

FRIENDS JOURNAL

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I BELIEVE in the beloved community and the spirit that makes it beloved, and in the communion of all who are, in will and in deed, its members. I see no such community as yet, but none the less my rule of life is: Act so as to hasten its coming.

—JOSIAH ROYCE

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Needed: A Friends Student Movement

THE Religious Society of Friends is probably the last group to acknowledge student work as a part of its collective church life. It has not done so yet; nor does it look as if it will happen soon.

What concerns me here is not the work of the American Friends Service Committee through its wandering itinerants, the college secretaries, who recruit for service opportunities, who interpret the peace testimony, who often need to interpret the Society to interested classes, groups, and individuals. One cannot help being impressed by the efforts of some local Meetings to do a job with students attending a nearby college. The Young Friends Movements usually work at the below-college level. The Young Friends Committee of North America is a natural agency to do the kind of job that needs to be done, but it is rather an informal association of Young Friends (and this is good) than an effective working unit of the Society.

The American Friends Service Committee is often mistakenly asked to do a job which belongs to the Society. I hope it continues to resist this call. And this job is the binding together of those individuals and small groups on campuses throughout the country who call themselves Friends. There is no medium of communication; there is no strength or support for the isolated individuals (and there are many); there is no sharing of group experiences; there is no one or group to whom a seeker may turn, saying, "I want to be a part of you while I am a student."

This vital function is a necessity for the Society of Friends. Perhaps it ought to start at a Yearly Meeting level; perhaps Friends General Conference or the Five Years Meeting should take it up; the American Section, Friends World Committee, might evaluate the need. Five thousand dollars spent for an office can spare the Society the continual loss of present and potential Young Friends it is now experiencing because it is not doing the work which must be done. Or is there a volunteer group somewhere who can take up this need for leadership at the student level?

The Society prides itself on its lack of organization. It is actually highly organized, operating effectively through fairly simple devices. What is needed at the student level is not a vast apparatus, but a plain expression of organization like a Friends Student Movement, with a concern, a borrowed office, an old mimeographing machine, and a couple of "bucks" in the bank.

RAYMOND P. ARVIO

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FRIENDS JOURNAL

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Editorial Comments

A Modern Quaker Eccentric

ON December 16, 1958, our English Friend Reginald Reynolds, 53, died suddenly while visiting Australia. The last time we saw him in the United States he was, as usual, engaged in urgent business in the service of human dignity; this time it was integration in the South. He always gave the appearance of a busy itinerant, and his letters from India, Japan, Egypt, or our own South reflected the multitude of concerns with which our generation is burdened. Our racial strife disturbed him as much as though a serious quarrel had broken out at his own doorstep. All his life it remained difficult for him to select and economize within the bewildering variety of concerns facing him.

Already as a young man he made the sedate type of English Friends raise their eyebrows in either criticism or amusement. In the first place, his appearance aroused disapproval. He dressed like an artist, remaining consciously informal to the point of negligence. His language could be torrential, and his provocative addresses usually lacked the calculated balance of those uninspired tape recordings to which our ears are nowadays trained. The lives of Gandhi and Woolman gave ultimate guidance to his thinking. He knew that the rigorous view is essential to sanctity. His speaking was permeated with a sense for realities, and he was the last one to be overnourished on metaphysics. Yet all his descriptions of reality were irradiated by profound insights into truth. Often his presence alone had something accusing about it, and he may not have practiced enough the relaxed view that is essential to sanity. Still, he did find the time to write some extracurricular books, one of them being a study on beards—of all things! Yes, Reginald Reynolds was a strange fellow.

Now and then such a Friend will appear in our midst who looks like a displaced person from another period of our brief history. We sense intuitively that his excitement is authentic; yet we do not feel comfortable about him. Somehow he disturbs the lovely insignificance of our suburban style, and we wish we could counsel him to calm down just a little bit. But that is precisely what he will not do; neither will he respond to any compliments, because he does not care to indulge in mutual admira-

tion. Although we may feel that God's finger may be upon him, we still hesitate to let him speak in our schools, fearing that he may confuse our young people, who so readily recognize in such visitors what they call "the real article." Still, God's approval may well reside in him. Truth remains unchanged, while we have greatly changed. Would a president of a Quaker college ever give George Fox a position if he came for an interview? Would, perhaps, the president of George Fox College in Oregon make an exception?

Reginald Reynolds' life suggests such wayward thoughts. He would hardly care to see them in print. Yet we want to express our gratitude for his virtues and foibles and for the courage to think and live as he considered right.

In Brief

More than 35 per cent of all Spanish Catholic emigrants give up their denominational membership, and in some countries of adoption the proportion reaches as high as 93 per cent, according to the Director of the Spanish Catholic Emigration Commission in Madrid.

The Jehovah's Witnesses last year distributed seventeen and a half million pieces of literature. They print 43 million copies of *The Watchtower* and thirty million of *Awake* annually. One printing place, their largest in the world, occupies a whole city block, and a new 13-story building is being completed across the street from it. In this place they have seven big presses, each of them capable of producing 500 periodicals every sixty seconds or 30,000 per hour. It is said that if all the books produced in this publishing house alone were to be stacked, in eight hours' time they would reach higher than the Empire State Building, the tallest building in the world.

