

FRIENDS JOURNAL

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IN THIS ISSUE

God Setteth the Solitary in Families

. *by Josephine M. Benton*

The Friends World Committee for Consultation: Its Meeting in Kenya

. *by Herbert M. Hadley*

London Yearly Meeting, 1961

. *by Horace B. Pointing*

Letter from South Africa

. *by Maurice Webb*

Flying Trip to Russia

*I*F there is saving merit in this way of life, it must be discovered by living out the implications of personal responsibility to the inner light, the witness in the individual heart. This responsibility cannot be fully discarded short of complete surrender of self and of complete distrust of all ingenious substitutes devised by men for that will of God which is revealed to them who diligently seek Him.

—WILLIAM WISTAR COMFORT

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Flying Trip to Russia

RICHARD McFEELY, Principal of George School, and I on March 22 boarded a KLM jet at Idlewild Airport, New York, to fly to Amsterdam. This flight was the first part of a trip to the Soviet Union for the American Friends Service Committee. The School Affiliation Service (SAS) of the AFSC was sending us to Moscow for two weeks, to be the guests of the Soviet Ministry of Education and to visit as many schools as we could in that time. The purpose of our visit was to arouse more enthusiasm in already affiliated Moscow schools and to seek out new schools for affiliation.

We landed in Baltimore on April 16, having returned home via Berlin, Duesseldorf, Paris, and London. In our briefcases were the names of ten Moscow schools eager for affiliation with American schools and over fifty names and addresses of principals, teachers, students, and others in Moscow who are looking forward to correspondence with Americans.

While waiting at the Amsterdam airport for the flight to Moscow on a Soviet jet, I had my first chance to try out some conversational Russian on a group of musicians waiting for the same plane. Affable, full of humor, glad to be heading home for a little vacation, they were members of the Moscow Chamber Orchestra, who had been touring West Germany. I had three games of chess with the concertmeister during the flight. He is a third-year conservatory student.

At the Moscow airport we were met by the guide-interpreter who had been assigned to us and by a deputy from the Ministry of Education who was making all the arrangements for our visit. Both these young men were pleasant, sincere, and friendly. We enjoyed their company and the many conversations we shared during the two weeks we were in Russia. They helped us through customs, where every gift book we had was looked at in the search for detective stories. We were told that the Soviets do not approve of having their children exposed to stories of murder and violence.

We were housed in grand style at the Hotel Peking, which is reserved largely for foreign delegations. The dining room is decorated à la chinoise, and the menu is printed in Russian, English, and Chinese. Each evening an orchestra plays American-type dance music, and there is dancing in an open space among the tables.

The entertainment was as lavish as the housing. We were taken to the circus, the opera, a concert. I visited a chess club and also spent one evening in a theater, watching a game in the world championship chess match between Botvinnik and Tal, which has since ended with Botvinnik's regaining his recently lost title.

(Continued on page 296)

Contents

	Page
Flying Trip to Russia—Joel Hayden	290
Editorial Comments	291
God Setteth the Solitary in Families—Josephine M. Benton	292
London Yearly Meeting, 1961—Horace B. Pointing. 294	
Letter from South Africa—Maurice Webb	295
The Friends World Committee for Consultation: Its Meeting in Kenya—Herbert M. Hadley	297
Prayer for Peace—Herbert M. Hadley	298
An Opportunity for Young Friends: Minnesota, 1961—James Vaughan	299
Books	299
Friends and Their Friends	301
Letters to the Editor	303

FRIENDS JOURNAL

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Editorial Comments

The Eichmann Trial

THE sordid details which the Eichmann trial has disclosed about the Nazi cruelties add a depressing note to a world that is already taking despair too much for granted. The one hope arising from the dubious enterprise of putting a secondary Nazi figure on trial is that our past failure of alerting the conscience of the world may be duly impressed upon us and the next generation. The batteries of human action should be charged at all times. But the trial must not serve to separate Jews and Christians by causing them to nurse resentments over past errors.

Apart from recording facts of a devilish nature, some of the publicity accompanying the trial reminded the world that heroic deeds of an altruistic character had also been the order of the day during the Hitler period. Under the headline "The Christian World Did Not Forsake the Jews," the June 26 issue of the *Jewish Newsletter*, New York, relates some of the spontaneous actions which saved the lives of thousands of Jews. William Zukerman, Editor of the *Jewish Newsletter*, reports that in the fall of 1943 about 6,000 Danish Jews were transported clandestinely to Sweden. The Swedes cooperated in this enterprise just as they sheltered many other refugees who managed to get into their country.

Many Italians openly fraternized with Italian Jews and helped them to cross the Alps into Switzerland or allied occupied territory. Numerous Italians were imprisoned, and some were executed, for helping the Jews. The Vatican became a refuge for thousands of Jews.

In France the greatest rescue mission of all Europe was organized, and it is estimated that more than 60 per cent of the French prewar Jewish population remained alive. Although some 4,000 Jewish children were killed by the Nazis, about 30,000 others were saved through the personal initiative and spontaneous action of the French people. A similar story could be told of Belgium.

The resistance of workers in Holland was truly epic. The Dutch workers, especially the dockers, came down to the Jewish quarters in Amsterdam, when on February 22, 1943, 1,100 Jews were arrested to be shipped to Poland. The workers declared a general strike for the "immediate liberation of our Jewish comrades." All work, including transportation, stopped in Amsterdam. Thou-

sands of workers paraded with flags in the street. By midday the Nazis opened a withering machine-gun and artillery fire on the unarmed demonstrators, and the streets were littered with the bodies of 3,500 men and women. No other people in Europe made a greater sacrifice to repudiate the Nazi lie that hatred for the Jews was universal.

Bulgarian citizens protested for three days in Sofia and achieved the concession that their 30,000 Jews would remain in Bulgarian concentration camps and not be shipped abroad. Thus the lives of these Jews were saved.

Hungarian citizens in their attempt to rescue Hungarian Jews were aided by representatives of the Swedish and Swiss governments. A special Swedish representative, Mr. Raoul Wallenberg, is personally credited with the saving of 20,000 Jews. When the Russians came to Hungary, he disappeared mysteriously and is reported to have died in a Russian prison.

Other examples of Christian heroism are numerous.

It is hoped that the Eichmann trial will not attach to the Western world the stigma that a Christian is automatically anti-Semitic. Such a reproach would be an oversimplification. The guilt of ecumenical Christendom, including Catholicism, in having nursed anti-Semitism indirectly must be admitted. But indications of changing attitudes, especially in Christian education, are encouraging. Sentiments like anti-Semitism are likely to make another bid for power whenever conditions are favorable. The so-called harmless type resembles the wartime mines in a battlefield, and will remain innocuous until it is touched off by the pressure of hysterical emotionalism.

Catholic Ecumenical Voices

The forthcoming Assembly of the World Council of Churches (November 18 to December 6) in New Delhi, India, and the projected Roman Catholic Council to be held several years from now are already producing a candid exchange of opinions in Catholic quarters. It appears particularly promising that Roman Catholics are examining the hierarchical structure of their Church as having detracted from the emphasis on the universal priesthood of all believers. This idea has always been strongly cherished by Protestants. Liberal Catholic voices

abroad are expressing the hope that no new dogmas will be decreed which may become obstacles to rapprochement between Catholics and Protestants. Pope John XXIII favors lay activities and knows that many Catholic laymen tend to deify Mary. "How many Catholics go to Mary because they are afraid of Christ?" asks a leading layman in the German Catholic *Hochland* from Munich. The Pope speaks of the Protestants as those "who love unity," and he avoids using the traditional term "heretics." To be avoided also is the emphasis that Catholicism is hoping and praying for the "return" of the Protestants to Rome. Rome must not claim to have been innocent of the Reformation in 1517 A.D. Sincere and conciliatory Protestants hope that on some future

day they may together with Catholics form the *Una Sancta*, the One Universal Church, after the Catholic Church will have cleansed itself from the many abuses that obscure its proclaimed ideals.

The era of a new, universal consciousness of mankind has begun. Millions in each of the two large Christian camps as well as in Eastern Orthodoxy resent a self-righteous insistence on the exclusive possession of truth by any of the potential partners in the union. The minds of such a large membership are slow to change, and we must not expect quick results. But we ought to respect the preparatory details in a long-range endeavor. The work that is now taking place is both indispensable and worthy of our active interest.

God Setteth the Solitary in Families

IN marriage-counseling classes great stress is laid upon the need for engaged young couples to have many things in common. Certainly it is fine if they both like to play bridge, both like to go to baseball games, but married life can also be rich and satisfying if each mate brings different skills and interests to the partnership. Discussing community of interests, my husband laughed and said, "There just wouldn't be time enough for you to listen to all the baseball games with me, and for me to go to all your poetry clubs with you." Probably the crux of the matter is whether or not a man and wife find mutual friends and companionable interests as they both mature.

