

FRIENDS JOURNAL

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IN THIS ISSUE

I ASK for daily bread,
but not for wealth, lest I
forget the poor. I ask for
strength, but not for power,
lest I despise the meek. I ask
for wisdom, but not for learn-
ing, lest I scorn the simple. I
ask for a clean name, but not
for fame, lest I condemn the
lowly. I ask for peace of
mind, but not for idle hours,
lest I fail to hearken to the
call of duty.

—INAZO NITOE (1862-1933)

Pure Wisdom

. *by Howard H. Brinton*

Letter from Southern Rhodesia

. *by Maurice Webb*

Old Salem Record Found

. *by Dorothy G. Harris*

Personal Witness

. *by Shirley Tuttle*

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London Yearly Meeting, 1962

FRIENDS JOURNAL



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Race Relations Conference in Atlanta

Friends in the South queried themselves on their responsibilities in the region's race relations problems at a conference held in Atlanta, Georgia, June 8 to 10. About 50 persons attended the Friends South-wide Conference on Race Relations, held at the Interdenominational Theological Center and arranged by Quaker House and the Atlanta Monthly Meeting.

The conference, described as an interim regional meeting between the biennial national conferences, examined race relations from the viewpoint of the historical Quaker concern, its present implementation, the hope of what an "aroused" Society of Friends might be doing, and the responsibility of Meetings to win members.

The Reverend Andrew Young, a staff member of the Southern Christian Leadership Conference, discussed that organization's program in nonviolence, voter registration, and leadership training. He described it as an "unbrainwashing" project for Negro citizens.

Other speakers included Victor Paschakis of the Morningside Heights Meeting, New York City, Florence Kite of the Philadelphia Yearly Meeting, David Scull of the Baltimore Meeting, Alex Morisey of the American Friends Service Committee, and Noyes Collinson, Director of the AFSC Merit Employment project in Atlanta.

The conference closed with a meeting for worship on Sunday at Quaker House.

Southern California Half Yearly Meeting

Approximately 150 Friends attended the sixth session, at Claremont, Calif., on May 13, of Southern California Half Yearly Meeting. Under the clerkship of Walt Raitt the group has shown definite development since its beginning three years ago. The blithe song of a mockingbird, just outside, wove itself into the meeting for worship. Friends approved support of the visit of Dong Suk Cho of Seoul Meeting, Korea, to this country in August, and plan meetings with him the latter part of that month. The Education Committee is planning a workshop for parents to study in depth the aims of religious education. The Meeting urged continued support for Pacific Yearly Meeting's "Friend in Washington" and "Friends in the Orient." Uniting in an Orange Grove Meeting concern for greater unity among Friends on the West Coast, the Meeting approved inviting a secretary of the Friends World Committee to visit among Friends here on this concern.

Aware of the tendency to be absorbed in outward concerns, Friends heard with appreciation from Santa Monica Friends of the "need to interiorize the concern, absorb it, live with it, [and] permit our inner atmosphere to be changed by its presence until it becomes a deep and continuous caring at the base of our inner life."

FERNER NUHN

Contents

	Page
Race Relations Conference in Atlanta	270
Southern California Half Yearly Meeting—Ferner Nuhn	270
Editorial Comments	271
Pure Wisdom—Howard H. Brinton	272
Personal Witness—Shirley Tuttle	273
Letter from Southern Rhodesia—Maurice Webb ...	274
London Yearly Meeting, 1962	275
Prayer for Man (poem)—Ann Ruth Schabacker ...	276
Old Salem Record Found—Dorothy G. Harris	276
To Young America (poem)—Robert J. Richardson..	277
Books	278
Friends and Their Friends	279
Letters to the Editor	282

The Friends General Conference at Cape May, N. J. (June 22 to 29) will be reported in our special issue of August 1.

FRIENDS JOURNAL

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Editorial Comments

The Financial Drain of Armaments

AMONG the frequent errors prevailing in the public mind is the opinion that armament and prosperity are interdependent. A comparative study of this interrelationship in the United States and in West Germany shows, however, that surprising differences exist in these two highly industrialized nations. In 1961 West Germany spent only 3.5 per cent of its Gross National Product (GNP) for armaments, whereas the United States spent 9.1 per cent for the same purpose. Germany used 25.1 per cent of her GNP for capital investments, as compared with 14 per cent in the United States. The increase of the GNP in the United States from 1951 to 1961 was only 58 per cent, whereas Germany had an increase of 162 per cent. Our arms expenditure and taxes appear to have misdirected our savings from capital expenditure to nonproductive armaments. Improvements in the steel industry of the Common Market countries abroad may soon render American steel production even less competitive than it is now. In part as a result of its investment boom, highly populated West Germany has absorbed since the last war 1.2 million refugees and 500,000 foreign laborers; it is still suffering from labor shortage. After an increase of 108 per cent in arms expenditures, from 22.4 billion dollars in 1951 to 46.7 billion dollars in 1961, the United States is still suffering from a shortage of capital investment in productive enterprise. Most European industries are more rapidly automatized because of their ability to invest in this area.

In April, 1962, the United States had 6.2 per cent of its labor force unemployed. During the ten-year period cited, the consumer price index in Germany rose 16 per cent. In the United States, with no investment boom and a high unemployment rate, the consumer price index rate rose 15 per cent. Real industrial wages in Germany rose 83 per cent as against 33 per cent in the United States. Large arms expenditures in the United States through government spending, high taxes, and low depreciation allowances have misdirected our savings to nonproductive armaments. The private sector is being starved of capital which the public sector absorbs for nonproductive military expenditure.

As a stimulant for the national economy, the production of armament can never compete with peaceful enterprises.

We gladly give credit for the material quoted above to Arnold E. Smolens, who is Security Analyst in a Princeton, N. J., bank. A graduate of the Wharton School for Commerce and Finance of the University of Pennsylvania, he also holds a graduate degree in political science from the University of Michigan. Arnold Smolens is a member of Princeton, N. J., Meeting.

Radioactive Strontium and Milk

The assurances given repeatedly that the present and future amount of strontium 90 in milk is harmless to our national health is being contested by scientists and physicians. When he was still a Senator, John F. Kennedy, now President of the United States, opposed atom testing. He said on November 2, 1959, "There is actually no such thing as a minimum possible dose [of radiation]. Perhaps we are talking about only a very small number of individual tragedies—the number of atomic-age children with cancer, the new victims of leukemia, the damage to skin tissues here and reproductive systems there—perhaps these are too small to measure with statistics. But they nevertheless loom very large indeed in human and moral terms. Moreover, there is still much that we do not know—and too often in the past we have minimized these perils and shrugged aside these dangers, only to find that our estimates were faulty and the real dangers were worse than we knew."

Is Our Milk Safe?

The pilot plant of the Federal Department of Agriculture in Beltsville, Maryland, as reported in our "Editorial Comments" of February 1, 1962, has proved that 98 per cent of strontium 90 can be removed from milk without impairing the nutritional value of the milk.

The milk industry estimates the cost of decontamination at five to ten cents per quart of milk, but it has taken no steps to install the necessary equipment. The Committee for Non-Radioactive Food (Box 30, Cooper Station, New York City 3) urges all citizens to write to federal, state, and local authorities to assure the delivery of radiation-free milk. Parents ought to urge dairies to install decontamination processes and demand such installations in letters to the press. A well-written folder entitled *Is Our Milk Safe?* is available at ten cents a copy from the Committee (reduction for quantities).

Pure Wisdom

By HOWARD H. BRINTON

THERE is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren, in the best sense of the expression. Using ourselves to false ways which appear most easy to us, when inconsistent with that purity which is without beginning, we thereby set up a government of our own, and deny obedience to Him whose service is true liberty."