—*The Evangelical Friend*

More than 4,500,000 children and mothers received milk in 1957 through UNICEF-assisted programs in 69 countries, and an additional 1,800,000 received rations in five emergency relief programs. One hundred forty-two milk-processing plants were in operation with UNICEF-provided equipment, and work was progressing on an additional 31 plants for which Fund aid has been approved.

An Age of Frightened Faiths

The world is a bullied child,

...

Roared at and threatened

By drunken old war.

...

Where is the mother?

Call her, everybody!

Peace! Come home. (Sarah Cleghorn)

OUR whole world is frightened. We are being scared to death, literally. Dark men dread light men. Light men shudder at dark men. Jews fear Arabs. Arabs are appalled by Jews. India watches Pakistan's every move. Pakistan drills women sharpshooters at the border. Catholics distrust Protestants. Protestants distrust Catholics. Russia is afraid of America. America shudders at the threat of Russia. The White House suspects the dark plots of the Kremlin. The Kremlin suspects the White House, which the Russians now call "the tomb of the well-known soldier." On each side we see a faith which is frightened. And a faith is not supposed to be afraid. Faith is not belief in spite of evidence. Faith is courage in spite of circumstances.

All of us are tempted to tremble at the very thought of the bombs, the fallout, the cursed, malformed generations, the hemispheres laid waste from pole to pole, the millions killed in the first few seconds of conflict,—threats implicit in the menace that overhangs our daily lives.

Earnest men, indeed, are trying to frighten us all with this biggest fear. They say they want to counteract our fears of other peoples, which might ignite a war. But fear cannot cast out fears. Men are not frightened away from any battle so long as they fear one another enough to fight. Those who are trying to frighten us out of war are succeeding only in scaring us out of our wits. That way madness lies. The world seems close to panic this minute. Only the courage that grows out of love can cast out such fears.

A faith has never yet conquered by force of arms. A faith has never yet defended itself by force of arms. A faith survives and grows, surrounded by scorn and persecution, when it is simply, serenely, sincerely, and patiently lived, with quiet courage. So let me beckon you toward courage.

Study courage, I bid you.

Of us it may be said by those who look back, "Those people had the right idea, but they didn't seem to expect it to do anything. They lacked courage." Courage says, "Good morning, Lord!" Cowardice says, "Good Lord! morning?" To walk in prayer, continually asking and receiving power from God, and again to transform this power into new actions of courageous love, this is religion.

Study courage. Then study the courageous, I bid you.

Study Robert Louis Stevenson. Always ill, he took a month to write two chapters, a week to write a preface. When his right hand was disabled, he learned to write with his left. When he was forbidden to speak, he dictated whole chapters by a slow deaf-and-dumb alphabet. Toward the end he wrote:

If I have faltered more or less

In my great task of happiness,—

Lord, thy most poignant pleasure take

And stab my spirit stark awake.

Study the suffering courage of Stevenson.

Study Hideyo Noguchi. He was a little Japanese doctor working for the Rockefeller Foundation. After incredible toil he identified the spirochete of syphilis, devised a skin test, and discovered the cure. Then he turned to yellow fever, tracked down its parasite, made an effective vaccine to prevent it and a serum to cure it. But his tireless efforts had exhausted him, body and soul. Still experimenting, he himself died, unutterably weary, without complaint—of yellow fever. Study the self-emptying courage of Noguchi.

Study Marie Curie. She postponed her own education and worked as a governess while her sister Bronya used Marie's money for college in Paris. Years later, when Marie and her Pierre entered their laboratory one night for the first glimpse in the dark at the radium which they had discovered, she was overwhelmed at the beautiful color of its radiance, seen after unremitting toil and peril. As an old lady she was summoned to Pittsburgh to receive an American award, and found prepared as a gift a \$60,000 vial of radium. She straightened up, in her plain, little, green bombazine teacher's dress. "Is it mine?" she asked. "All yours." "Oh, thank you. I know a hospital in Belgium that needs it so." And she let the whole treasure slip away from her, without money and without price. Study the generous courage of Marie Curie.

Study Linda Landingham. She was six years old this spring. Her mother worked in the kitchen of the college where I taught. Their upstairs flat caught fire from an overheated stovepipe early one morning while both parents were away at work. Linda awoke, gasping with smoke. There was no time for choking or crying. There were three sisters, 5 years, 3 years, and 18 months, to waken one at a time, and to guide and carry, one by one, down the long stairway. When they were all safe, Linda stopped to call out strongly, "Mrs. Norris, the house is on fire!" She was six years old. She is about the color of Martin Luther King. Study the cool courage of Linda Landingham.

Study Dale Rice. He is a school superintendent. Years ago his only son was invited out for an auto ride by a young pal. The boy proved to be intoxicated, and Dale Rice's son was killed in the crash. The police arrested the drunken boy and prepared to prosecute. Said Dale Rice, "He did not mean to kill my boy. They were friends. Let me take him into my son's place in our home. Please release him on probation to me." All these years Dale Rice has treated him as an only son. Study the patient courage of Dale Rice.