One woman liked the theater, and her husband enjoyed musical comedies. She liked to read; he said he had had enough books in college to last the rest of his life. She liked to play bridge; he relaxed while fishing. Now they live far away from a metropolitan district, and there are few tickets to buy to anything. There is little time for either to read, because they both love gardening, both enjoy poking about in antique shops, both are enthusiastic ornithologists. In time companionship grows, or at least tolerance and respect for difference develop. A husband's pleasure in fishing and fishing tackle is no longer "trash" to his wife! And he comes to understand her need for feminine society, whether it be for playing bridge or reading poetry.

It is much easier to stay happily married when moving in a society comprised of well-wedded couples. Indeed a man and woman should withdraw from a social group where ridiculing, belittling, and bitter joking prevail, just as surely as they would turn back from the edge of a precipice. It takes a very strong bird to flit among birds who are pulling out each other's feathers without losing a few plumes, or worse, a mate. When two young lovers

promise to be faithful to each other "until death do us part," fidelity in words is a part of that vow.

If their conversation in public is to be spontaneously respectful of each other—and not just a biting of the tongue—their words must flow from an inward trust and assurance of love. While surface interests need not be mutual, partners in a strong marriage are likely to have in common the deep things of life.

The Roman Catholic Church is sound in its practice of encouraging couples to gather in the company of a teaching priest for a retreat. One year in the San Bernardino foothills fifty-five couples spent three days in recreation and worship together. For eighteen years the Holy Family Retreat Association has been helping husbands and wives to love each other more deeply, as their human love becomes more firmly rooted and grounded in the love of God. Many of the churches are now holding family institutes from which the parents return with a new perspective and fresh dedication.

One marriage counselor said that her class was shocked when she expressed the belief that there are harder things to endure than infidelity. Often a lack of physical faithfulness is tied in with a person's lack of faith in himself, or lack of faith in God. Or just plain loneliness may be the cause.

Mima, in *Come Spring*, knew that no matter how momentarily Joel was attracted to the other woman his love for her was staunch and true, and that eventually they could begin and build on an immovable foundation. Such intuitive discernment did not prevent Mima from suffering. It did give her an inner sureness, a serenity with which to rebuild their shaken union. Let it be said that Joel did resist Mily's advances. Let it also be said that

more men and women flee from such temptations than is commonly supposed. While the Kinsey report gave statistics proving that man is a polygamous creature, the other side of that report is rarely stressed. Consider the miracle of 50 per cent of all married couples continuing steadfast and loyal to each other. Jesus gave us a high conception of marriage: "God, from the first days of creation made them man and woman. A man, therefore, will leave his father and mother and will cling to his wife." That so great a number hold to high ideals of constancy and devotion is cause for thanksgiving. If there has been failure to achieve an idyllic union, what spiritual values, what reservoir of strength can be drawn upon to bind a family together during the times of difficulty?

Differences of taste and temperament need not destroy the bond of marriage if there is a determination to succeed. If a community of interests does not develop between husband and wife, a workable marriage can still be achieved. Individuals with a sense of dignity, with a feeling of responsibility, can make an asset and strength of their differences in order to create a good home for their children. I know this from personal experience.

My mother was very devout, spending what little time she could reading literature of inspiration. My father read novels. My mother loved classical music and church hymns. My father liked gay popular music and folk songs. My mother's week turned around her attendance at church. My father seldom went to any religious service. My mother did not care about picnics, though I must say she packed the lunch basket full of fried chicken and homemade bread and sometimes went along on our country outings. My father loved the woods and fields, knew every tree and flower and bird in Illinois. My mother thought that whatever was worth doing was worth doing well. My father would mend a broken fence with whatever piece of old lumber or baling wire was at hand. My mother was reserved. My father was affable and outgoing, enjoying card games and croquet.

This is enough to indicate that they might have dissolved their marriage on the grounds of incompatibility. But they stayed together and gave their five children affection and security. We went to our mother with our troubles. We went with our father to the movies and on wonderful expeditions in the spring to see the newborn

lambs and tiny "calico" pigs, in the fall to gather hickory nuts and persimmons. Each parent made an important contribution to the life of the family. We learned early that there is not just one kind of behavior essential to a good life, nor one philosophy compatible with the search for truth.

And as a difference in temperament and taste is not sufficient ground for separation, neither is immaturity. Certainly some young people are better balanced emotionally than others. The road of marriage has enough hills and valleys without knowingly choosing an unstable partner for the journey. From every Dorothy Dix column flow warnings that marriage should never be undertaken with the purpose of reform in mind. Nevertheless, intentionally or not, people cannot help changing each other.

One who changed me I came to call "Mother Currier." For twenty years we wrote to each other. She shared with me her love of poetry, good books, hard work, beauty, humor, religious faith. Throughout these chapters I would share with you some of her insights. When her husband became ill in body and mind, even turning against her, Mother Currier learned to pause each time when entering the sick room and to pray inwardly, "God bless yon, Ralph." It not only made that difficult condition bearable, she said, but such an inward salutation would work wonders upon any grumpy, disagreeable person.

Some couples who seem to have very little religious faith achieve an enduring and satisfying union. But it must be difficult to build on human strength alone. Any relationship is the finer for having been held up in prayer to the Source of all love. It is impossible not to love a person for whom one prays.

The Mizpah benediction—"May the Lord watch between thee and me while we are absent one from the other"—need not be reserved just for the times when a couple are separated from each other. It is not being alone, however, that makes a person lonely, but feeling forgotten. He who knows that he is being carried in the heart of the beloved can endure long separations. But when the members of a household press too closely upon each other, it is imperative to ask the good Lord to "watch between thee and me" while we are together!

In a rightly founded marriage, the unity of man and wife can be symbolic of the unity they seek to find with

RELIGION is the vision of something which stands beyond, behind, and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.—A. N. WHITEHEAD, Science and the Modern World

God. A woman's prayer might be: "As I give myself in love and joy to my husband and learn to be aware of his presence and needs, help me, O God, to be just as aware of Thy presence and of Thy will and purpose for me."

Maturity is attained as the core of love at the center spreads into ever-increasing areas of application. For indifference and self-centeredness are sloughed away as a person grows in the sense of being one with another and another and another. The individual is born into the isolated nest of his individual family. Life began for him with a particular family unit. But life's purpose for him is achieved only when the individual feels himself related to God and all His creation. From the adventure of life in one human family we move on to membership in the family of God, where not a single one of His children is beyond our caring. God hath set us in families for the perfect accomplishment of His plan, a plan in which we begin to learn that love is the greatest thing in the world.

JOSEPHINE M. BENTON

London Yearly Meeting, 1961

CRITICISM of ourselves as Friends and of our institutions as a Society seems likely to become the Quaker occupational disease. We carry it too far, as though the denunciations of our failures will make up for the failures themselves. Our London Yearly Meeting was held not much more than a fortnight ago, but already adverse comment abounds. I agree that Yearly Meeting is very far from perfect: procedure suited to more leisured days may have to be revised. But if we want large gatherings which are open to all Friends (as I hope we do), we must be prepared to put up with the risks of too many and too long contributions, and even with the "prepared remarks" which have no real place in the sessions where they are given. Yearly Meeting must be judged on balance. It is often misjudged by those who attend only small parts of it, and who do not come to share the real life of Yearly Meeting as it is slowly manifested. We must ask: Is Yearly Meeting fulfilling some function essential to the well-being of our Society? In my belief, it is.

From that standpoint I offer a brief review of what occurred. The Swarthmore Lecture by Richard Ullmann on tolerance and principle, and the address to the Elders by Maurice Creasey were preparations for the first Yearly Meeting sessions on the Bible in the life of our Society. Young and old, through education, private reading, and group study, are refinding the Bible as a chief means by which we draw into our lives the grace of God. We discover that, though Bible times are remote, the fundamental experiences and needs of men in all ages are much the same. Great interest has been taken in Britain in the

latest translation of the New Testament, but Christians none the less are being brought to face the fact that reading the gospel story (just as much as not reading it) has been in the past and may still be a substitute for living it.