These words of John Woolman appear in Part II of his *Considerations on Keeping of Negroes*, his second antislavery tract published in 1762. They portray the foundation of his social concern. The basis of human brotherhood is superhuman. It is not a theology or philosophy but a life proceeding from God, which "takes root and grows." This condition of its operation is not belief in a certain creed but "perfect sincerity." He who rejects it is not sincere; that is, he is not his real self, for the real self is in contact with that which is "deep and inward," below the surface self affected by outer environment. This principle is "pure," for it is uncontaminated by the egocentric desires of the superficial, insincere self, the "government of our own."

It is "pure" also in the sense that it is uncontaminated by the conventional views of society. This thought becomes clear as we read further. Speaking next of the children of slave owners, he says, "The customs of their parents, their neighbors and the people with whom they converse, working upon their minds, and they from thence, conceiving ideas of things and modes of conduct, the entrance to their hearts becomes in a great measure shut up against the gentle movings of uncreated purity. From one age to another, the gloom grows thicker and darker, till error gets established by general opinion, so that whoever attends to perfect goodness and remains under the melting influence of it, finds a path unknown to many."

Here we find a clear contrast between those who follow "the customs" of the "people with whom they converse" or "general opinion" and those who follow the

"path unknown to many." The latter seek that which is purified of all custom and general opinion.

"Pure wisdom" is Woolman's expression for the "inward light," a phrase which he does not use. It is a divine source of pure truth within the soul which can only be found by penetrating through all the impure truths contributed by our social environment. The word "pure" in this sense occurs often in the writings of Friends of the seventeenth and eighteenth centuries. George Fox, for example, speaks of "The Wisdom which is sweet, cool and pure" (Epistle 242). "Wait upon God," he says, "in that which is pure, in your measure, and stand still in it" (Epistle 16). "All Dear Friends everywhere who have tasted of the Everlasting Power and are made partakers of his Divine Nature, be faithful and dwell in that which is pure" (Epistle 18).

This word "pure" is a sign of the religious viewpoint sometimes referred to as "quietism." The quietist seeks the guidance of God by quieting all his own thoughts and feelings. Once he is sure of divine leading, he may be anything but quiet. His theory is easy to criticize in the light of modern psychology. It is impossible to perceive anything which does not have in it something that we have contributed ourselves which gives it meaning and significance. All things are viewed through the lens of our own past experiences, our preconceptions, and our prejudices. We can see nothing "pure," that is, free from all subjectivity.

But if the quietists were bad psychologists, they were sometimes great prophets and great social reformers, and all the more so because they were quietists. In those two quietistic centuries all the Quaker social pioneering was done in such fields as religious freedom, equality of the sexes, equal respect for all races and classes, the abolition of slavery, prison reform, the use of nonviolence in mental hospitals, peace, and education. Quietism appears to be an aid, not a hindrance, to social pioneering, a paradox when we consider that quietism is an effort at detachment from the world.

The reason for this positive result of an apparently negative attitude becomes evident when we consider that the pioneer, whether in religion, science, social betterment, or any other field, must detach himself from the conventional if he is to discover the unconventional; he must detach himself from his self-centeredness, his own possessions, including his theories, if he is to find that truth which is not just his own but universal. Whether or not the quietist has set himself an impossible task in seeking a wisdom completely purified from all of the

Howard H. Brinton, former Director of Pendle Hill, is well known for his many literary contributions to the history and theology of Friends. His *Friends for 300 Years* is in its second printing. He is a member of the Board of Managers of the FRIENDS JOURNAL. "Pure Wisdom" is reprinted with permission from the *Pendle Hill Bulletin* for November, 1949.

"wisdom of this world," he at least puts himself in that attitude which is essential to all progress from the accepted to the unaccepted. Without some degree of detachment from the old, discovery of the new is impossible.

Such detachment includes humility, for only through humility do we acquire a willingness to learn. "Pure wisdom," said Woolman, "leads people into lowliness of mind."

It also, as we have seen, includes sincerity. To be sincere is to be one's real self, and to be one's real self is to achieve detachment from that superficial, artificial self constructed by the beliefs and fears of others who have unduly influenced us. While it is true that personality cannot develop in a social vacuum, too much social pressure may submerge the real self, which is unique and original, fed by those deep springs of life at the source of the will. "In this pure wisdom," says Woolman in his brief essay on this subject, "the mind is attentive to the root and original spring of motions and desires."

The Quaker meeting for worship or, as the early Friends preferred to call it, "waiting upon the Lord" is an exercise in detachment which will lead to social pioneering if carried out "in spirit and in truth." He who so waits in silence is better able to face directly and freshly the problems before him, uninfluenced by any words, whether of creed, song, or sermon. Words there may be, but only such as will not so much teach as direct him to his Inward Teacher. In this inward state of detachment, sincerity, humility, expectation, and sensitivity, it may be possible in some degree to become aware of that pure wisdom which may, because it is unsullied by the mistakes of the past, lead us on to a better future.

Personal Witness

By SHIRLEY TUTTLE

AN elderly man climbs a fence into an atomic proving ground. A little group sails a boat toward forbidden waters, then has the interrupted mission carried forth spontaneously, after they are imprisoned, by a family who has caught the urgency of their message. A family makes a daily pilgrimage to a county fair to put peace literature into the hands of passersby, and to plant constructive ideas where model missiles and fallout shelters have made their mark. An ailing woman spends her feeble strength and eyesight in writing letters not

only expressing her own Christian viewpoint but also putting on paper the thoughts of her less articulate friends so that their signed opinions may reach their legislators. A woman donates to the United Nations the money a fallout shelter would cost. A young man carries appropriate pamphlets with him to share with train companions. Another leaves them in public rooms, doctors' waiting rooms, and wherever else they may be picked up and read. A lone man regularly spends his lunch hour in meditation in front of a military installation. A suburban housewife takes pictures of a group of kindergarteners as they board the school bus for the first time, and then invites their mothers in for coffee and talk which results in several letters and telegrams going to the President, begging for a world in which those five-year-olds may grow up normally.

A teacher refrains from writing a needed letter to her local paper, or fails to speak up at a public meeting, for fear of losing her job. A piece of constructive legislation is defeated because there does not seem to be enough pressure in favor of it. A man keeps silent in a conversation because his viewpoint happens to coincide with what he fears his friends will brand as "Communitistic," or because he has failed to study the facts which would allow him to speak authoritatively.

Both of these groups are bearing personal witness. Like sin, our witness may take the form of commission or of omission. We cannot share our light if we hide it under the bushel of busyness, or fatigue, or fear of misunderstanding.

If we truly seek to speak to "that of God" in every man, we will first find a common ground of understanding with him, from which we may proceed together to further discovery, rather than setting up barriers of emotion which make communication impossible. We will give the reinforcement of our faith and our knowledge to the unexpressed leadings which perhaps are being dimly felt by others.

Constructive personal witness means that in some form we ought to ask ourselves the following queries:

Do you offer yourself as a channel through which the love of God may flow uninterrupted?

Do you avoid seeking to run underground so that your course will not be marked as different from your surroundings?

Are you careful to keep the channel free of the obstruction of fear or of false modesty which does not recognize the flow of the living water?

Do you take constant soundings in silent waiting, that your channel may not lead into futile backwaters, but may grow ever deeper as it joins other streams seaward-bound?

Shirley Tuttle is a member of Bulls Head Preparative Meeting, Oswego Monthly Meeting, N. Y., and of the Steering Committee for the New York Yearly Meeting Peace Institute held at Lake Mohonk, N. Y., March 2 to 4, 1962. "Personal Witness" represents the remarks she made at the opening panel discussion of the Institute, which was held to develop an expanded peace program in New York Yearly Meeting.