Study Captain Oates. In 1911 Scott and his expedition traveled for months 1,296 miles to the South Pole, the longest sledge journey ever accomplished, through howling blizzards. There they discovered the records of Amundsen, proving that he had reached the pole first. Slowly they turned back, and fought the storm to return. Both feet of Captain Oates froze, and he could only stumble haltingly, delaying them all. One night, March 17, 1912, he crawled out of the battered shelter tent, saying, "I may be gone for some time." They never saw him again. Scott wrote, "Oates was a brave man."

A picket frozen on duty, a mother starved for
her brood,
Socrates drinking the hemlock, and Jesus on
the rood,
And millions who, humble and nameless, the
straight hard pathway trod,—
Some of us call it courage,—and others call
it God. (William Carruth)

So study courage. Study the courageous. Then take what courage you have out into the uttermost parts of the earth, now. Courage will grow as you go. Courage can be more contagious than cowardice.

Take courage with you, without apology, to the trouble-spots of the globe. You have taken milk to famished babies. You have given bowls of cereal to starving children. You have mended and delivered warm clothing to the shivering. You have provided vaccine and skill for the sick and dying. You were asking nothing. All you

knew was need. The great need now is courage. Your own courage will grow as you go.

You will, of course, be opposed as you go. There are some few people in every land who seem determined to stir up fears in order to protect their standing. In some lands they are very powerful. In the Kremlious and the Pentagons, and the Gestapos, and the F.B.I.'s of the world they defend themselves and their official positions, their vested interests. They try to make you frightened. Do not be afraid of them. You have a vested interest in peace and in courage.

Pick out the trouble-spots of the world, where fear and hatred are at their worst. There go, now, with your courage. The problem of finding the places of special need should not puzzle you. You found the thirstiest babies, the hungriest children, the coldest old women, the dying men. Find the places now where courage will do the most good. Move deliberately, but swiftly, into these places.

Take your courage to Moscow, to Washington; to the bomb sites in the desert, to Cape Canaveral, where the missiles are launched, to the Pacific atolls. Take your courage to the United Nations, to Montgomery, to Levittown. Take your courage to France, to Lebanon, to Algeria, to South America, where we have just left a trail of bitterness. Take your courage. It can be more contagious than cowardice, if it is promptly and rightly placed.

I know a man who plans from now on to live as a tenant, renting a room in the home of some Negro family where prejudice and hatred are menacing. I know a college professor who is resigning in order to spend the rest of his life teaching on the faculties of Negro colleges. Move into the trouble spots with all the courage you have.

I know 40 college students who have planned vacations that will take them traveling this summer in open-minded friendliness through Russia. I know a high school principal who has announced that next year his school will give courses in Russian. I know an expert in languages, who after years of teaching the classics is now preparing himself to speak, write, and teach Russian,

THE dead weight of the Society [of Friends] lags behind the inspired individual, as all societies do. We must not be discouraged by this. One message of John Woolman for today is just this, that the inspired individuals can ultimately pull the Society with them. Sometimes, when I have criticized Friends, people have said to me, "Then why do you remain a Quaker?" And I have a very simple answer. I say, "The Society which was good enough for John Woolman ought to be good enough for me." We are still (and this is my last word of criticism as far as the Society is concerned) in the position, I am afraid, of not being able fully to apply the truth for which we stand—in theory, at least. I have heard more fundamental wisdom uttered in meetings for worship than I have heard anywhere else. But even if one tenth of that wisdom were applied in the lives of Friends, not only the Society but the whole world might be very different today.—REGINALD REYNOLDS, John Woolman and the 20th Century (Pendle Hill Pamphlet)

wherever he finds an opening. Move into the trouble-spots of the world with all the courage you have.

Five hundred and ninety people died in panic at the Iroquois Theater fire in Chicago in 1903. A half-dozen courageous people could have stopped that panic. A half-dozen courageous people were there. But they failed to move promptly into the trouble-spots, where doors that opened inward could have been managed. Now by law all such doors open outward. But courage is still at a premium.

Two thousand people with courage, moving out quietly now into the focal trouble-spots of the world, might avert world panic. There are 2,000 people here. There are doors that open dangerously inward. You can manage them and help halt the panic. Then move

promptly and quietly, with all your courage, out into the trouble-spots of the world. Do not hide your courage under a bushel, not now. The world is being frightened to death for lack of courage. Let us, with Kermit Eby, believe that

If there is a chance for this generation,
it lies with those who will meet the absolute weapon
with an absolute ethic.
I suppose we dare not.
Yet I cannot help but wonder.
If we dared,—if we dared?—
We dare!
O brethren,
Let us pray.

BERNARD CLAUSEN

The Spiritual Conflict between Communism and the West

THE contest between the Communists and the West passes beyond the military and the economic into the cultural, educational, and, finally, into the spiritual aspects of life, for man's spirit determines the aims and the enduring qualities of his culture—and the society he builds. Our university campuses and scientific laboratories are now becoming keenly aware of this, for, after spending a century and more in breaking free from the limitations put on human thought by religious dogma, educators and scientists are now concerned over the encrustations of futility and cynicism created by secularism. They realize afresh that a religious faith is essential to the nature of society and to its survival. (See "Secularism and Religion" by Nathan M. Pusey, President of Harvard, in *The Christian Century*, October 8, 1958.)