With "living it" we were soon involved, for a succeeding session was devoted to the Christian attitude to work. The discussion at this time might have been called "confused" by those looking for new and neat conclusions; but I will call it useful, if only because it showed the various approaches possible within the context of Christian faith. Again, when we came to thinking and speaking of peace, in the cataract of words the superficial view was of more confusion and diversity; but when we came to action, we saw there was "new light breaking through." We reminded ourselves of the deep impression made on the public, especially by young people, in sitdown protests, peace marches, and the like. The Goliath of war cannot now be destroyed by one well-aimed stone—except perhaps by that one well-aimed "stone" that could destroy us all. The modern David has the enormous task of talking the giant and his followers into the greater courage of peacemaking deeds and of laying down their arms. We should not be idle.

We heard something about the work of Quakers connected with the United Nations, and the minute of this session contained a reference to the plan followed by many Friends on your side of taxing their own incomes one per cent for U.N. welfare programs. Later came recognition of changes going forward in human relationships, for our old sense of superiority in the hierarchy of nations and color groupings is giving way to an ideal of partnership. We are under no illusions here about the difficulties in applying this. Slow time must come into it, since it is no good merely covering up our ingrained prejudices. They must be worn away in activity inspired by conscience and by a humble readiness to learn. So also in relief work, which is no longer to be viewed as philanthropy but as sharing. It is a token of our desire to lessen the still appalling inequalities that exist among the peoples of the world today.

At a still later stage the theme was the revision of "Church Government" (part of our old Book of Discipline). Here the need is to engender the warm life of the spirit among us, and to give it, in the face of the regulations which all associations must submit to, a greater measure of freedom of expression. From this we were led to see the forthcoming Eighth Meeting of the Friends World Committee for Consultation in Kenya as an opportunity to pour greater vitality into the words "world-wide Quakerism" and we now are resolved to make our fellowship with the rest of the Church more of a reality. What we ourselves need is a "missionary concern" for those who

are not yet part of organized Christianity, and this concern we should not see as a spare-time service but as a vocation.

What I have written outlines the main exercise of our London Yearly Meeting. During the days on which it assembled, there were many subsidiary groups of Friends with special interests who found time to get together, and I think that the meaning of Yearly Meeting was in part discovered in these gatherings; their inspiration and insights were brought into the later sessions. So those Friends who stayed to the end were privileged to share in what was by then the prevailing fellowship and worship. I shall long remember the last session, stark almost in its simplicity but with a sense, for me at any rate, of the Presence in the Midst.

Since Yearly Meeting I have been at another conference at Jordans—on art and religion. Amid the quiet Buckinghamshire lanes, dipped in sunshine, glowing in the exuberance of nature, we were seeing, hearing, talking about lovely things. Worship came out of that, also, and it, too, will not be forgotten. I was glad to find among Friends gathered from various parts of the country so many signs and evidences of spiritual well-being, especially as I am inclined to think that similar gatherings could be brought together almost anywhere.

So I dismiss the prophets of gloom who are mournful about the future of our Society, and I look forward to new work and new ways, feeling only gratitude for the confidence and the sense of inward blessedness which long membership has imparted.

HORACE B. POINTING

Letter from South Africa

IN Africa the year 1960 had many names: year of deliverance, independence, decision, change, revolution. In one year sixteen African countries became independent states, and fifteen were admitted to membership in the United Nations. Now, in 1961, several more African countries stand on the threshold of independence: for example, Tanganyika, Basutoland, and Nyasaland. Here in South Africa we look back on a year of grave events, such as those at Sharpeville, and look forward with anxiety.

Africa is not one any more than the continent of America is one, but the surge of African nationalism sweeps through the whole continent from the Mediterranean to Cape Point, where the Atlantic and Indian Oceans meet. We may not escape it.

In the north, African nationalism encountered colonial power that was willingly, reluctantly, or, in the tragic case of the Congo, precipitately, withdrawn. For a time all this struggle seemed remote from us. Ghana

and Nigeria are as distant as is Alaska from Philadelphia. And the circumstances are different in the north from what they are in the south. There the white man is mostly a sojourner, governmental official or technician; here he is part of the permanent population. Our problem is whether the African nationalist and white citizen can live together in peace.

The African revolution has reached us. It is in the Federation of Rhodesia and Nyasaland, our neighbor; it is in our midst, as witness Sharpeville. In the Federation this nearness has led to a series of conferences that are now proceeding; in South Africa, to an accentuation of *apartheid*, which is intended by enforced separation to withstand and to divert the tide of African consciousness, leaving one white nation in Africa intact.

Though a few Africans here may say to the white man, "Get out," most declare their belief in equality of educational and economic opportunity, of votes for parliament and local government. It is the last that worries the whites, who are outnumbered twelve to one in Southern Rhodesia, four to one in South Africa, and who, because they always assume that votes will be cast according to color, see power passing from their hands.

The essence of the problem is power. Who shall hold power in Africa—the African because of his numbers, or the white man because of his capital, his skill, his guns? In the north the colonial administrations had their seats of power in London or Paris or Brussels and could withdraw. Here it rests with the white citizen and is exercised through the vote, of which he has the monopoly.

Garfield Todd, formerly liberal-minded Prime Minister of Southern Rhodesia, said recently, thinking of the electorate of his country that rejected him, that a white electorate would never vote itself out of power; that when change is inevitable, it must come by outside intervention or revolution. African leadership, for the most part, says, "Let us agree to share power." Having in mind, no doubt, the numbers that would ensure the lion's share, it invokes the principles of democratic government and the right of the majority to rule.

In 1961 the white citizens of South Africa and the Federation of Rhodesia and Nyasaland—incidentally, the area covered by Southern Africa Yearly Meeting—are confused. There are many voices. The larger number and the most clamorous are for defiance, for closing the ranks of the whites in a fight for survival. Some fear for the future, for themselves or their children, and decide to migrate. For the first time in its history more people are leaving South Africa than are coming permanently into it. Some hope it may be possible to buy time with small concessions. Some reluctantly acknowledge that

white rule is ending and seek to make terms with the rising power. (I think you call this kind of concession "climbing on the bandwagon.") A few look forward to the time when color consciousness will fade and power will pass to those who can wield it well, irrespective of color, and accept the prospect of black rule as a step to this end.

The South African policy of *apartheid*, now being more and more accentuated, is an attempt to combine fierce defiance with diversion into imposed "bantustans." But defiance breeds counterdefiance, as does also the imposition of "bantustans." Witness the violence recently in tribal Pondoland.

In Southern Rhodesia not long ago a conference between the British and Southern Rhodesian governments and African leaders agreed on a new constitution which would mean a gradual concession of power by whites and a delayed assumption of power by blacks, with safeguards for both. We have yet to see whether the mass of whites or the mass of blacks will accept this compromise. In South Africa every suggestion of a similar attempt to find agreement has been firmly rejected by the government.

Here is a moral issue that confronts all who are white in this part of Africa. Can the retention of power by force be justified? If not, must all that the white man has contributed to Africa—enterprise, skill, capital, devoted service in administration and welfare, the Christian religion itself—be put in jeopardy? The realization grows that measures taken to preserve these things must bring about their destruction. The white man in Southern Africa finds himself brought face to face with the great Christian paradox that only by losing his life shall he save it.

MAURICE WEBB

Flying Trip to Russia

(Continued from page 290)

During our two weeks we visited two evening schools for young workers, a trade school, a teacher training school, a music school, the newest of the Pioneer Houses (youth centers), a boarding school, and four day schools. All schools are state-run and free of charge.

There is a strong desire in this country, only recently literate, to do well in school: to get by the competitive hurdles of entrance to the university; to have the sort of job one wants; to "catch up with America"; and to rise to the challenge of public pressure from parents, teachers, classmates, the stage, and the citizenry at large. All this effort adds up on the average to more serious intent among young Soviet students than among us. The foreign-language program is particularly impressive. In

all schools it goes from the fifth through the eleventh grade, except for a few special schools, where it starts in the second grade.

Soviet teen-agers are keen to learn more about America. In odd moments between classes I was buttonholed in halls and on stairways, and barraged with eager questions. The questioners ranged in age from the early teens to the early thirties. Some wore school uniforms, and some did not; some were already at work supporting families while they attended evening school. The question in every mind was: Why do you Americans want war? The second most popular question was: What do you teach about us in your school? What do you think of us, of our system, of our technology? And here are other questions to which I was being urged to toss off answers (in Russian!) in a sentence or two: Why all the unemployment in America? Why do you mistreat the Negroes? How popular is American jazz? Why isn't your college education free the way ours is? Is Kennedy really a tool of the millionaires? How does your draft law work? Why are you interfering in Laos? What is your salary? (That one was easy.) Why don't women work in the United States the way they do here?

In one evening school during a break I played and sang for the students three of my own "spirituals." When I began mentioning titles of Russian folk songs that they might sing while I accompanied, they just laughed good-humoredly at my old-fashioned repertoire. We finally settled on "My Moscow," a Second World War song, to which some of them knew the first verse. Before I left the school that evening, the students had dug up somewhere a book of currently popular Soviet songs to present me as a gift.