Letter from Southern Rhodesia

By MAURICE WEBB

SINCE my last letter to you I have changed countries. After 40 years in South Africa I have come to live in Southern Rhodesia, one of the three countries that make up the Federation of Rhodesia and Nyasaland. I am now a member of Bulawayo Monthly Meeting, and for the first time since I joined Friends I live in a place where there is a Quaker meeting house, a very attractive one, though seeming large for Bulawayo's 16 members.

The change from one country to the other is much more than that represented by the 1,000 miles separating my former from my present home. The Limpopo River, which divides the two countries, is not very impressive, but the immigration formalities are formidable. Both the getting out and the getting in are well tangled in red tape and involve forms and documents galore.

You will have noticed that both South Africa and Southern Rhodesia are subject to bitter debate at the United Nations. They have much in common, particularly the practice of racial segregation, which draws down the wrath of the U.N. Assembly. There is, however, this great difference: in South Africa segregation, now universally known as *apartheid*, is government policy fanatically pursued with ever-increasing intensity; in Southern Rhodesia segregation, though lingering too long, is waning.

At first the change from the one country to the other does not seem great. Residential segregation obtains here as it does in South Africa; schools are segregated, and personal contact between white and black is largely confined to that of master with servant. All this is very South African, and would tend to make me feel at home in my new country. But there are differences mainly in direction. The sign "Europeans Only," formerly common, has become rare; racial discrimination in the sale of alcoholic liquor has ended (perhaps to start up new problems); technical colleges which last year were exclusively for whites are now unrestricted; segregation, except by the purse, has ended on public transport. And, although personal contact across the color line is still uncommon, it is becoming easier. Nonracial gatherings are held in our Bulawayo Meeting House without hindrance or adverse comment.

The real issue is political. Neither South Africa nor Southern Rhodesia has ever seen a nonwhite face in its Parliament. Southern Rhodesia has a handful of African voters; South Africa has none.

South Africa has 3,000,000 white people who think of

themselves as a nation quite distinct from the 12,000,000 who are not white, who, at worst, must be kept in perpetual subjection or, at best, relegated to separate areas and given a limited measure of self-rule. The 220,000 whites in Southern Rhodesia know that they are too few to make a nation and that they must come to terms with the Africans, who number 2,500,000. The question is: What terms? They use the word "partnership" but, as to the majority, claim the position of senior partner.

Europeans in Southern Rhodesia, who, though so small a minority, hold all political power, are ready to provide schools and hospitals and welfare services; they have become reconciled to integration in public buildings and transport; they concede the principle (but only slowly the practice) of equal pay; but there is reluctance to let things go too far and confusion as to where to draw the line.

Swimming pools are an example. The three largest towns have public swimming pools, which up to last year were by accepted practice kept exclusively for whites. When this exclusion was found by the Courts to be illegal, there was outcry, violent demonstration, and boycott on the part of the Europeans of one town; in another, integration was accepted without fuss; in the third, the pools were closed and remain closed rather than let a dark skin be seen in them.

The real issue is not schools, nor hospitals, nor swimming pools, but votes. In the fast-changing situation in Africa, Southern Rhodesia realizes that more Africans must have votes and even seats in Parliament, but draws the line firmly when it comes to the question of conceding power. We have a new constitution. It provides for a Parliament of 65, 50 voted for by the better educated and more well-to-do, 15 voted for by the poorer and less educated. Although there is no mention of race, the expectation is that when a general election is held later this year, the 50 will be European, the 15 African. One third of the white voters opposed this distribution in a referendum, wanting instead to go the way of South Africa. The two thirds who voted for it consider, for the most part, that to concede 15 seats immediately to Africans, with the prospect of more as they achieve education and wealth, is a liberal advance. Africans want a majority now, or at least clear sight of a majority in the near future; they declare a boycott of the coming election and turn to the United Nations for help.

In coming to live in Southern Rhodesia I have come to a country of dangers and of hopes; certainly to the excitement of history in the making.

There are fewer than 40 Quakers in Southern Rhodesia. Many are teachers. All of us try, through our work or by voluntary service, or by personal association to reach across the color barrier. But like many Quakers else-

Maurice Webb, formerly our correspondent in South Africa, has moved to Southern Rhodesia, where he continues to serve as a correspondent for the FRIENDS JOURNAL. He is teaching on the college level.

where, we draw away from politics. Yet in Africa today, whether we like it or not, politics is part of life. So, if religion and life are one, we cannot be true to our Quaker faith and ignore politics. Africans judge our friendship and our faith not by whether we are willing to share swimming pools or drink tea together, but by our readiness to meet at the polling booth and to share equitably with them the responsibilities and privileges of government.

London Yearly Meeting, 1962

SEVENTH-DAY morning. Met pursuant to adjournment." British Friends, eschewing ritual in their worship, incline to ritual in their business meetings. I was once told, indeed, of a well-concerned American Friend who, after sitting out a day's conference in one of our Quarterly Meetings, flung himself into his host's car in tired desperation, muttering to the Clerk sitting beside him, "Oh, the appalling formality of it all!"

A minor difference this, but real. Within our world family there are more important differences in temperament, in national background, in theology and in worship, in the understanding of our particular testimonies. Of the forty epistles we received this year, at least eight referred to the theme of unity in diversity. But what precisely is it we have in common?

Margaret Gibbins introduced a valuable and forthright session on "Giving and Receiving in the World Family of Friends," in which Ormerod Greenwood told us not to be sentimental, because friendship involved strife and wrestling and forgiveness. He urged Friends to visit the library exhibition, where we discovered there had been a good deal of plain speaking across the centuries between one Yearly Meeting and another. Our librarian has an unpredictably odd humor, and was displaying a letter written by Joseph Woods after Yearly Meeting, 1792: "Fortunately we have no Americans this year to tell us what is the practice in their country." I hardly think he can agree with this, for I found him in most amicable conversation with James and Alice Walker and Howard and Dorothy Gilbert Thorne, who were among our many most welcome visitors. It is meeting people anew or again that is one of my chief joys of Yearly Meeting.

In the next few weeks I suspect that our London *Friend* will be full of letters of disappointment and "frustration" from those of our beloved Society who expected from the sessions an intellectual *tour de force* and overwhelming spiritual experience. For my part I prefer the advice of *The Unquiet Grave* ("Cultivate the earthbound, Palinurus, and don't aim too high"); and if something sweeps me off my mental and emotional feet, I count it an uncovenanted mercy.

Such, indeed, was Monday morning's silent session of intercession for world peace. Last autumn a group of London Elders felt a strong concern for such a session. They shared what was on their minds locally, and then in Hampstead Monthly Meet-

As an exception to our usual policy, we have yielded to the plea of the Friend who wrote the above report that he remain anonymous. He made the request because he has an official connection with London Yearly Meeting.

ing, a weighty gathering comprising nine Meetings in north-west London. (Our Monthly Meetings, unlike yours, are usually units of several Particular Meetings.) There were some hesitations and conservative cautions, but a minute was forwarded to London and Middlesex Quarterly Meeting, and thence to the Agenda Committee. Nell Jarvis has told me of her journey to Jordans in February, apprehensive of this supposedly conservative and hidebound body. As she spoke to them, she realized that here was lively, sympathetic support, though the Committee was down to earth in looking at the complications to be resolved. Should it be a voluntary extra? No; it must be a part of Yearly Meeting, a session with the Clerks at the table. Could we impose silence? What were we to do if a Friend did speak? When would the session be? And how long? What about latecomers? The Agenda Committee's splendidly rash decision evoked response from Meeting after Meeting up and down the country, and local gatherings were held in support of our session of an hour's unbroken silence—a little tense at first, as it seemed to me, but gradually relaxing and deepening, and profoundly influencing our later periods of worship.

