having some combination of casework-group, work-community organization skills, since service will involve group discussions. Two years' experience required. Starting salary \$6,000-\$6,600, depending upon experience. Annual increments. Apply to:

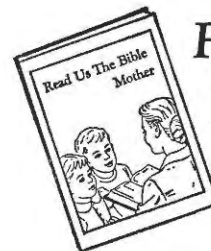
**Zita R. Atkinson, Friends Neighborhood Guild, 703 North 8th Street, Philadelphia 23, Pa.**

"A monumental novel," *Christian Herald*  
"The sweep of *Quo Vadis* . . . well researched . . . well written . . . a big book at a modest price," *Wilmington News*

"Interesting characters and ideas," *Boston Globe*  
"A great religious novel. And it puts sex right back into marriage where it belongs. It is *must* reading for that alone! It gives one a refreshing insight into how wonderful marriage can be," William Bosworth, author of *The Long Search*

**ONE PEARL OF GREAT PRICE**

By a Friend, W. F. LUDER. \$4.84 at bookstore, or if ordered directly from us, 20% disc. to Friends, \$3.87. Farnsworth Books, 112 Wetherbee, Boston 54, Mass.



**From the Bible, for a child**

This little book, compiled by Abigail G. Randolph, is a delightful and inspiring collection of Scripture and Scripture stories, designed for parents to read to young children. Beautifully illustrated, sturdily bound, 48 pages — a lovely gift for any child. Price, postpaid, 75 cents each, \$7.50 per dozen. Order direct from

**The Upper Room**

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

**EASTMAN DILLON, UNION SECURITIES & CO.**

Members New York Stock Exchange

**Investments**

**WILLIAM EDWARD CADBURY**  
Representative

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

**IT'S SO EASY TO OPEN  
AN INSURED SAVINGS ACCOUNT BY MAIL**

Send a check and your name and address, your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

**LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION**

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138



**CRETH & SULLIVAN, INC.**

**Insurance**

**320 WALNUT STREET  
PHILADELPHIA 6, PA.**

**WAlnut 2-7900**

**LET US SOLVE YOUR INSURANCE PROBLEMS**

## The Sidwell Friends School

Started by Friends in 1811

Thomas W. Sidwell, Principal, 1883-1936

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

Kindergarten through Grade 12

ROBERT S. LYLE, Headmaster

3825 WISCONSIN AVENUE, N.W.

WASHINGTON 16, D. C.

PLEASE MENTION THE  
**FRIENDS JOURNAL**  
WHEN WRITING TO ADVERTISERS

## FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.

PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

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

G. Laurence Blauvelt, Headmaster

## FRIENDS ACADEMY

ESTABLISHED 1877

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

Kindergarten through Grade 12

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

ALEXANDER TUNSTALL MACNUTT  
Headmaster

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

## FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 31, PA.

A Coeducational Country Day School

Four-year kindergarten through 12th Grade  
College Preparatory Curriculum

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

MERRILL E. BUSH, Headmaster

## MOSES BROWN SCHOOL

A Boarding and Country Day School for Boys



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

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

Boarding students from the 8th grade through the 12th

Robert N. Cunningham, Headmaster

Providence 6, R. I.

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

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

GRADES  
9-12

## GEORGE SCHOOL

Founded  
1893

RICHARD H. McFEELY, Principal

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

Address inquiries to: ADELBERT MASON, Director of Admissions  
Box 350, George School, Bucks County, Pennsylvania

### Penn Charter's Message to Friends

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

Founded in 1689 and carrying on the concern for education expressed in William Penn's Charter, under the operation of Penn Charter can offer substantial scholarship aid to students of good character and ability whose financial resources are limited.

The Headmaster

### Enrolled in a Friends School:

has discouraged you, if you wish a sound education with healthy extracurricular programs for all students, and if you value a strong Quaker atmosphere in education, we invite you to consider PENN CHARTER.

GUMMERE

Penn Charter School  
44, Pa.

BOYS—Kindergarten through Grade 12

—Kindergarten through Grade 2

## HORIZON'S EDGE

A Country-Home School

### CANTERBURY, NEW HAMPSHIRE

A family school for boys and girls, grades one through eight. Because young children need family life, our school is home-centered. We emphasize individual teaching, sound academic foundation, creative arts, French in all grades.

WILLIAM AND MILDRED MEEH