I was visited in the hotel by a young man trained in journalism at the University of Moscow, who is now a musician, largely self-taught. He and a small group of friends frequently listen to the Voice of America broadcast of jazz. They have formed their own five-piece combo and give enough concerts in Moscow to earn their living that way. This man plays vibes, and he wanted me to send him some new sticks from New York, as well as some modern jazz. They've done most of their own arranging by ear from hearing the broadcasts and have very little printed jazz music.

I had the most fun my last evening in Moscow, when I went with a student to visit his home and family. They live in a huge apartment house. His father teaches in an institute that specializes in the technical sides of transportation, particularly the railway system. The sister is in college. The mother is just a housewife. A cousin who dropped in for the evening is also a univer-

sity student. We had several hours to talk, so that our give-and-take did not have to be hurried.

The father and I kept getting involved in weighty discussions of politics and economics, comparing and contrasting our two systems. Several times the good-natured mother broke in and suggested that we stop "talking shop," that we change to more pleasurable and less controversial subjects. She'd tease us for getting too "hot under the collar," would pore more coffee, and insist on my taking another jelly roll.

The young student said that all Party members and most young people in the Soviet Union are atheists. He said that he had always thought all believers were long-faced, somber, always sitting gloomily at home, never

going to movies or dancing. But after having met me, he now knew one believer who was not that way.

When I left late in the evening, the boy and his father walked me to where I could find a cab. The father was concerned about whether I had enough money to get me back to the hotel and offered to pay if I didn't. He told the driver to take good care of me, and took down the number of the cab to show the driver he meant business. As I left, they also overwhelmed me with presents—records, lapel button pins, and some little pieces of rough amber from the father. I came away filled with a strong feeling of warmth and friendliness and genuine good will.

JOEL HAYDEN

The Friends World Committee for Consultation: Its Meeting in Kenya

LATE in August about 130 Friends from 26 countries of the world will arrive at Kaimosi in Kenya, Africa. They are coming in response to the invitation which East Africa Yearly Meeting approved when it met at Kigama in 1957. In Kaimosi they will be joined by 20 members of East Africa Yearly Meeting who have been appointed as representatives to the Eighth Meeting of the Friends World Committee for Consultation. The Friends Africa Mission staff has been invited to name three of its members to take part in this Meeting.

Since the meeting in Oxford, England, in 1952 the FWCC has met every three years: in 1955 at Germantown, Ohio; in 1958 at Bad Pyrmont, Germany.

What is the Friends World Committee for Consultation? Why should there be a Meeting each third year?

Before 1938 there was no such committee. There were Friends in England, of course, and in America. There were also Friends in Japan and China and India; in Australia and New Zealand; a few in Denmark and Holland and Norway; a few more in France and Germany, and in some other countries. A report published in 1937 showed that Kenya had 7,084 Friends. In 1951 there are more than 30,000.

The First World Conference of Friends had been held in London in 1920. In 1937 a Second World Conference was held at Swarthmore College, near Philadelphia, with 1,000 delegates from 24 countries attending. Friends in East Africa were not represented, but Minute 19 of the Conference records that a message of greeting was received "from 5,000 Friends assembled in Kenya."

The possibilities for "International Cooperation among Friends" were discussed in Commission Five of the Conference in America. It was recommended that a world committee be set up. All Yearly Meetings would be invited to appoint representatives who would serve as members.

The purpose of the new world committee would be "to

act in a consultative capacity to promote better understanding among Friends the world over, particularly by the arrangement of joint conferences and intervisitation, the collection and circulation of information about Quaker literature, the [publishing of a] handbook, and other activities to that end."

Small meetings of the new Friends World Committee for Consultation, with representatives from Europe and a few from America, met in Denmark in 1938, and in Switzerland in August, 1939. As soon as possible after the end of World War II, the Third Meeting of FWCC was held in Richmond, Indiana. It was then decided that a Third World Conference should be held. When this conference occurred at Oxford, England, in 1952, it was sponsored by the FWCC.

By 1952 the American Section and the European Section of the FWCC were well established. The FWCC central office, which was located in England, had been responsible for arranging visitation, for publishing the *Friends World News*, for the preparation of a *Handbook of the Religious Society of Friends*. It had arranged many discussions about an association of Friends in "the Pacific area," which referred especially to Asia, Australia, and New Zealand.

At the Friends World Conference in Oxford in 1952 four members of East Africa Yearly Meeting were present. There were four from Madagascar and seven from Southern Africa. There was also an informal meeting of an Africa Regional Group.

Contacts with African Friends

Thomas Lung'aho was present at the 1955 FWCC Meeting in Germantown, Ohio, when it was decided the Committee must do much more to develop contacts with and among Friends in Africa, Asia, and the Pacific area.

In 1956 Ranjit M. Chetsingh left the office of the FWCC to return to his home in India. Arrangements were made for him and Doris, his wife, to visit Friends in Kenya. It was also arranged that there should be a small representative confer-

ence of African Friends in Nairobi in June, while the Chet-sings were there. From Madagascar came Andrianaly-Rata-va and Ramarovahoaka; from Pemba came Charles Marsuk; and East Africa Yearly Meeting was represented by Benjamin Ngaira, Thomas Lung'aho, Samuel Imbuye, Terry K. Amadi, Samson Wanyonyi, and Fred Kamidi. This was the first conference of African Friends on African soil.

Four months later, FWCC helped with arrangements for Benjamin Ngaira to visit Madagascar at the time of Yearly Meeting and at the observance of the 75th anniversary of Quaker work in "the Great Island."

Again the FWCC gave assistance in 1958, when Thomas Lung'aho and Jotham Standa went from Kenya to Pemba to visit Friends, and when Fred Kamidi, Samuel Imbuye, and Rhoda Standa went with Fred and Inez Reeve to visit the Kansas Yearly Meeting mission work in Urundi. In the same year, Jotham Standa participated in the FWCC Meeting at Bad Pyrmont, Germany. He visited Friends in England. He and Rhoda Standa went to America, where they worked for several weeks with the Quaker United Nations Program in New York and visited many Friends Meetings in the Eastern half of the United States. On his return journey to Kenya, Jotham visited Friends in Lebanon and Jordan.

The FWCC office staff has tried to keep in touch with Kenya Friends who have been in England to study or for other reasons. The Secretary visited Nathan Luvai and two of the Quaker Boy Scouts at the International Scout Jamboree in 1957; later, arrangements were made for Nathan Luvai to visit Friends in Brunswick and Hannover, Germany. Joseph Kisia made frequent visits to the FWCC office when he studied at Woodbrooke. Malagasy Friends who were students in France were helped to visit Britain in 1960.

To assist in preparing for the FWCC Meeting at Kaimosi, the General Secretary of FWCC, Herbert Hadley, visited Friends in several parts of Africa in 1960. He attended East Africa Yearly Meeting and Madagascar Yearly Meeting and visited many areas where there are Friends, including the distant Sakalava District. He visited Pemba Friends. He was with Friends in Salisbury and Bulawayo, Southern Rhodesia, and at Johannesburg he met with the Southern Africa Yearly Meeting Committee. In Uganda he visited the Meeting and Friends students at Makerere College, and the Monthly Meeting at Naguru, Kampala.

The Meeting in Kaimosi

The FWCC Meeting in Kaimosi, August 26 to September 4, is planned to give as much contact as possible with Friends from other parts of the world. Besides the 20 representatives from East Africa Yearly Meeting, Southern Africa Yearly Meeting is to have nine or ten representatives; there will be two Pemba Friends; Madagascar will send four members; and Hill House Meeting in Accra, Ghana, with a special invitation to this Meeting, will send one. Many of the members of FWCC will visit Friends in Ghana, the Rhodesias, South Africa, Madagascar, Pemba, and Uganda as they travel to or from Kaimosi.

In Kenya plans have been made for FWCC members to visit the Friends Service Council's work at Mucii wa Urata

and Ofafa. Some will visit the Friends Meetings at Ofafa, Kabete, Thika, and Nairobi. The Christian Council of Kenya will be host to FWCC members at a morning-coffee reception in Nairobi on September 5, the day after the Meeting closes at Kaimosi. On the same day, FWCC will be host at an afternoon-tea reception in Nairobi to about 80 leaders in government, political, and other circles, many of them Africans and Asians.

During the Meeting at Kaimosi the 20 East Africa representatives will be full participants. Other members of the Yearly Meeting will be welcome at the sessions on four days. Each of these days has a lecture scheduled in the morning, and periods for visiting and discussion in the afternoon.