The Agenda Committee is an adventurous body. Among other innovations it invited the Choir of Saffron Walden School, 40 miles away, to provide music and readings on Sunday evening instead of our accustomed devotional address. And the Committee provoked Meeting for Sufferings to arrange for a Friend to introduce the summary of its proceedings, which Yearly Meeting has received in silence for longer than most of us can remember. We are at our best on these domestic issues. Discussion was certainly enlivened by one Friend who declared roundly that Meeting for Sufferings wasn't doing its job properly, because it had not discussed during the year either strikes or teachers' salaries. Friend after Friend engaged in a spirited restatement of the view that the agenda of the Meeting for Sufferings is what the Quarterly Meetings and Central Committee make it, and that he who wishes our equivalent of the Representative Committee to discuss sects or sex had better first bring the matter to his Monthly Meeting.

Not that our Quarterly or Monthly Meetings have been idle. Yearly Meeting, having produced a 400-page *Christian Faith and Practice* in 1959, this year agreed to revise the *Advices and Queries*, and Richard Staggs waved in our faces the 105 foolscap pages of single-spaced typescript which represent the Society's homework. It was, I felt, pertinent that he went on to invite our support and prayer for the Drafting Committee. He suggested that this was an exciting period of the Society's history, and with a revision of *Church Government* set in motion last year, and the results of our discussions on the "Right Holding of Yearly Meeting" likely to come up next year, it looks as if he were justified.

It seemed even more so after the next session, entitled—without felicity—"Tabular Statement Quinquennial Review." Ian Sutherland, son of a former Clerk of Meeting for Sufferings, speaks with a statistician's lucidity, and he looked gently surprised to find that he had set light to a barrel of gunpowder. The small conviction rate; the comparatively large numbers of resignations; the static condition of our membership—none of these things is vastly different from the last five-year

review, or even the one before that. But the temper of Yearly Meeting was startlingly different, and as Friends tried to inject phrases like "deep concern" and "matter of urgency" into the minute, I overheard Ian Sutherland's neighbor mutter the schoolboy's version of Latimer's last words: "Be of good cheer, Master Ridley, for we have this day lighted such a candle as, when it grows into an oak tree, God alone knows what will be the fruit thereof."

J. Duncan Wood's first-rate Swarthmore Lecture "Building the Institutions of Peace" ought to have been a good prelude to Monday afternoon. We have given up the polite fiction that our sessions are about committee reports, and *Documents in Advance* now contains memoranda on the specific subject of each session (another Agenda Committee innovation). We have been hoping that these memoranda would help Friends to keep to the point for, as Hugh Doncaster reminded us, we are better at "decisive" sessions than at deliberative ones, where (he spoke most truly) we tend to waffle. But no machinery can eliminate human frailty. The introducer of "The Quaker Peace Testimony and the Quest for World Order" failed to mention his subject, and it is hardly surprising that the remaining 600 Friends took some time to reach it, and never really came to grips with it.

I spoke of ritual. The punctual closing of the doors, the dignified reading of minutes of adjournment and reassembly, the final session in which the epistle is read and adopted without question (democracy having provided an open committee beforehand)—all these are part of the pattern of stability. But rituals change. After we met for the last time in Devonshire House in 1923, we heard no more the solemn words "The cords are drawn." In 1962 we heard, for the first time, not "Seventh-day morning" but "Saturday morning." The change went unquestioned. Readers of the *FRIENDS JOURNAL* will be welcome when we meet next year, even though it be in May instead of in Fifth Month.

Prayer for Man

By ANN RUTH SCHABACKER

Spawned from the wet web of the sea,
So rough a stranger on the land
And ever malcontent is man.

Half calculating knave, half saint,
Encumbered by divided heart,
How has he ever come so far?

Prodigal stepson of the earth,
Those fumbling feet are treading now
A tightrope flung across the stars.

And in his shadow looking up
Are young, unknowing voiceless ones,
In pawn for all eternity.

The ape-hand with the clever thumb
Clutches the prizes it has won.
If he should fall—God take his hand!

Old Salem Record Found

By DOROTHY G. HARRIS

IT is surprising that original seventeenth-century Quaker documents are still turning up. An early 16-page Salem, New Jersey, marriage book, beginning in 1682, has recently come to light. It predates any known Salem book of marriage certificates and includes names and burial records of some of the earliest settlers in Fenwick's colony. Such records should be the property of the Monthly Meeting with which they originate, but the book apparently had been in private hands for many years. It has now been returned to the Meeting.

At the request of the Meeting the document has been placed in the Depository for Friends Records at Swarthmore College, with the understanding that the fragile sheets would be repaired by the laminating process under the care of the Friends Historical Library. Acidity of the ink had over the years eaten holes in some of the pages, and the brittle margins of the sheets were badly broken. To prevent further deterioration, the document needed prompt attention, and the Barrow laminating process, used by the Maryland Hall of Records and the National Archives in Washington, was applied. By removing the acid content of the paper and applying strong tissue to both sides of each sheet, some of the dirt particles were removed, legibility improved, and the life of the aging paper greatly increased.

The book has been microfilmed for additional protection. It remains the property of the local Meeting, as do all of the Meeting records deposited in the Friends Historical Library (designated an official depository by Philadelphia Yearly Meeting in 1928). There it will be kept in locked steel cases with the records of over 1,000 books of 140 other Meetings in Philadelphia Yearly Meeting, available for qualified use under staff trained in the care and administration of archives.

Such books and papers provide a wealth of useful material. Within the past few weeks the Library staff used them to search out answers to the following inquiries, among others. The legal ownership of Chichester Meeting, Pennsylvania, property needed clarification, and deeds deposited by Concord Monthly Meeting, Pennsylvania, provided the data. A Friend wanted Quaker statements on capital punishment for a report to the United Nations. Manuscript Yearly Meeting minutes and printed books included passages that were copied and sent. A correspondent from Rutgers University asked the Library to supply information on the Quaker Isaac

Dorothy G. Harris, a member of Radnor Monthly Meeting, Pa., is Acting Director of Friends Historical Library, Swarthmore College, Swarthmore, Pa.

Collins, "publisher of New Jersey's first Newspaper." Burlington, New Jersey, records and a filmed manuscript were useful. A telephone call came for biographical data from a membership book so that the editor of a Meeting newsletter could prepare promptly a suitable obituary notice.

The staff was very glad that the information could be supplied in each case. It is frustrating, on the other hand, if just the right record book has not been deposited or if the needed data has been omitted from the record book. Monthly Meetings are warmly encouraged to search out record books and place them in the depositories provided so that they may be available to answer just such questions.

In order to protect manuscript record books from too frequent handling, a microfilming program was recommended in 1938 by Dr. William I. Hull, head of the Friends Historical Library at that time, and was begun in January, 1939. Most Friends Meetings were quick to recognize the value of protecting their records in this way, and the program has continued under the directorship of Dr. Frederick B. Tolles. Such filming requires careful preparation of the volume by the staff and microfilming by an operator experienced in handling fragile and historically valuable documents. In using the film, however, the staff has found that where handwriting has become dim with age, photography is not always adequate, and the original document needs to be conveniently near, as it is at Swarthmore, for checking.

Another great asset in the use of Friends Meeting records is the library of printed books on Quaker faith and history, manuscript letters, journals of Friends, meeting house pictures, maps showing Meeting locations, and Meeting histories in printed and manuscript form. These are constantly used by staff and research workers in conjunction with the records, as are the card indexes that have been added to supplement the records. The unique William Wade Hinshaw card index, for example, abstracts information on families and individuals in several Pennsylvania and New Jersey Meetings not represented in the published Hinshaw volumes, and answers inquiries for which the original records would otherwise need to be used.