The need for the recovery of moral values presses upon the consciousness of the Soviet leaders, though they label it differently. The waywardness of their youth and the increase in alcoholism, hooliganism, and the irresponsibility, self-seeking, and dishonesty among functionaries in Soviet industry and agriculture, "decadent capitalist tendencies"—these are the symptoms that plague them, as translations of Soviet periodicals frequently reveal. The problem, from the standpoint of the Kremlin's presidium, goes even deeper.

The coming attitudes and concepts of society are reflected in the creative arts; writers, poets, artists, and musicians are the harbingers of change. An incessant struggle between the Kremlin and the Soviet writers and artists has been going on since the death of Stalin. Russian cultural leaders who have had the courage and opportunity to speak out are the first to concede that Soviet art—outside of the traditional ballet and folk

dancing—has been mediocre and sterile. The arts have been suffocated under the deadening weight of the Communist party's insistence that all art portray life as depicted in Soviet propaganda.

In May, 1957, during a notable week-long gathering of leading Soviet writers, painters, and composers at a country resort outside Moscow, the ferment among the creative artists was freely discussed. They were especially stimulated by the courageous work of such writers as Dudintsev, whose novel *Not By Bread Alone* managed to get published, despite its criticism of Soviet society. Just prior to this gathering, the cultural publication *Literary Moscow* had also dared to demand greater artistic freedom. The Kremlin was disturbed by news of the conference, and Khrushchev himself appeared before the group to harangue them and condemn their errors. He admitted that artistic bootlicking had been required by the party during the days of Stalin, but complained that, after relaxation of rigid controls, the cultural leaders were now going too far in their criticism of Marxism. And, what was worse, when the party sought to correct them, they were talking back! Khrushchev's remarks were received in either rebellious silence or with angry retorts. The noted poet, Margarita Aliger, a woman in her sixties, was a leader in the rebellion. Khrushchev left in a huff and thenceforth the pressure on the artists and writers was renewed. (The British journal *The New Leader*, August 26, 1957; *Washington Post*, August 13, 1957.)

When the poet-novelist Boris Pasternak was forced to reject the Nobel prize for his novel *Dr. Zhivago*, the world caught a dramatic glimpse of this conflict. Harrison Salisbury attributes Pasternak's decision to remain

in Russia, enduring the abuse heaped upon him, to his recognition that his continued presence would polarize the struggle between the party tyranny and the creative spirits in the Soviet, a monument to the truth that men cannot rise to greatness except as they are free. Such resistance does not die; it lies smoldering, generating greater and more explosive fervor. (For further details on the artists' revolt against Communist dictation, see *The New York Times*, October 5 and 17, 1958.)

Even more significant are the student revolts in Russian universities; similar resistance has also flared in Poland, East Germany, and Red China. These are not isolated incidents. From early 1956 on there has been a rather steady stream of reports about the restlessness and the rebellious attitudes and acts of students behind the iron curtain. Often these reports come from translations of official Communist youth publications which denounce the students' "indifference to the Marxist teachings." (The complaints about poor attendance of Russian youth at lectures and group discussions of Marxism aren't too unlike those sometimes heard at our Quarterly Meetings concerning Quaker youth or the Young Friends work!)

In addition, actual rioting has broken out in schools in Leningrad, Kiev, Moscow, and elsewhere. A Reuter news dispatch on December 29, 1956, reported that tanks were necessary to put down student rioting in Kiev. During 1957 and 1958, "drunken rioting" and rowdy, destructive disturbances were discussed in several Soviet publications reaching this country. Even the air cadets in the Leningrad and Moscow schools of aeronautical studies, operated by the Soviet air force, have openly resisted the limitations which Marxism puts on theoretical studies and classroom discussions. British newsmen from Reuter who have long been stationed in the Soviet Union, together with *New York Times* observers, have stated their belief that the Soviet reports of "drunken, riotous behavior" among students are a cover-up for incidents where students—no doubt with the stimulation of vodka—have run completely amuck and engaged in destructive rioting. Every effort, of course, is made to shield these events from all foreign observation. Since the revolt in Hungary was largely sparked by students and since student resistance was the hub of the Polish disturbances in 1957 and 1958, these reports are not believed to have been exaggerated.

The organization, International Research on Communist Techniques, Inc., representing anti-Communist Russian underground forces, reports that at the Leningrad Polytechnical Institute, with an enrollment of

12,000 students, over 2,500 have been expelled for misbehavior and political sins.

Student publications critical of the Soviet system spring up faster than the authorities can suppress them, reports IRCT. Some of the most notable student publications that have been suppressed appear under such names as *Heresy*, *Fresh Voices*, *Light*, and *New Truth*, symbolizing the students' outreach towards freedom through the thick pall of Communist indoctrination. These are not "incendiary" publications, however; they report student activities and campus events, but they also criticize Kremlin policies and the Marxist doctrines with such biting humor and irony that the ideas quickly spread beyond student circles.