On the two Sundays, August 27 and September 3, FWCC members in small groups will go to local Meetings in different parts of East Africa Yearly Meeting. Transportation and other arrangements are to be made by Friends in Kenya.

FWCC members should meet some of the people in Nyanza Province with whom Friends there work in interchurch activities, education, and government administration. About 100 of these persons will be invited to Kaimosi for a social afternoon on September 1.

Among the items of business to come before the Kaimosi Meeting are (1) a review of the organizational structure of the FWCC; (2) consideration of a recent survey of ecumenical activities in the Yearly Meetings; (3) the role of FWCC in the international witness of Friends; (4) proposals for a Fourth World Conference; and (5) the appointment of a General Secretary to succeed Herbert Hadley, who will return to the United States with his family in 1962.

Throughout the Meeting and especially during morning and evening worship periods Friends will seek God's guidance. They will be discussing how the application of Friends religious principles can help to resolve tensions.

Four advance study papers have been prepared for the discussion topic "The Application of Quaker Principles in Situations of Tension," and two advance study papers deal with the topic "Beyond Diversities to a Common Experience of God."

Some personal contacts made at Kaimosi will surely continue into the future, even as much Friendly reunion there will have had its roots in the past. It is hoped that all participants will help to provide new direction and new motivation for the FWCC in assisting all Friends as one spiritual family to perform in this world the service which God entrusts to them.

HERBERT M. HADLEY

Prayer for Peace

THERE is one sense in which we would want praying for peace to be something which everyone does. In another sense we do not want prayer to be a demonstration, for people to see. Prayer for peace, if merely a popular movement, would gain little.

We have been impressed by a letter written from the community of Friends at Monteverde, Costa Rica: "... a group of us have been coming to a greater realization of the power

of love. Since God is love, we are in direct line with the universal will when we are expressing our love towards our brothers. . . . The thing that is needed is to turn ourselves toward this light before which everything must yield, and ask for the surrender of ourselves through prayer in order that the divine love may more truly guide and fill our lives. There are so many of us working towards this, but our effort tends to be somewhat haphazard as a means to world peace."

This letter continues, suggesting that all people everywhere be urged to use at least five minutes during a certain hour each day "in humble surrender" to God, asking for greater love toward their fellow men. Thus "every hour of the day there would be a concentration of effort towards world peace. . . ."

The Friends World Committee for Consultation asks all Friends to consider these suggestions:

(1) That the hour between 9 p.m. and 10 p.m. (local time everywhere) be used to pray for peace in the world, to try to relate oneself in love through God with all people in each country, and especially with those in positions of authority. There need not be a rigid rule about the specific hour for prayer, if it can otherwise be made a daily spiritual exercise.

(2) If Yearly Meetings or other Friends groups, or individuals, want to respond to this suggestion by sending a message to some Friends body, the response should not be sent to FWCC (which does not feel it should attempt to measure the response). Such messages may be sent to Joan Rockwell, Monteverde de Guacimal, Puntarenas, Costa Rica, Central America.

HERBERT M. HADLEY

An Opportunity for Young Friends: Minnesota, 1961

YOUNG Friends across North America are looking forward with a sense of worshipful expectancy to the coming biennial Young Friends Conference, when two to three hundred Quakers between the ages of 18 and 30 will gather at Lake Koronis Assembly Grounds near Paynesville, Minnesota, from September 2 to 9, 1961. The theme of the conference, "Thy Will Be Done: The Spiritual Basis of Our Christian Service," is a subject which we feel is in need of much prayerful consideration among Friends today.

Our main speakers are Elfrida Vipont Foulds from London Yearly Meeting; Arthur Roberts, Oregon Yearly Meeting; and Dorothy Hutchinson, Philadelphia Yearly Meeting. Resource leaders representing approximately 18 different Yearly Meetings will lead discussion groups in the areas of specific concerns, daily sessions of devotional Bible study, and panel discussions on Friends Volunteer Service and on "Returning Home—Then What?"

A great effort is being made to enable foreign Young Friends to attend the conference. YFCNA is in the process of raising money to help Young Friends from England, Germany, and Latin America, as well as foreign Young Friends already studying in the United States, to attend.

Those who drive Young Friends to the conference are invited to spend Saturday evening with us and join the con-

ference on All Friends Day, September 3. Adults from Minneapolis and the surrounding area, including Iowa and Wisconsin, are also encouraged to come to Lake Koronis for the day, which will include the keynote address by Elfrida Vipont Foulds. Further information can be obtained by writing the Young Friends Conference, Box 447, Earlham College, Richmond, Indiana.

As members of the Society of Friends, we have an important calling to fulfill in maintaining the universal witness of Friends, and we know that our lives will be deeper and richer following an opportunity to commune with God and have fellowship with Friends.

One of the greatest values of such a conference is the opportunity to share thoughts and experiences with Friends from widely different backgrounds. To those who may feel that the YFCNA is a group which does not meet their needs or their interests because it includes groups of which they do not approve, we may say this: We are all individual Young Friends searching for the way, the truth, and the life; if you feel that in your experience you have found something that is vital and essential in Quakerism and Christianity, please share this with us. As we are confident that you will present your beliefs and concerns with love and understanding, so we are confident that your contributions will be accepted in the same spirit.

JAMES VAUGHAN

Books

THE SECOND PERIOD OF QUAKERISM. By the late WILLIAM C. BRAITHWAITE. Second edition, prepared by Henry J. Cadbury. Cambridge University Press, London and New York, 1961. 735 pages. \$5.50

This volume, the sequel to *The Beginnings of Quakerism*, has been out of print for many years, and we are indeed fortunate to have it again available in this new edition. The former introduction was written by Rufus M. Jones; the present introduction is by Frederick B. Tolles. Henry J. Cadbury has added a large number of footnotes which supplement the original text of the volume with new historical data and an up-to-date bibliography pertaining to various aspects of the book. Although the last publication date of this volume was as far back as 1921, the book has proved surprisingly modern and sound when measured against the many recent studies in the areas of puritanism and mysticism. The volume was produced before the contemporary vogue of sociology took effect; yet it contains in remarkable detail most interesting sociological materials from the period with which it deals, from roughly 1660 to 1720.

Needless to say, Henry Cadbury's appended notes witness again to his meticulous and widely ranging scholarship. The introductory remarks by Frederick Tolles suggest several new perspectives with which to view some phases of the book. Braithwaite's two volumes, *The Beginnings of Quakerism* and *The Second Period of Quakerism*, are indispensable for any student of Quaker history. A reading of these volumes will also inspire many a Friend. Ministry in Friends meetings

would gain in depth if Friends would refer more frequently to the innumerable inspiring episodes which both these volumes contain.

W. H.

TWO EARLY POLITICAL ASSOCIATIONS: THE QUAKERS AND THE DISSENTING DEPUTIES IN THE AGE OF ROBERT WALPOLE. By N. C. HUNT. The Clarendon Press, Oxford, England, 1961. 231 pages. 30s.

This book was written by an English historical scholar, whose purpose was only to illuminate the political and constitutional history of England in the early eighteenth century. That he does by treating the Society of Friends for his purposes as a "political association," or what we would call an organized pressure group. He shows how admirably the Society's administrative structure—its Yearly Meeting, its Meeting for Sufferings, its network of Quarterly and Monthly Meetings—could be, and *was*, adapted to the end of bringing direct pressure to bear on the House of Commons and the Prime Minister himself (to whom the Quaker records always refer as the "Principal Person") in favor of the Affirmation Act of 1696 and against certain provisions in the Tithe Act of 1736. Looking at Friends purely in this light, he finds them to have been a pioneer pressure group, their organization the prototype of later "political associations" which, by circulating petitions through the provinces and lobbying at Westminster, had an important influence for the good in the growth of the English constitution. Here's a new example of the Quaker influence in history.

By his special approach he also illuminates incidentally some phases of Quaker history. Through careful research, for example, he finds that Quaker claims of losses, of "sufferings," for not paying tithes were considerably exaggerated. Certainly he establishes, for any Friend who still needs proof, the fact that organized political activity (like that of the FCNL) is an ancient and honorable part of the Quaker tradition. Would that more non-Quaker scholars as competent and objective as N. C. Hunt would go to work on Quaker history! They might destroy some of our illusions, but they might also bring to light new aspects of our history.

FREDERICK B. TOLLES

THE YEAR OF THE GREEN WAVE. By BRUCE CUTLER. University of Nebraska Press, Lincoln 8, Nebr., 1960. 64 pages. \$2.00

In the introduction the poet Karl Shapiro writes, "One finds behind these poems the man, a whole being and not merely a machine of sensibility." And one agrees, for the poems range from deliberately low-keyed commentaries on social evils to luminously clear evocations of nature, landscape, and seascape.