In recent months these resources have attracted some interesting visitors. A member of the Pendle Hill community has spent many days in the Library, using the printed proceedings of Iowa Yearly Meeting for a prospective history of Conservative Friends in Iowa. Jan de Hartog of Amsterdam used the Hull Monographs and papers to gather material for a book (fictional) on "early Dutch immigrant Quakers in America," and Dr. J. G. Riewald from the University of Groningen was delighted to find two rare imprints of Reyner Jansen, an early

Philadelphia printer. Manuscripts provided valuable supplementary material for Dr. Riewald, and since his return to Holland microfilm copies of the Jansen imprints have been sent to him at his request. Thomas Hodgkin, an English Friend and one of the Cooper Foundation lecturers at Swarthmore, enjoyed an afternoon reading Quaker books and pamphlets and searching for the Hodgkin family in America. Florence Woolsey Hazzard, a writer, used the Howland papers extensively, and has since sent three of her articles on another dynamic lady of Quaker background, Eliza Mosher of Cayuga County, New York.

A rare 1670 broadside was consulted by a Friend and former Harvard professor, and students from Albright, Brown, Duquesne, Goucher, Haverford, Hunter, Penn, Princeton, Temple, and Yale, in addition to Swarthmore undergraduates, have written in the Library on such subjects as "The Historic Christ in Quaker Thought," "The 17th Century Friend, Francis Howgill," and "Quaker Jurisprudence in America." Students have also been active in preparing a shelf of pamphlets on disarmament in conjunction with the recent very well attended Student Disarmament Conference at Swarthmore. This pamphlet display adjoined an exhibit on the American Friends Service Committee work camps, international seminars, and foreign service work, designed to attract student interest in Quaker efforts toward international understanding and world peace. The wealth of Jane Addams and Gandhi material has been used in the Peace Collection by graduate and undergraduate students, and an English Friend recently came in person to bring papers of Elihu Burritt, "the learned blacksmith."

Friends who visit the Library may enjoy the new reader-printer, which will reproduce a single frame of microfilm in a matter of seconds. The Library is easily accessible by car, bus, or train (thirty minutes from Center City, Philadelphia) and is only a short walk from the Swarthmore railroad station. Friends are given a warm invitation to visit the Library, which is open 9 to 4:30, Mondays through Fridays during July, and will reopen on September 4.

To Young America

By ROBERT J. RICHARDSON

Brood of the eagle, spread your wings,
But strike no quarry down.
Range in the sky where vision sings;
Let this be your renown:

Leaving a realm of darkened sight,
Apostasy, despair,
They found a crag in eternal light,
And built an eyrie there.

Books

BUILDING THE INSTITUTIONS OF PEACE. 1962 *Swarthmore Lecture*. By J. DUNCAN WOOD. George Allen and Unwin, Ltd., London. 101 pages. Paperback, \$1.25; boards, \$2.25

William Penn, founder of Pennsylvania, Dag Hammarskjöld, history-maker Secretary General of the United Nations, Elijah, prophet of the Lord, all could well be pleased with this provocative book. In it these three are constructively memorialized. In it will be found three of the sound foundations for a true peace: the writings of William Penn; the experience of Dag Hammarskjöld in strengthening seventeen organizations that make up the life and structure of the United Nations; and "in conclusion the duty of a religious society which attempts to continue the prophetic mission of Elisha."

For 55 years the annual assembly of London Yearly Meeting has been the occasion for a Swarthmore Lecture, established originally by the Woodbrooke Extension Committee and carried forward by London's Home Service Committee. One other title in this Lecture series called attention to the pacifist witness of Friends in international affairs. That was "Removing the Causes of War" by Kathleen Lonsdale, the Swarthmore Lecture given in 1953.

Duncan Wood, son of H. G. Wood, a graduate of Oxford, former teacher at Leighton Park, veteran of the Friends Ambulance Unit in China, for ten years has been in the secretariat at the Centre Quaker Internationale in Geneva with his wife, Katharine. Here is the thoughtful distillation of his thinking and reading about the present world situation and the vocation of Friends not only to say "no" to war, but also to say "yes" to the United Nations and every institution that carries forward the noblest aspirations of mankind.

RICHMOND P. MILLER

THE BLACK MUSLIMS IN AMERICA. By C. ERIC LINCOLN. Beacon Press, Boston, 1961. 276 pages. \$4.95

Over a hundred thousand Negro Americans have rejected the Christian gospel of love and turned to an apostle of hate, Elijah Muhammad. In *The Black Muslims in America* C. Eric Lincoln presents a picture of the sect which is perhaps the fastest growing mass movement in America today. From his Temple in Chicago Elijah Muhammad directs his indefatigable organizers; there are over 50 Temples in Negro ghettos of the major American cities. Personable young men go "fishing" in bars and on street corners for converts. Narcotic addicts, alcoholics, prostitutes: all are welcomed to Muslim meetings. Cells grow into larger groups, which grow into full-fledged Temples. The movement is already of political importance in some places, and its economic growth is remarkable.

Although they have not yet been fully accepted by the Arab and African world of Islam, the Black Muslims consider themselves adherents of the Islamic religion. Allah is their God, and Mecca is faced when prayers are said.

Yet a basic tenet of true Islam is ignored, the belief that all men are brothers under a common God. To Black Muslims God is the Supreme Black Man among Black Men. Their definition of "Black Men" is taken from white supremacists: every-

one who is not white is black. In black is goodness, and all black men are divine. White is bad, and all white men are devils. There should be no nonsense about integrating with the dominant society, for contact with "the blue-eyed devils" can bring only exploitation and more corruption. If the Negro in America is to gain once more the greatness that was his, he must stop trafficking with the immoral white men and demand his own place in the sun. Christianity is merely a tool of the hypocritical white men, who teach the Negro to turn the other cheek while they are lynching his father and attacking his sister. Martin Luther King, Jr., is a fool who talks about love while the white men are grinding his people into the dust.

So the Black Muslims believe. Why? What is it that drives men to such desperate beliefs?

Dr. Lincoln patiently and precisely explains that, for these thousands of Americans, Christianity and democracy have failed. These thousands have been backed to the wall by men who talk of Jesus and freedom, and these thousands have decided that they will have no more of it—neither anxious cowering, nor timid Christianity, nor "freedom" to be exploited. These men and women who hate white people are simply the fruits of our own injustice.

There is no reason for smugness either in this book or in the facts of life in the Society of Friends. We continue to practice injustice. We continue to teach men how to hate. This is an unsettling book, a book which documents Penn's belief about ends and means. Although this reviewer could quarrel with some theoretical points, he must recommend the book as a sound case study.

Lincoln is not pessimistic as a result of his study; nor need we be fatalistic. The Black Muslims need not continue to grow. If American society moves rapidly toward desegregation, the black supremacists will be left without a cause. "For the moment—a brief and fateful moment—the choice is still in our hands."

GEORGE LAKEY

FOR WHAT PURPOSE? *An Angry American's Appeal to Reason*. By JAMES P. SPEER, II. Public Affairs Press, Washington, D. C., 1960. 86 pages. \$2.50

James P. Speer is a man of many causes. In the present volume he attempts to breathe new life into the one which he calls "the great challenge" for America today, that of effective world government. Although presented with evident urgency and sincerity, Mr. Speer's arguments on behalf of this elusive goal are, regrettably, neither substantial in content nor effective in presentation. They encompass a variety of tone and technique which serves only to distract the reader from the book's message. Thus, at the outset, we are asked to confess that we as modern Americans are "bored, frustrated, inadequate, covetous." Later, turning to world history, Mr. Speer informs us that "there had been the Thirty Years' War, basically a Catholic-Protestant dispute which likewise involved many princely ambitious and laid waste to much of Northern Europe," and, on the current scene, that "the Egyptian thing was the other side of the Iranian thing." At such moments the reader is apt to ponder seriously the question posed by Mr. Speer's title.