The dilemma of the politburo or presidium is that it must depend upon this new generation for the future leadership of Russia's industrial and technological progress, and yet the revolt is so far-reaching that the regime does not dare use terror against it. Of course, *this is only a trend involving courageous minorities*. But as with the voluntary movement of stones at the foot of a mountain, so do these comparatively small disturbances whisper warnings of an avalanche. (The mass expulsions of university students, along with the general problem of student unrest, was discussed in *Komsomolskaya Pravda*, March 13, 1958, which is the official *Komsomol* or Communist Youth newspaper.)

The Kremlin itself has borne witness to the significance of the growing resistance of youth by the desperate measures which the party leaders are taking in the complete overhaul of Soviet education. Under the new system, briefly stated, all students must go to work in a factory or a collective farm after the age of fifteen. Those who desire further education will be encouraged to attend classes during their free time, with work schedules designated to facilitate continued study. But from now on, only those young people who are recommended by the local party commissars or by the Young Communist League will be accepted for higher education. In other words, Russian youth must conform to the will of the party in order to become engineers, doctors, lawyers, chemists, physicists.

There is ground for confidence that this increased oppression will prepare the way for an eventual upheaval of historic proportions. A generation ago only about eighteen Russians out of a hundred could read or write; today only about two or three per cent *cannot* read or write. The hunger for knowledge, which this miracle of mass education has prompted, is one of the greatest forces in Russian life. Travelers in Russia become accustomed to seeing crowds standing patiently around a

library building early in the morning waiting for the doors to open. Now that they have turned loose this hunger of the mind, will the Kremlin tyrants be able to crowd the genie back into the bottle of party dogma? History encourages us to believe that it can only be done for a while.

Behind this is an even more important trend. For forty years scientific materialism and atheism have been the dominant philosophies in Russian education, during which time the teaching of religion to the young was illegal. Yet Russian youth is showing a renewed interest in religion. The Communist party frowns on church going, and one does not get ahead in Russia without currying party favor. But on high church holidays, when the edifices are crowded to overflowing, increasing numbers of young people and young couples are to be seen at the services. Communist youth publications have complained of the political "waywardness" of young couples in wanting to have their marriages solemnized in a church and to have their babies baptized.

This trend so far is rather slight; yet it is of immense significance in view of the party's declared aim through the past forty years to destroy the church utterly and to eradicate the Christian faith. *Although there is no prospect that the survival and revival of religion will lead to an overthrow of Communist rule, none can deny that the Christian faith has provided an anchor for the Russian spirit against which the party must increasingly contend and which tempers and moderates the extremes of Marxism.*

An extension of these perspectives, drawn from Soviet life as they are related to East-West relations, gives us some intimations of the shape of things to come, and of the areas where the decisions will be made. While the leadership of the West and that of the Marxists lunge about to gain military and economic advantage, in the midst of an atomic stalemate of terror, are they not both being slowly and relentlessly herded back into the cultural and spiritual arenas? There each must face the other, stripped of military power and glamor, to settle their rivalries by the bare sinew and bone of national character and enduring purpose.

When leading nuclear scientists, including those of the Soviet, have gathered at the Pugwash conferences to study ways of escape from the atomic stalemate, the trend of their discussions gravitated repeatedly to these same conclusions: since war has become unthinkable as a means of settling East-West differences, the slow accommodation of each philosophy to the other appears to be the only alternative. The clear conclusion is that we must go about these accommodations with the

urgency and patience of one who seeks medical treatment to ward off a fatal disease. (See the discussions on Pugwash by Skobeltzen and Rabinowich in *The Bulletin of The Atomic Scientists*, September, 1958.)

This accommodation will inevitably bring moderating influences to bear on the extremes of Marxism, while some of the most forceful revolutionary challenges remain, i.e., the drive to end economic class rule, the liberation of women and racial equality, all potent themes today in Asia, the Mideast, Africa, and Latin America. Unfortunately, Christianity's compromised position in these matters—especially in the use of wealth and in race relations—leave wide doorways open to the Marxists. While accommodation will force moderation on Communist extremes, accommodation will also compel the Christian West to meet these issues or yield ground before the Marxist missionaries.

The national life and character of our own people will also have a vital part in the final score: the increased influence of crime and racketeering in labor organizations, in business, and in politics; alcoholism; the stability of the family—all will weigh heavily on the scales. All these factors depend on the kind of people we are, and the kind of people our children become. Will a society disciplined by tyranny be able to win the world away from a free society that must rely upon the discipline of the inner spirit?

CHARLES A. WELLS

Australia General Meeting

AUSTRALIA General Meeting was held this year from January 3 to 7 at Melbourne, in the spacious surroundings of Scotch College, Kooyong. A two-day summer school on "Wisdom" preceded General Meeting, the subject being John Woolman's life and influence. The meeting was overshadowed by the death of Reginald Reynolds. This occurred suddenly at Adelaide, while he was on his way to General Meeting, to which he had been specially invited by Melbourne Friends. His influence and help were missed. A tape-recorded radio interview at Perth, Western Australia, gave a glimpse, however, of his personality and philosophy.