The book is volume one of the First-Book Poetry Series, and is an excellent primer for those who still regard Amy Lowell as appallingly "modern," as well as for the aficionado. Bruce Cutler uses the deceptively simple rhythms of our American speech with a clarity and perception that make them sing. One could say he is a "beat" poet in the finest

and deepest sense of this new designation. His poetry (to use Jack Kerouac's phrase) has a "beatified" quality. He is a modern poet who can rock one's complacency. He can convey the warmth and wonder of adult human love without being embarrassingly anatomical.

His earlier poem, "The Language of Yes," appeared in the *FRIENDS JOURNAL*. It would be a good title for this book, for here is a poet who sees evil and sin and misery clearly and still can say an unqualified "yes" to life.

BARBARA HINCHCLIFFE

QUAKER DATE BOOK FOR 1962. Edited by ADA C. ROSE and MALCOLM ROSE. Colonial Publishing, Inc., 10 Thacher Street, Boston 13, Mass. 54 pages. \$1.50

The annual editions of this beautiful appointment and desk calendar have made a place for themselves in many homes of Friends and their friends. The 1962 edition has an especially well-chosen collection of illustrations which include, apart from the traditional photographs of meeting houses or interiors, pictures of the Washington, D. C., peace witness; nonviolent protests elsewhere; a Russian class at the Meeting School; the first building of the Sandy Spring, Md., Friends School, to open this fall; the new AFSC offices; a contemporary Quaker wedding; scenes from work camps; and the impressive, new Friendsview Manor, the Oregon retirement residence. The book shows the experienced hand of the editors, who are to be congratulated for their work. The calendar is the ideal small gift.

W. H.

RELIGION IN CONTEMPORARY CULTURE. By PURNELL HANDY BENSON. Harper and Brothers, New York, 1961. 809 pages. \$8.00

A book such as this scientific study of religion is certainly not necessary for the enlargement of anyone's spiritual life. A Pendle Hill Pamphlet, a small volume by Thomas Kelly or Harold Loukes, or even an article on religion in a secular magazine can offer more spiritual insight than Friend Benson's college textbook. If you want your religious reading to contribute immediately to your personal spiritual development, leave this book alone.

If, however, you are interested in the nature of religion from a sociological point of view, how it functions, what causes it, and how it relates to the rest of society, this book will be helpful. Its liberal quotations from the writings of eminent social and religious thinkers are stimulating, and its descriptions of the main religious movements in Western culture serve to place individual religious experience in illuminating context. The reader will see what he might gain and what he might miss by following his own inner guide.

What is true for most bookstores applies to some large books as well: it is better to browse in them than to make substantial purchases at one time. It would probably not be helpful to prepare for Meeting with this book, but a Friend could make a poorer choice for midweek rumination.

PAXTON HART

About Our Authors

Joel Hayden, a Friend, teaches Russian, history, and music at The Meeting School, West Rindge, N. H. He is a cofounder of the school.

"God Setteth the Solitary in Families" by Josephine M. Benton is the concluding part of a chapter by the same title in her recent book *The Pace of a Hen* (100 pages; \$2.50), published by the Christian Education Press, 1505 Race Street, Philadelphia 2, Pa. The excerpt is quoted with the permission of the Christian Education Press.

Josephine M. Benton is a member of Menallen Meeting, Flora Dale, Pa. Her present book grew out of her earlier Pendle Hill Pamphlet *Martha and Mary*, which was very popular but is now out of print.

Horace B. Pointing, one of our two correspondents from London, is Editor of the *Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa, and Editor of *The South African Quaker*.

Herbert M. Hadley is General Secretary of the Friends World Committee for Consultation. His office is located in Woodbrooke, Selly Oak, Birmingham 29, England.

James Vaghan, a graduate student in the Yale University Psychology Department, is now doing his alternative service as a psychiatric social worker at Richmond State Hospital. He is also serving as pastor of West Elkton Friends Meeting, Ohio. He is in charge of conference publicity and is Coordinator of the 1961 Young Friends Conference.

Friends and Their Friends

M. C. Morris writes that at the All-Christian Peace Assembly held June 13 to 18 in Prague, 16 people from eight countries represented the Society of Friends. Present at a meeting for worship held on June 16, 8:15 a.m., at the Hotel International were the following: from England, Volker Heine, Richard Ullman, Helene Ullman, and Catherine Williamson; from Wales, Trevor Jepson; from Canada, Andrew Brink; from Finland, Deryck Siven; from Norway, Ole Olden; from Germany, Emil Fuchs, Magdalene Hager, and Margarethe Lachmund; from Holland, Dirck Meynen; from Japan, Paul Sekiya; and from the United States, Milton Mayer, Elizabeth A. Morris, and M. C. Morris.

William B. Starr, a member of Austin, Texas, Monthly Meeting, has been honored by the Texas Agricultural Experiment Station at Stephenville by having a new variety of peanut named for him the "Starr Spanish Peanut." In 33 experimental-station tests the Starr peanut averaged per acre 1,072 pounds, as compared with 993 pounds for the Spantex and 969 pounds for the Argentine variety. Congratulations to our successful Friend, who is 83 years of age!

The following Friends have received honorary degrees this spring:

Moses Bailey of Hartford Theological Seminary, LL.D., Earlham College

Anna C. Brinton of Pendle Hill, LL.D., Earlham College

Howard H. Brinton of Pendle Hill, LL.D., Earlham College

Paul S. Smith, President of Whittier College, LL.D., Earlham College

Benjamin Gerig of the State Department, LL.D., Haverford College

Joseph Henry Willits, LL.D., Haverford College

Elizabeth Gray Vining, L.H.D., Moravian College, Bethlehem, Pa.

Ralph J. Baker of the Harvard Law School, LL.D., Swarthmore College

Hugh Borton, President of Haverford College, LL.D., University of Pennsylvania

If other Friends have recently received honorary degrees, this information should be sent to the office of the FRIENDS JOURNAL.

Roy Clampitt, a member of the American Friends Service Committee regional staff in Des Moines, Iowa, was honored by Grinnell College on June 3 as one of its outstanding alumni. At the alumni dinner he was presented with a certificate of award. The citation read on the occasion referred to his "unselfish devotion to the promotion of peace." He has served the AFSC in many ways, "including the establishment of the Scattergood Hostel for Jewish refugees, good-will work in Mexico, a training project in Ohio, and relief projects in Iowa." The latter project involves relocating refugees coming to this country and finding sponsors, jobs, and housing.

Congratulations to Bertha S. Schiefer of Wrightstown Meeting, Pa., who was 90 on July 2.

David Fraser, George School senior and son of Grant C. and Ella A. Fraser of Newtown, Pa., Meeting has received one of the 1,000 National Merit Scholarship Awards. In 1959 his brother Robert also received the same award. The father, Grant Fraser, is a member of the George School faculty. David will enter Haverford College this fall.

The Friends World Committee announces the publication of the newly revised 1961 *Directory of Friends Meetings*, which has the following useful information: all meetings for worship in United States and Canada with time, place, clerk's name and address, and Yearly Meeting affiliation; world calendar of Yearly Meetings; Friends Centers around the world; Friends schools and colleges in the United States. It costs 50 cents per copy, with a 10 per cent discount on orders of 10 or more. Orders may be sent to the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa., or the Friends World Committee, Midwest Office, Wilmington College, Wilmington, Ohio.

Under the auspices of the Advancement Committee of Friends General Conference, Rachel Davis DuBois of New York Monthly Meeting recently completed over a three-month period visits to 14 Monthly Meetings in the Far West and on the West Coast. In these Meetings, most of which are in Pacific Yearly Meeting, she conducted a total of 15 "Quaker Dialogues," each consisting of three two-hour sessions devoted to helping members of the Meetings discover more deeply the meanings of the meeting for worship, the meeting for business, and Quaker outreach.

The Special Migrant Fund Committee of the United Church Women of Delaware, a department of the Council of Churches of Delaware (54 South Bradford Street, Dover, Del.), has issued a flyer making an appeal for \$10,000. The money is needed for chaplains, child care centers, and summer schools for migrants in Delaware. UCW State Migrant Chairman is Dr. Sarah Bishop, whose article "Migratory Labor, Anachronistic Economy" appeared in the FRIENDS JOURNAL for June 25, 1960.