PETER E. STEWARD

Friends and Their Friends

The first Quaker ambulance crossed the Algerian border on June 12 and is already serving as a first aid station in the regroupment camps near Tlemcen. While violence continues along the coast, Friends are moving into the interior at the invitation of the Algerian transitional government to administer relief to Algerian nationals confined to regroupment camps during the seven years of war. Since the signing of the Evian Accord and the withdrawal of the French, the Algerians in these camps—estimated at 2,000,000—have been without medical supplies, doctors, and nurses, as well as any regular source of food.

Along with first-aid supplies, the Quaker ambulance is stocked with antibiotics, antidiarrhetics, and the blood transfusion equipment requested by Algerian doctors, who are dangerously low on medical supplies. According to reports received by the American Friends Service Committee staff in Morocco, diarrhea among the children in Oran is reaching epidemic proportions.

Supplies for the first ambulance trip were flown into Morocco by airlift the week of June 4. In all, 2,000 pounds of drugs, valued at \$6,000, were donated by private American druggists in answer to the AFSC appeal for \$1,000,000—half in cash and half in material aids—to help the Algerians.

The Service Committee, which finds itself in the regroupment camps ahead of other relief organizations, plans to send additional ambulances and medical teams just as fast as supplies and personnel can be recruited. Shortages in the regroupment camps are compounded daily, as refugees, returning from Morocco and Tunisia, find that most rural housing has been destroyed in the course of the seven years of warfare and, in consequence, must crowd themselves into the already overcrowded camps.

Earl G. Harrison, Jr., Director of the Council for Religion in Independent Schools, attended a seven-day international consultation on "The Impact of Secondary Education on Young People" at the Ecumenical Institute in Cernig, Switzerland, in March. His paper, "The Teaching of Religion in Independent Schools," was reprinted in the May issue of the *Independent School Bulletin*. This summer he is in Kenya, Africa, for two months as a group leader for Africa Crossroads.

Professor Howard M. Jenkins, Chairman of the Department of Electrical Engineering at Swarthmore College, was awarded the John W. Nason Award by the College at the commencement exercises on June 11. The award, given each year to a member of the College community who has made a distinctive contribution beyond the scope of normal duties to the life of the college community, consists of a formal citation and monetary award of \$1,000. Howard Jenkins has been a member of the College's Department of Electrical Engineering, Chairman of the Department since 1935, and holder of the Henry C. and J. Archer Turner Professorship since 1952. He is a member of Swarthmore Meeting, Pa.

"Each of us must feel himself a part of a living whole, and find unity with others in that which is eternal." These terms, used recently by Paul Lacey in another context, suggest the purposes of a conference which he will address this summer. He will introduce the theme, "A Living Witness," at the 1962 Gathering of Friends, to be held August 9 to 12 at Quaker Haven, Indiana, in a talk dealing with the power of God for witness in the community. Christian family life will be the topic given the following evening by George Levinger. The third main speaker is to be T. Canby Jones, who will emphasize the personal search.

This conference is sponsored by the Continuing Committee on Greater Unity in the belief that something precious can come from prayerful, open-hearted, open-minded sharing. Although plans include programs and activities for all ages, the schedule is purposely uncrowded. Morning worship-discussion groups will relate to the topics of the evening talks; afternoons are free for recreation. Family game periods will be led by Olcott Sanders.

Quaker Haven Camp is on Dewart Lake in a scenic area northwest of Fort Wayne. Attenders may use dormitory cabins or their own camping equipment. The cost is approximately ten dollars for adults; children, 4 to 6 years, half price, and under 4 years, free. There is a registration fee of one dollar for an individual, or two dollars for a family. Reservations are now being received by Carey L. Haines, New Burlington, Ohio. Inquiries may be addressed to Marshall Sutton, Midwest Office of the Friends World Committee, Wilmington College, Wilmington, Ohio, or to Isabel Bliss, Program Chairman, 6011 Theota Avenue, Cleveland 29, Ohio.

Dr. George and Anne Saxton, members of Cambridge Meeting, Mass., left early in June with their family for Uganda in Africa, where George Saxton is to teach public health at Makerere College.

Pendle Hill, Wallingford, Pa., is offering a series of evening lectures open to the public during its summer term on "A Community of Faith in an Unredeemed World." On July 2, 5, and 6, Richard K. Ullmann, a British Friend teaching at Woodbrooke, will lecture on "Reconciliation between East and West." On July 9, 12, and 13, Sok-hon Ham, a Korean religious leader and writer, will discuss "The Faith of Lao-tse." On July 15 and 16, Yogendra Kumar, a follower of Vinoba Bhave in the Land Gift Movement in India, will speak on "The Faith of Gandhi and His Role as a Social Revolutionary." On July 19 and 20, James M. Lawson, Methodist minister and leader in the Sit-In, Freedom Ride, and school desegregation movement, will lecture on "Nonviolence, Sit-Ins, and the Community of Faith."

All meetings will be held at 8 p.m. in the Pendle Hill Barn, except for the lecture on Sunday, July 15, which will be held in Main House at 4 p.m., following afternoon tea. Information about the regular summer-term course offerings, July 1 to July 22, may be obtained from Pendle Hill, Wallingford, Pa.; telephone, LO 6-4507.

Edwin B. Bronner, a member of Cheltenham, Pa., Monthly Meeting and currently Associate Professor of History at Temple University, has been named Curator of the Quaker Collection and Professor of History at Haverford College, effective September 1, 1962. He will devote two thirds of his time to the Quaker Collection and one third to teaching. His specialty is early Quaker history in Pennsylvania. His study on "The Holy Experiment in Pennsylvania, 1682-1701" will be published by Columbia University Press in August. He is also author of *Thomas Earle as a Reformer*, as well as numerous articles, some of which were published in the FRIENDS JOURNAL.

Shrewsbury and Plainfield, N.J., Half-Yearly Meeting has mailed a detailed statement about the death penalty to Governor Hughes. After reminding him of the traditional Friends testimony against capital punishment, the letter deals with often quoted arguments concerning the problem. At one point it says: "If capital punishment *does* have the value its proponents claim, why not reinstate public executions and make them for *all* murderers, not just the few? Why not extend capital punishment to other crimes, too? As it is now applied, it is so unequal in its application, so difficult to administer, so repugnant to a large percentage of our citizens, that it is a total and complete failure, and serves no purpose whatsoever but as a brutal reminder of the past when revenge was the purpose of such punishment."

Ground was broken for a fourth building at Sandy Spring, Md., Friends School in mid-April. Under the direction of S. Brook Moore of Sandy Spring Meeting, United, founder of the school, the building will be ready when school opens in September for its second year. The "little new dorm" will house 18 students and new faculty members, and will add two classrooms and a common room to the facilities. The present enrollment of 70 will be increased to about 100 pupils in the second year of the school's operation. The Committee has felt it right to assume the added financial burden involved in erecting this new cinder-block building so that the school may accommodate three grades and have classrooms for an added number of day pupils.

In the spring months many projects of improving the school grounds and developing recreation areas have been carried on by the students and faculty. Students continue to help in the library, which now numbers about 1,700 titles.

The school is rapidly filling its student enrollment for the coming school year, and new staff members are being added to the present faculty.