The four business days of General Meeting were fully occupied. One outstanding session was devoted to Friends testimony on alcohol, in which personal witness and the renewed interest in the study of alcoholism were fully discussed. In another session world hunger was brought vividly to mind, together with considerations of what Australia can contribute in help to her Asian neighbors. In this connection Friends decided to appeal for funds for a special type of Australian plough, to be given to the Japanese National Research Farm. This particular type of plough is designed to break up land in which tree stumps remain. Friends immediately responded to

this appeal, and £115 of the £400 needed was subscribed by those present.

David K. R. Hodgkin, Clerk of Australia General Meeting, gave a public lecture on "The Quaker Search for Truth" to an audience of over 200, who were appreciative of this summary of Friends ideals and principles. A report of the September meeting of the Friends World Committee for Consultation was given by Olive Hirschfeld.

Friends School, Hohart, reported a very successful year in examination results and in the opening of the new sports ground. Rebuilding of the Junior School would commence soon; the enrollment is 800, though fewer than formerly now come from the Australian mainland.

This General Meeting was one of the largest held in recent years, the attendance being 150 (including children), out of a total membership of 830 in Australia. It was felt also to have been one of the best. Next year it will be at Brisbane, Queensland, while in 1961 it will be held at Canberra, the national capital, for the first time.

ERIC B. POLLARD

Books

THE FAITH AND PRACTICE OF THE QUAKERS. By RUFUS M. JONES. Published by the Book and Publications Committee of Philadelphia Yearly Meeting, December, 1958. Available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. 181 pages. \$2.00

This favorite Quaker classic has been out of print for some time. Friends and others will welcome its reappearance as a paperbound volume for use in private reading, group study, and teaching. Rufus M. Jones covers within the range of this relatively small book all which the title promises, and much detailed information is readily available in its pages. The style reminds the reader of the pleasant and graphic manner of the author's teaching and preaching, for which he was so uniquely gifted.

It is to be regretted that no appendix was added to this printing that would have brought the volume up-to-date. Such a supplementation is especially desirable concerning the separations and our recent successes in overcoming them. There are a few other items that might well have been included in such an appendix. Rufus M. Jones would have been the first one to welcome such changes, because he wanted us to be part of a living movement. Nevertheless, the volume is one of lasting value, and its reprinting was a happy undertaking.

W. H.

A TREASURY OF CHRISTIAN TEACHING. Edited by GEORGE T. EGGLESTON. Harcourt, Brace and Company, New York, 1958. 306 pages. \$3.95

This book is verily a *Reader's Digest* for breathless Bible students. It is a "pony" for the harried First-day school teacher who hasn't had time for a week or a year or a lifetime to get prepared and who is compelled to depend on an old-fashioned "trot." It is an "omnium gatherum" of odd lore on all the

books from Genesis to Revelation, replete with information and quoted illustrations.

The editor served for 16 years as a department associate for America's most successful miniature magazine and taught Sunday school classes in St. Paul's Episcopal Church, Riverside, Conn., where he was a vestryman. This combination of experiences gave rise to the *Treasury*. Eggleston uses the entire *Reader's Digest* recipe on the Bible: jokes, remarkable remarks, picturesque speech, best advice, book summary sections, and even 18 articles reprinted direct from the little magazine, though its name is nowhere listed in the index. You could dream up the names of his favorite authors: Bruce Barton, Fosdick, Bonnell, Fulton Oursler, Pierre Van Paassen; his favorite sources, apart from the *Digest* itself—the *Saturday Evening Post*, *Kiwanis Magazine*, and *Christian Herald*; and even his favorite article, "The Power of Prayer" by Madame Chiang Kai-shek, whose prayers seem to be prevailing just now.

This book can prove to be a valuable aid for the religionist in a dreadful hurry. But do not confuse it with scholarship—unless the *Reader's Digest* is scholarship. And it isn't.

BERNARD CLAUSEN

THE WORLD OF PSYCHIC PHENOMENA. By F. S. EDSALL. David McKay Company, Inc., New York, 1958. 224 pages. \$3.95

This book is "a comprehensive introduction to the realm of the hidden consciousness: trances, mediums, visions, apparitions, ghosts, telepathy, extrasensory perception, etc." Decidedly the best short survey of all aspects of psychic phenomena in print, it is interestingly written, carefully documented without sounding learned, and, still more important, based upon current scientific and psychological information (there are 14 pages of bibliography). Not the least unusual part is the epilogue, which briefly surveys books, plays, and short stories that disregard the usual concepts of time and space. The author briefly defines terms used in speaking of psychic phenomena, gives illustrations, and intersperses theories and possible explanations, all from the viewpoint of the lay reader. The concluding chapter examines various explanations, philosophical as well as psychological, for paranormal phenomena, which someday, as we know more, may add to our understanding of what man is and what is his place in this wonderful, overwhelming universe.

M. A. P.

About Our Authors

Bernard Clausen is Secretary of the Religious Education Committee of Friends General Conference. "An Age of Frightened Faiths," appearing in this issue, is a condensed version of his address given at the 1958 Friends General Conference, held at Cape May, N. J.

Raymond P. Arvio, a member of West Chester Meeting, Pa., is a former college secretary for the AFSC and is presently a youth work director for the YMCA.