The Earlham College Board of Trustees has approved both a site and plans for a new library. At the regular October meeting Board members agreed to support plans for a \$983,000-structure which were submitted by architects Baxter, Hodell, and Donnelly of Cincinnati. Funds for more than one third of the cost of the building are already on hand, according to Earlham President Landrum R. Bolling. The library is to be located at the west edge of the campus. The three-floor structure will measure 42,000 square feet and will be designed to house 200,000 volumes, which will double the capacity of the present library.

David Huntington of Middle Connecticut Valley Monthly Meeting is spending six weeks in England this summer, preparing for a course on English art that he is to give at Smith College, Northampton, Mass., next year.

Eight men and five women began the European phase of the San Francisco to Moscow Walk for Peace on June 4 after a rally attended by 5,000 persons in Trafalgar Square, London. The walkers arrived in London by plane on June 1 after having traveled 4,000 miles across the United States in six months.

A. J. Muste, National Chairman of the Committee for Nonviolent Action, arrived in Moscow on June 7 for a week of talks with the Soviet Peace Committee. The talks were intended to negotiate entry of the San Francisco to Moscow Peace Walk onto Russian territory. The group, advocating unilateral disarmament, have indicated they would allow no compromise of their basic message in order to continue the trip at any point. If any nation prohibits the walkers, Muste said, "some are prepared to stage a long vigil at the border, while others no doubt will feel in conscience bound to enter peacefully and openly but illegally."

Samuel M. Putnam of the Friends Meeting at Cambridge, Mass., is in Afghanistan this summer with an expedition from Peabody Museum at Harvard doing research in anthropology.

A statement on race released by the Durham Monthly Meeting, N. C., on March 19, 1961, says in part: "We must start now to treat our American Negro and other minority groups as equal human beings, recognizing and urging them to realize their full potential. For this recognition to be productive we must help them to restore the incentive to become effective in our society, a society that has too often patronized or ignored them. Many Negroes and others will fail to respond to these opportunities, as have all too many white people, but this is an individual responsibility. May God forbid that we stand in the way."

"The Holdens," says the *Newsletter* of Middle Connecticut Valley Monthly Meeting, "will be at Chautauqua, New York, again this summer. David Holden is continuing his work as music critic, writer of program notes, and teacher. He has a new course on musical criticism. The Chautauqua Symphony Orchestra is going to produce a new composition of his called 'Space-Age March.' Peggy Holden has been asked to give an interpretation recital, one in a series."

Under the sponsorship of Swarthmore Monthly Meeting, Pa., and Chester Quarterly Meeting, a new Junior High Work Project was initiated this spring. Patterned on the work camps for senior high and college students run by David Richie and the Social Order Committee, Philadelphia, the first Junior High Project in Delaware County grew out of a felt need to supply young people 12 to 14 years old with wider opportunities for service. Wilfred and Mary Howarth of Pendle Hill served as Directors.

Twenty-three young people from Swarthmore and Media Meetings, Fellowship House, the Unitarian Young People of Delaware County, and the Media Baptist Church spent three Saturdays renovating the living room, hall, and yard of a house occupied by two elderly Negro women, 85 and 92 years of age, who were themselves unable to make improvements and repairs. The actual work included stripping off old wall paper, patch plastering, repainting windows, cleaning and repairing the furniture, rewiring the lamps, scrubbing and painting the walls. In the yard trash was cleaned up and burned; weeding, raking, and hedge clipping were done. Wood was sawed for the stove and stacked near the back door.

One meeting and supper for the group preceded the work as a get-acquainted period; other supper and evaluation meetings followed the work days. Holley R. Webster, who writes the account in the *Newsletter* of Swarthmore Meeting, concludes thus: "The enthusiasm which the work project aroused in all those attending and the interest expressed by other nearby Meetings make it a certainty that more such projects will be planned for the fall."

Young Friends Pilgrimage

The visit of high school young Friends to the historic Quaker country in northwest England in 1959 proved to be such a rewarding experience that another project of the same kind has been planned again for this summer. The journey is under the auspices of the Friends World Committee, ably assisted by British Friends.

This year eight girls and six boys who have just completed 11th and 12th grades have been selected for the project. These young people, who come from nine states and Canada, represent ten Yearly Meetings, plus one each from the Missouri Valley Association and the Southwest Conference. The leaders this year are Xen and Betty Harvey of Fairmount, Ind.

On July 25 the group is due at Pendle Hill, Wallingford, Pa., for two days of orientation. On July 27 they are due to fly to Manchester, England, and after 24 hours with Manchester Friends, they go on by bus to Lancaster Friends School, where they will be stationed for the following two weeks under the guidance of the Headmaster, James Drummond, and his wife, Joyce. At this point the Americans will be joined by a group of similar size from the British Isles and the Continent. During these two weeks there will be an intensive study of early Quakerism, with lectures by Elfrida Vipont Foulds, A. Herbert Dobbing, and Christopher Holdsworth. Readings in advance have been encouraged. Bus trips are planned to important spots such as Swarthmoor Hall, Firbank Fell, Brigflats, and Pendle Hill.

From Lancaster the group goes to London for a three-day visit planned by British Young Friends, and then to Krefeld, Germany, for a two-week work camp assisting with the construction of community dwellings. The work camp arrangements are being made by Alun M. Davies, European Secretary of the Friends Service Council, with the assistance of a group of German Friends. The return to New York is scheduled for the night of August 31.

JAMES F. WALKER

Pamphlets Received

A Symposium on Dual Standards of Morality. Published for the Industrial and Social Order Committee, London Yearly Meeting. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1. 23 pages. One shilling

This candid and intelligent discussion is conducted by Friends from various walks of life.

The American Friends Service Committee has published the following pamphlets:

The Campus Protest Against ROTC. By Allan Brick. 23 pages. 10 cents

Concrete and detailed reports are given by opponents to ROTC.

The Big Hand in Your Pocket. Prepared by E. Raymond Wilson, Frances E. Neely, and Constance Longshore. AFSC, Philadelphia, and Friends Committee on National Legislation, Washington, D. C., 1960. 32 pages. 25 cents

This valuable collection of financial statistics of our military expenses would be most useful for general information and teaching purposes.

Which Way the Wind? Docudrama by Philip C. Lewis. 58 pages. \$1.00

The Docudrama is based on *Speak Truth to Power, a Quaker Search for Alternatives to Violence* and has been performed in many localities with impressive effect.

Letters to the Editor

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

We would like to invite all interested Friends to get acquainted with the exciting 80-acre tract of rolling hills on Long Lake, Mich., which is now available to Friends for development as a religious and recreational community. The schedule of fees per family for use of the lake this summer only is as follows: \$25 for entire summer; \$10 for one week only; \$2 for one day or overnight. Fees can be mailed to Frances Wood, 1528 Greenview Drive, Ann Arbor, Mich. Those wishing to camp overnight or longer should write to Elise Boulding, 2670 Bedford Road, Ann Arbor, Mich., indicating dates they wish to camp. Since overnight accommodations cannot be provided this year, tents will be necessary for campers. The lake is fine for swimming, boating, and fishing.

Directions for finding lake: take Chelsea turnoff from U.S. 94 and drive through Chelsea on Route 92 to Waterloo Road; left on Waterloo to Clark's Lake Road. The first lane on your left is the entrance to Friends Lake Community.

Ann Arbor, Mich.

ELISE BOULDING

The latest news on Pennsylvania bill S. 197, which would provide summer schools for the education of children of migrant workers, is not good. The bill many weeks ago passed the Senate by a vote of 44-5; it passed two readings of the House, and then was recommitted to the House Appropriations Committee, where it has languished for more than a month. It seems likely now that it will not come to a vote in the House, and will die, unless citizen pressure is exercised. S. 197 is not an Administration bill. Please contact the Chairman of the House Appropriations Committee, Dean Polen at the Capitol, Harrisburg, Pa., and also the Governor, urging action on this bill.

We have operated summer schools for children of migrant workers since 1955 from private funds at great sacrifice in time and money to many individuals, but great benefit to hundreds of retarded children. New Jersey and New York appropriate funds each year for summer schools for their migrant children.

Lewisburg, Pa.

CYRUS H. KARRAKER

The work of Friends in the 12,000-member Fellowship of Reconciliation is as important today as it was in 1915, when Friends and religious pacifists of other denominations united to serve the cause of reconciling love and peace.

On the National Advisory Council, Friends Henry J. Cadbury and Clarence Pickett join leading non-Friends: Harry

Emerson Fosdick, John Haynes Holmes, E. Stanley Jones, Martin Luther King, Jr., Harold Thurman, Dan West, and others. The National Executive Committee includes Friends George Willoughby, James S. Best, Emily Parker Simon, and Albert Bigelow. The National Staff includes Baptists, Methodists, Presbyterians, Episcopalians, Friends, Roman Catholics, and others. Field staff and the more than 200 local group leaders are equally representative.