Dr. John Otto Reinemann, Director of Probation, County Court of Philadelphia, who has addressed many Friends study groups, has received an appointment by Attorney General Robert F. Kennedy as Special Adviser on Metropolitan Problems of Youth to the President's Committee on Juvenile Delinquency and Youth Crime. The function of the Special Adviser is to assist the Committee's understanding of the delinquency problem by direct reports from the people leading the work in the communities of the nation.

Clark Kerr will deliver the Godkin Lectures for the academic year 1962-63 at Harvard University. He is a member of Swarthmore Meeting, Pa.

International vacation courses and study tours in Scandinavia will be conducted this summer by Dr. Peter Manniche, founder of the International People's College at Elsinore, Denmark, and an international staff. It is the conviction of Dr. Manniche that if people of different countries can live and work together, ways to international understanding can be found. The principal subjects for study will include the problems of the developing countries and ways in which the Scandinavian way of life and the folk high school system can help them in their social and economic growth. For further information write to Miss Margaret Scattergood, National Representative, 4607 Chain Bridge Road, McLean, Virginia.

Two international seminars in Europe are being sponsored by the American Friends Service Committee and the Friends Service Council, London, during the summer of 1962, one at Kahlenberg, near Vienna, Austria, August 4 to 25, and one at Studley College, Warwickshire, England, August 11 to September 1. The theme will be "The Responsible Citizen in National and International Affairs," with special attention to social change, disarmament, and international organization. The language will be English. Descriptive brochures and application forms may be obtained from International Seminars, 28 rue du Cendrier, Geneva, Switzerland.

The fifth annual Friends Secondary Summer School will be held August 1 to 29 in the Grass Valley area of California, about 50 miles northeast of Sacramento. The theme will be "Service in a World of Need." This summer school is a project of the College Park Friends Educational Association, a nonprofit corporation under the care of College Park Quarterly Meeting, Pacific Yearly Meeting. For further information and cost, write to Harold Blickenstaff, Director, 1017 Jane Drive, Placerville, Calif.

Twenty-five Cuban refugee families arrived at International Airport in Philadelphia on June 7. They were greeted by their sponsors, by city dignitaries, and by representatives of the Greater Philadelphia Citizens Committee for Cuban Refugee Resettlement. Quakers in the Philadelphia area have sponsored five of these families. Quaker sponsors are James and Ruth Malone, Swarthmore Meeting, Pa.; Gerald and Nancy Negelsbach, Central Philadelphia Meeting; William Kriebel, Riverton Meeting, N. J.; and Joan Fisher, Friends Neighborhood Guild, Philadelphia. Chestnut Hill Meeting, Pa., also sponsored a family.

The Philadelphia Committee, under the chairmanship of Judge David Ullman, is assisting the federal Department of Health, Education, and Welfare in efforts to resettle some of the 100,000 Cuban refugees presently living in Dade County, Florida.

This was the first official flight of Cuban refugees to Philadelphia; it is hoped that further flights will follow if sponsors can be found. Friends concerned to sponsor a Cuban refugee family may write to Richard Smith, AFSC, Refugee Resettlement Program, 160 North 15th Street, Philadelphia 2, Pa.

The World Council of Churches is looking for 30 young people between the ages of 20 and 30 who are willing to give a year of voluntary service in ecumenical work camps in Thailand, Asia, and Kenya, Africa. The camps will start in August and November respectively. The WCC is looking for mature young men and women who have had previous experience in voluntary service. Special preference will be given to applicants with training in building and construction work. Campers are asked to pay their own travel costs. Send inquiries about these and other camps to Ecumenical Voluntary Service, 475 Riverside Drive, Room 753, New York 27, N.Y.

Henry J. Cadbury made the Monday staff meeting of the American Friends Service Committee on April 30 a special event by reminiscing about the founding of the AFSC on that date 45 years ago. The AFSC publication *Focus*, in reporting the meeting, says, "Remarking that he was one of four survivors of the original assembly of less than 15 Friends (the others are Stanley R. Yarnall, J. Barnard Walton, and Anne Walton Pennell), Henry Cadbury sketched the dilemma in which Quakers found themselves when World War I began. The desire of Friends to express their love for their country and to serve her loyally but still adhere to the Quaker peace testimony, which finds war and the bearing of arms abhorrent, prompted the gathering.

"The membership included representatives of Philadelphia Yearly Meeting (Orthodox), Friends General Conference (Hicksite), and the Five Years Meeting. The gathering took place, Henry Cadbury recalled, on the second floor of the Young Friends Building, now known as International House, located at 15th and Cherry Streets, Philadelphia. He said little was known of the legal rights of persons who termed themselves conscientious objectors, and avenues had to be explored to discover whether Quakers could perform a meaningful function in the war period. . . . The result of the meeting was a decision to arrange for a headquarters, appoint permanent officers, and enlarge the committee. The name National Friends Service Committee was selected, later changed to American Friends Service Committee. . . ."

Vigil at the White House

Five persons began a silent standing vigil at the White House gate on May 2, after the Friends Witness for World Order had ended. The five were all Friends but one, and all but one were members of the staff of the Peace Action Center in Washington. Their intention was to stand in sorrow for our country's act in resuming nuclear tests and for their share in that act, and in public acknowledgment of the deep defect

in all of us which has made us capable of this crime against humanity.

Standing vigils at the White House have been against police regulations, but this group had kept a walking vigil there for months, urging continuance of the ban on testing; now that tests had begun, they felt the necessity to stress their concern intensively. They stood without placards but wore black armbands with four words lettered in white, "Bomb tests kill people." On street corners not far away, assistants handed out a printed statement signed by the group, making it clear that bomb testing is but one factor in a world climate that is inimical to peacemaking. Deep and radical change in human beings and their institutions is called for; in the meantime, a veto on bomb tests offers a place to take hold.

On May 16, arrests began. Twenty-one arrests were made, involving eight people. The four members of the Peace Action Center staff were twice sentenced to jail. The first time the judge dismissed the charges after some twenty-four hours and released the prisoners. The next time all four received twenty-day sentences. Lawrence Scott, Director of the Center, posted bail and came out in order not to "moot" an appeal that had been entered and is pending. The other three—Florence Carpenter, Pearl Ewald, and Wilmer Young—served the sentences out.

When the latest arrests were made on June 1, Cecil Thomas and David Hartsough were not called before the judge. A ruling from New York State was adduced as precedent for interpreting the phrase "congregating with others" to mean at least three persons. Later in the same day, the two were again arrested, with Helen Corson, who was distributing leaflets at some distance, but there was no prosecution.

As of June 15, the vigil appears to be legally established, with two people standing, or two at each gate of the White House, and others handing out leaflets not far away. The Peace Action Center expects to continue this vigil for some weeks or until the test series ends. They are glad to have participants join them for any period of time. The address is 1731 Park Road, Washington 10.

MILDRED B. YOUNG

Northwest Quarterly Meeting

About 70 Pacific Northwest Friends attended Quarterly Meeting in Vancouver, B.C., on April 14 and 15. As an innovation, Meeting reports were digested and given in summary form. The time saved was used for extended discussion of news of importance, such as the possible condemnation of University Meeting's quarters by the University of Washington, the building of a meeting house at Argenta, Edmonton's declining membership due to the moving away of members, and Missoula's struggle with right-wing propagandists.

During the first session, young Friends of high school age enjoyed a rainy trip up the Grouse Mt. chair lift, sheltered in parkas furnished by the operators.

Victoria Meeting presented a concern regarding a sect of the Doukhobors, who entered Canada under the sponsorship of Friends. The opposition of these Doukhobors to public education and their destruction of property, in addition to demonstrating antimaterialism, are a severe social problem.