Charles A. Wells, a member of Newtown Meeting, Pa., is the Editor and publisher of *Between the Lines* and the author

of a number of books viewing contemporary problems from a Christian point of view. Greatly in demand as a speaker, he was scheduled to deliver an address on the present topic at the 1958 Friends General Conference. Illness prevented him from coming. His present article can, unfortunately, cover only part of the immense area of thought involved.

Eric B. Pollard is Editor of *The Australian Friend*, published every two months. *The Australian Friend* is sent to every Friends household or individual Friend in Australia, the expense being met by General Meeting funds.

Friends and Their Friends

Emily Greene Balch, cofounder, with Jane Addams, of the Women's International League, had her 92nd birthday on January 8, 1959. Emily Balch, who received the Nobel Prize for Peace in 1946, is now honorary president of the WIL. For many years she was a professor of economics and political and social science at Wellesley College.

We gladly join with the many friends who celebrated the event in her Cambridge, Mass., home in wishing her, indeed, many happy returns.

Theodore H. Mattheiss has been named full-time Executive Secretary of Baltimore Yearly Meeting, Stony Run. He succeeds Marshall O. Sutton, who resigned in September as Secretary for Baltimore Monthly and Yearly Meetings. A convinced Friend, Ted Mattheiss was for seven years a Methodist minister. His ties with Friends began while he was in Civilian Public Service, when he joined the Wider Quaker Fellowship. He served as an Assistant Director of the Gatlinburg C. P. S. Camp and of the Duke University Hospital Unit.

Theodore Mattheiss received a Bachelor of Engineering degree from Johns Hopkins University in 1941 and a Bachelor of Divinity degree from Duke University in 1949. He is returning to religious work after two years in private industry. Naomi Mattheiss is a teacher at Baltimore Friends School. They have a daughter and a son.

Earlham College will begin soon a survey of the possibility of establishing a graduate school of religion. A grant of funds for this investigation has just been announced by the Lilly Endowment, Inc., of Indianapolis. Dr. Wilmer A. Cooper, who has served for several years as Administrative Secretary of the Friends Committee on National Legislation in Washington, will be in charge of the study.

President Landrum R. Bolling of Earlham, in announcing this appointment, said that Dr. Cooper would consult with a broad cross section of the members of the Society of Friends and hold conferences with Quaker leaders in the Midwest and in other parts of the country in the conduct of his study. An effort will be made to determine the extent of the need for professional training for young Friends planning to enter full-time Christian vocations. Major attention will also be

given to the various practical problems which would be encountered if such an institution is set up.

Dr. Wilmer Cooper, who will take over the direction of the preliminary study into the possibilities of developing the School of Religion, is a graduate of Wilmington College with a Master's degree from Haverford College, a Bachelor of Divinity degree from Yale University, and a Ph.D. degree from the Vanderbilt University School of Religion.

"Communications between Friends centers in Cuba continue to be very difficult and at times are entirely cut off . . ." reports the January issue of *Quaker Action*, organ of the Five Years Meeting of Friends.

"The deteriorating economic situation is making it extremely difficult for the Friends schools and the more than 60 teachers employed in them. The school at Puerto Padre is very hard hit. The last news from there was that only eight students of the 110 enrolled were currently in attendance. The Friends school in Holguin was operating December 8, 1958, with two-thirds of the pupils attending. . . .

"The food shortage is daily becoming more acute. There is great need for clothing as well. Many of the people who attend our Friends churches are in need.

"As far as possible the meetings for worship are being carried on normally. Those formerly held on Sunday evening are now held in the afternoon, as roads and streets are unsafe after nightfall."

Charles A. Caldwell of Olive Branch, Miss., is now a cartoonist as well as a story writer. He was one of six award winners in competition with 144 others in the United States and Canada in the National Safety Council cartoon competition. He is a member of Swarthmore Meeting, Pa.

Cheecye Ishida of Eugene Meeting, Oregon, is serving as graduate teaching assistant in physics at Washington University, St. Louis, Mo.

"The American way" finds expression in several aspects of the work of the American Friends Service Committee, Edwin A. Sanders told a meeting at the First Friends Church of Whittier, Calif., according to a column-long report in the *Los Angeles Times* of January 5. These include pioneering, revolutionary experiment, a strong optimism, and faith. "I am done with being apologetic because I am an American," Edwin Sanders, who is Executive Secretary of the Pacific Southwest office of the Committee, is reported as saying. "Rather, I am humbled and angered that we allow ourselves to be mediocre, so far below our best.

"I am determined to recognize that our tradition is to be revolutionary and experimental with courage and heroism, to be faithful—which is religion in its best sense—and to be typically optimistic. No one deserves to be an optimist who has not seen the worst and felt the reality of the best which is deep within himself."

The *Bulletin of the Pennsylvania Tuberculosis and Health Society* (311 South Juniper Street, Philadelphia 7, Pa.) published in the January, 1959, issue a report on the Lehigh, Pa., 50th anniversary meeting. It contained an excellent photograph of Arthur M. Dewees, a member of Lansdowne, Pa., Meeting, who has been Executive Director of the Pennsylvania Tuberculosis and Health Society for 34 years.