The Society, itself a fellowship of reconciliation, will rejoice in the varied and interesting services available from the FOR, important supplements for the local peace worker and committee. In my experience, the FOR also provides an unusual opportunity for Friends to work with people of all backgrounds in today's great cause—love and reconciliation.

The American office (Box 271, Nyack, New York) welcomes the inquiries of Friends about membership, literature, and other concerns.

Nyack, N. Y.

RAYMOND PAAVO ARVIO

It was with sorrow that I read in the June 1 issue of the *FRIENDS JOURNAL* of the death of Sue C. Yerkes. I never met her personally, but I wrote frequent letters to the *Friends Intelligencer* during the period of her editorship. I know that she was a remarkable and lovable character.

The writer is now 83 years old, but he is still optimistic and believes that the day will come when those who believe in nonviolence will lead the world to a great moral victory. Time is running out. May we achieve this victory before World War III!

Cisco, Texas

WILLIAM B. STARR

Although the American Friends Service Committee might legally participate in the Peace Corps, should we not have thought long ago of the prospect of taking our Young Friends and sending them in twos and threes to all areas of the world to live with the natives at their economic level and to work physically, morally, and religiously to share the ideals and aspirations of our faith and our democratic institutions?

Small nuclei of Young Friends striving to work as Christ worked among those in great need, working to develop faith and love among all men, might not only be a better example of overcoming evil with good but also a more effective example here in America of our peace witness.

Can we not also serve the need to reunite the spiritual qualities of our Society by making a bold effort in a different way than in the past to extend our love of mankind through our faith and to spread an infinite ocean of light over the awesome ocean of sin and depravity in all countries?

Merchantville, N. J.

DAVID L. NEWLANDS

The strength of nonviolence depends on the power of God which moves all of us to some extent, some more than others. The human race became human because of this power of God, brotherly love, which held family groups together. It is no wonder that those who follow Jesus and oppose the power of

mammon should be at odds with those who put property rights above human rights. People on the political right would have the working class limited to a bare living. The extreme left, on the other hand, would make the interests of those who work supreme. All of us are somewhere between the two extremes; so we must content ourselves to endure abuse from those who are farther right than we are.

Oxford, Pa.

A. CRAIG

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.)

JULY

15—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Lunch served. Afternoon in charge of Youth Activities Committee; speaker, Walter N. South, 2nd, "Youth Peace Corps and Peace."

16—Meeting for worship at the Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139.

19—Millville-Muncy Quarterly Meeting at Elklands, Pa., 10:30 a.m.
28 to August 1—Germany Yearly Meeting at Eisenach, Falkhof, Germany.

28 to August 4—New York Yearly Meeting at Silver Bay, N. Y. Participating, Barrett Hollister, Miriam Levering, Samuel Levering, E. Raymond Wilson, Nicholas Paster, Glenn A. Reece.

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

29 to August 5—Young Friends International Conference at Reckitt House, Leighton Park, Reading, Berkshire, England. Theme, "Fundamentals of Quakerism."

AUGUST

4 to 9—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Dorothy Hutchinson, Albert Bigelow, Dorothy G. Thorne, Millicent C. McIntosh, Mary Esther McWhirter, Benjamin Wegesa. Young Friends and Junior Yearly Meeting.

5—Concord Quarterly Meeting at Birmingham Meeting House, Birmingham, Pa. Worship and business, 10:30 a.m.; lunch, 12:30 p.m. (bring your own picnic lunch; coffee and ice cream available); business, 2 p.m., and report on Young Friends Conference at West-town.

12—Abington Quarterly Meeting at Cheltenham, Pa., 4 p.m.

12—Burlington Quarterly Meeting at Crosswicks, N. J., 4 p.m.

12 to 16—North Carolina Yearly Meeting, Conservative, at Woodland, N. C.

13—Annual Reunion of Conscientious Objectors of World War I, at Black Rock Retreat, Route 472, four miles south of Quarryville, Pa., beginning at 9:15 a.m. Bring your own lunch. Everyone invited; come and enjoy this Christian fellowship.

15 to 20—Iowa Yearly Meeting, Conservative, at Whittier, Iowa.

16 to 20—Illinois Yearly Meeting at Quaker Lane, near McNabb, Illinois. Participating, Marshall Sutton, Edward F. Snyder, J. Barnard Walton, Doris Peters, Aguita Wright, Martin T. Cobin, Wilfred Reynolds, Jr., Mulford Q. Sibley, Esther Holmes Jones, Erma Jenkins. Junior Yearly Meeting.

19—Caln Quarterly Meeting at Caln, Pa., 3:30 p.m.

19—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m.

20—Meeting for worship at Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139.

24 to 27—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Ind.

26 to September 4—Eighth Triennial Session of the Friends World Committee for Consultation at Kaimosi, Kenya, East Africa.

Notice: Meeting for worship at Cheltenham Monthly Meeting, Jeanes Hospital Grounds, Fox Chase, Philadelphia, Pa., will begin at 9:30 a.m. (rather than 11 a.m.) until the First-day school reopens on September 24, when the regular winter schedule will be in effect.

BIRTHS

HASBROUCK—On June 20, to Mahlon Clark and Elizabeth Roberts Hasbrouck of Woodstown, N. J., their fourth child, a daughter, MARGARET JANE HASBROUCK. Her father is a member of Woodstown Monthly Meeting, N. J.

LESTER—On June 6, to Donald A. and Betty Ann Gilbert Lester, a son, DONALD GILBERT LESTER. His father is a member of Chester Monthly Meeting, Pa.

ADOPTION

ARVIO—By Raymond and Cynthia Arvio, Skyview Acres, Pomona, N. Y., a son, HEIKKI MARKUS, born in Finland, July 10, 1958. His parents and sisters Jan, Rachel, Sarah, and Leslie are members of West Chester Monthly Meeting, Pa.

MARRIAGES

BRIGGS-FORSYTHE—On June 18, at the Florida Avenue Meeting House, Washington, D. C., EMILY ANNE FORSYTHE, a member of the Friends Meeting of Washington, D. C., and ALBERT W. BRIGGS,

Jr., of Wichita, Kansas, a member of University Friends Church. The couple will live in Berkeley, Calif.

FOX-HARDIN—On June 18, at Lansdowne, Pa., Meeting, SARAH CAROLINE HARDIN and RICHARD HENRY FOX. The bride is a member of Lansdowne Meeting.

MAHAL-KRUEGER—On June 10, at Plainfield Meeting House, N. J., under the care of New Brunswick Monthly Meeting, N. J., BARBARA MAE KRUEGER of Irvington, N. J., and UDAR SINGH MAHAL of the Punjab, India. After a summer trip to India they will reside in New Brunswick, N. J.

DEATHS

BURKE—On June 6, GERALD BURKE of Pendleton, Ind., aged 54 years, husband of Mary Anderson Burke and a member of Fall Creek Monthly Meeting, Pendleton, Ind.

LLOYD—On May 12, at her farm home near Purcellville, Va., REBECCA ELIZABETH LLOYD, aged 83 years, daughter of the late Barclay and Emma Ann Bean Lloyd and a birthright member of Goose Creek Meeting, United, of Lincoln, Va.

SILVERBRAND—On March 26, at Worcester, Mass., OSCAR SILVERBRAND, aged 88 years. He and his wife, Amanda Silverbrand, were among the founders of Pleasant Street Meeting, Worcester, Mass.

THOMAS—On June 12, ELZA BENTLEY THOMAS, wife of Fred-eric Leggett Thomas, in her 71st year, a lifelong member of Sandy Spring Monthly Meeting, Md.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hillfinger, 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

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 4-7459.

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

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

PASADENA—526 E. Orange Grove (at Oak-land). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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.

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk, HI 2-3647.

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

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

JACKSONVILLE—Meeting for worship, 11 a.m. 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. 1884 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Long-fellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

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

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

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m.; worship, 11 a.m. Telephone WE 4-0273, evenings.

MINNESOTA

MINNEAPOLIS—Twin Cities, 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 2-6953.

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

NEBRASKA

LINCOLN—Meeting for worship and First-day school, 10 a.m., in numbers' homes. Visitors call 488-2245, 488-9238, or 423-4518.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday, 9:30 a.m., June 18 through August 27, Milham House, St. Thomas Episcopal Church, Henry B. Williams, Clerk.

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.

SEAVILLE—Meeting for worship, 11 a.m., Main Shore Road, Route 9, Cape May County. Visitors welcome.

NEW MEXICO

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

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone 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
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan. Richard Day, Correspondent, WI 1-2419.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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.

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