The Meeting sent a letter to Washington urging no further testing of bombs.

Peter Silveston of the Chemical Engineering Department, University of British Columbia, Vancouver, spoke of the UBC Friends student association and its plans for a Friends Center. The group is seeking an enthusiastic couple (possibly a student couple) to direct the Center in return for free rent.

A stimulating panel and general discussion considered Friends' concerns about their Meetings and one another's problems and activities. The next Quarterly Meeting will be with East Side Friends near Seattle on October 13 and 14, 1962.

Letters to the Editor

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

Friends may like to learn of some thoughts on generosity in politics expressed by the historian Thucydides (471?-400 B.C.). In his *History of the Peloponnesian War*, Book 4, Chapter 19, occurs the following passage, given here in rather free translation: "We also believe that the best method of bringing the really bitter enmities to an end and of terminating them in a lasting way is not at all for one of the parties to take advantage, after a tough struggle, to enforce sworn treaties of a strangling nature and to impose conditions on the opponent by superior power. It is much better, while possessing all the might to act in this manner, to rise above such claims. Prove the expectations of the adversary to be wrong by allowing him mild conditions with moderation and generosity. The adversary will no longer feel constrained to seek retaliation. He will rather be moved to return an act of generosity, and will be in honor bound to have more respect for the conventions. It is especially important to behave thus in dealings with the strongest enemies, much more urgent than with enemies whose quarrels are of little consequence. To give in to those who themselves have yielded, without being forced to do so, is natural and a pleasure. When, on the other hand, people are faced by an insolent foe, they are inclined to risk much beyond anything they have risked before."

Boulder, Colo.

HANS B. GOTTLIEB

A new law has been passed by the Pennsylvania State Legislature regarding tax money for private and parochial schools. This bill will be in effect this coming September. The bill itself just says that "all school children are entitled to school nursing services." The Department of Instruction, however, has interpreted this clause into a code which makes it mandatory for the local Board of Education to pay for the medical, dental, and nursing care for all children going to school (private, parochial, and public) in that district. Therefore the cost of this care will be paid for children not even in a tax area. This circumstance will cause a considerable hardship for townships in which there are large nonpublic schools.

I hope that Friends will give careful consideration to this

action. It is certainly unconstitutional, and if it were tested in court, it would be revoked. I also hope that our Friends schools will not accept this public aid. The next step is certain to be transportation, free lunches, and textbooks.

Warrington, Pa.

ALICE M. WETHERILL

BIRTH

CLAGGETT—On May 20, at Easton, Md., to Dr. Laurence G. and Lorraine Claggett, their third daughter, SALLIE CLAGGETT.

MARRIAGE

INGERMAN-COSNER—On April 4, at Florida Avenue Meeting, Washington, D. C., MARIE ANN COSNER and MICHAEL LEE INGERMAN, member of Wrightstown Monthly Meeting, Pa.

DEATHS

BREWER—On May 27, suddenly, DAVID BREWER, aged 28 years, son of Nathaniel and Hilma Brewer, members of Wrightstown Monthly Meeting, Pa.

HANCOCK—On May 24, at her home, 21 Union Street, Medford, N. J., LILLIE K. C. HANCOCK, aged 79 years, wife of Harry E. Hancock and a member of Medford Meeting, Main Street, Medford, N. J.

PAINTER—On June 7, in Tri-County Hospital, Gowanda, N. Y., ANNA M. PAINTER, aged 75 years, sister of Levinus K. Painter, Collins, N. Y., and a member of Orchard Park Monthly Meeting, N. Y.

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

1 to 14—Seminar on "The Teachings of Jesus and Life Today," led by John Levy, a San Francisco Friend, at Powell House, Old Chatham, N. Y.

4 to 6—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs at Council House, R.D., Wyandotte, Okla.

6 to 8—Third Friends Seminar on American Indian Affairs at Bacone College, Muskogee, Okla. For details write Paul Turner, 160 North 15th Street, Philadelphia 2, Pa.

7 to 14—Tenth Annual Avon Institute at Lake Winnepesaukee, N. H. Theme, "The Quaker Approach to Contemporary Affairs." Faculty members include Kenneth Boulding, Floyd Moore, A. J. Muste, Stewart Meacham, George Willoughby, I. F. Stone. For information write the American Friends Service Committee, Box 247, Cambridge 38, Mass.

14 to 21—Midwest Institute at Williams Bay, Wisconsin, sponsored by the Peace Education Program, American Friends Service Committee, 300 West Congress Parkway, Chicago 7, Illinois. Participating, Ralph Abernathy, Morris Rubin, Dagmar Wilson, William Proxmire, Anatoli Kireev, Gurdial Mallik, Mulford Sibley, Robert Gilmore. For cost and further information, write to the AFSC at the above address.

15—Meeting for worship at London Britain Meeting House, Ronte 896 between Newark, Del., and Route 1 west of West Grove, Pa., 2 p.m.

18—Millville-Muncy Quarterly Meeting at Elklands Meeting House, Pa., 10:30 a.m., DST. Picnic lunch.

18 to 22—Sixth Triennial Conference of Evangelical Friends at Malone College, Canton, Ohio.

21—Western Quarterly Meeting at New Garden, Pa. Worship and Ministry, 9 a.m.; meeting for worship, 10 a.m.; business, 11 a.m.; Innch served; at 1:30 p.m., program in charge of Youth Activities Committee, "Reminiscences of the Cape May Conference."

27 to August 3—New York Yearly Meeting at Silver Bay, N. Y.

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

29—Meeting for worship at Old Kennett Meeting House on Route 1 east of Hamorton, Pa., 11 a.m.

30—TV documentary on Quakers in America, "The Gentle Persuaders," presented by NBC, 10 to 11 p.m., with Drew Pearson as narrator. (Consult your local TV listing.) Included will be portions on the American Friends Service Committee, Pendle Hill, Friends Hospital in Philadelphia, Earlham College, and scenes from Friends worship in the East and Midwest.

Notice: Meeting for worship at Rancocas Meeting, N. J., during the summer and through September 9 will be held at 10 a.m., DST.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

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.

CARMEL—Worship, 10:30 a.m., Lincoln between Ocean Avenue and 7th.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

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

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

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—Regular Meetings for Worship discontinued until Sept. Info. on intermittent Meetings—call OR 7-0457.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

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 Street, Lake Worth. Telephone: 585-8060.

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. 982-714.

ILLINOIS

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

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 3-8103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn 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.

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. 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 6-6883.

NANTUCKET—Sundays 10:45 a.m., through July and August. Historic Fair Street Meeting House.

SOUTH YARMOUTH, CAPE COD—Worship and First-day school every Sunday 10 a.m.

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

WESTPORT—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

MICHIGAN

ANN ARBOR—Meetings Sundays 10 a.m. Meetinghouse, 1420 Hill St. Call NO 2-3735.

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—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 6-0675.

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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday 9:30 a.m. June 17 through August 26, home of Dr. William Chambers, Chambers Road, off Wyeth Road, South of Main St. Susan Webb, 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, 10 a.m., from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

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 and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

MOORESTOWN—Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk, 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., 72 N. Parade; phone TX2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship, 11 a.m. First-day school for children and adults, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

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E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Margie Remark, Rec. Clerk, 521-4787.

CLEVELAND—Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

PENNSYLVANIA

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 10 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., 10:15 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

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

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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., 3014 Washington Square. 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 2-1848.

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

VIRGINIA

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

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.

MCLEAN—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

VIRGINIA BEACH—Friends Meeting House, Laskin Road. First-day school, 9:45 a.m. Meeting for worship, 11 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

BELLEVUE—Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEltrose 2-7006.

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