Irwin Abrams, a member of Yellow Springs Meeting, Ohio, is on the Editorial Board of the quarterly magazine *The Anti-och Review*. The contributions to the Winter, 1958, issue of this quarterly come largely from experienced travelers and observers who share with the reader their insights into the many delicate situations in which Americans abroad find themselves and the reactions they are apt to arouse in foreigners. Irwin Abrams writes a sensitive introduction to the issue, in which he raises a number of questions that are undoubtedly the result of his extensive experiences with American Friends Service Committee work abroad. We recommend the issue to readers concerned with the interplay of mind and heart that goes on all the time between many countries.

Two leading Russian scientists spoke at the weekly staff meeting of the American Friends Service Committee on January 5. With a third colleague, the Russians are traveling in the United States for a month as guests of the AFSC. They are returning the visit which three Quaker medical scientists made to the Soviet Union last August.

Those in staff meeting were Ivan Artobolevsky, a theoretical physicist specializing in automation, and Mrs. Alla Masevich, an astrophysicist, who was responsible for coordinating data received from the Russian sputniks. The other member of the delegation is Dr. Alexander A. Vishnevsky, a specialist in heart and chest surgery, who was at that time visiting Johns Hopkins University.

Through his interpreter, Mr. Artobolevsky made it clear that the Russian people remember the Quakers. "The Russian people will never forget when you gave the Nobel prize money to send streptomycin to Russia." (This is not accurate in fact—but in spirit—since earmarked contributions became available for the streptomycin.) He also said, "We deeply respect your never-ending fight for peace in the world . . . also your efforts to get disarmament. . . ."

Mrs. Masevich's comments included these excerpts: "How important for science is our cooperation . . . we are observing the same stars all over the world . . . the satellites can serve but only if observations are carried out in different countries . . . we are grateful that the first day after sputnik we got lots of observations from many countries . . . personal contacts are important in social and scientific research."

The Soviet scientists are traveling widely in the U. S., meeting persons with their professional interests and visiting cities and institutions with particular professional interest to them. Their itinerary includes visits to Boston, Washington, Chicago, Baltimore, San Francisco, Pasadena, Princeton, Gainesville, Fla., Sunspot, N. M., Evanston, and Minneapolis.

Members of the Friends Medical Society, having studied and discussed the hazards of radioactivity from a medical and genetic standpoint, have reached the conclusion that any exposure to ionizing radiation is potentially harmful. Radioactive fallout following nuclear weapons testing in any country is potentially as dangerous as would be the uncontrolled use of medical X-rays or nuclear fuels in atomic power plants.

In medicine, X-rays are used to relieve human suffering; the exposure can be controlled to minimize harmful effects. The purpose of nuclear weapons tests, however, is the perfection of methods of human destruction, and the radioactive fallout cannot always be controlled.

As physicians concerned with the health and welfare of all peoples and as members of a group concerned with peace and the dignity of each individual, we believe that this potential danger cannot be ignored. We therefore urge the healing professions of the world to join forces, together with those who have already expressed themselves, in seeking ways to effect a prompt cessation of nuclear weapons tests.

The Philadelphia Chapter of the National Lawyers Guild is giving a luncheon in honor of Judge Allen S. Olmsted, II, recently appointed to the Common Pleas bench in Delaware County, at Wanamaker's Tea Room, Philadelphia, on Thursday, February 12, 12:30 p.m. Reservations, at \$2.00, may be made with the Secretary, Max R. Millman, Esq., 1700 Commercial Trust Building, Philadelphia. Walter Biddle Saul, Esq., will introduce Judge Olmsted. The public is invited.

Pendle Hill announces five speakers for its winter term course in "Some Problems in Modern Society," Thursday evenings, 8 p.m.: February 5, Hugh Borton, President of Haverford College, who will speak on "Education's Challenge to Quakers"; February 12, Ted Silvey, Department of Education, AFL-CIO, "U. S. Trade Unions in 1959"; February 19, Darlington Hoopes, formerly Socialist candidate for the Presidency, "Is Poverty Necessary?"; February 26, Wilmer J. Young, farmer and currently Director of Social Studies at Pendle Hill, "Migrant Labor in the United States"; March 12, Stephen G. Cary, Secretary, American Section, AFSC, "U. S. Program of the American Friends Service Committee."

Letters to the Editor

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

Both in Britain and in America I have often heard tender consciences question the use of the plain language, as does "Now and Then" in your January 17 issue. May I make a plea in its favor, which to my mind has always outweighed the disadvantage of its possible exclusiveness?

Do we not need our religious hearth just as we need our family circle? And if we Friends have—by a quirk of history—a special legacy of hearth-and-heart language, would we not be foolish to surrender this small but precious gift before

Time takes it from us, bit by piece and "thou" by "thee"?

Washington, D. C.

ELINED PRYS KOTSCHNIG

Should not *true*, rather than *plain*, language be the Christian's ideal? We are glad George Fox said, "Nothing will outlive the truth." "Truth is mighty and will prevail."

As Quakers should we not be loyal to truth? Should we not use a singular pronoun, or adjective, to every individual, whether he be a Friend, or not? Naturally, we shall sometimes be misunderstood. Truth itself is sometimes misunderstood. A few words of explanation will set matters in a clear light. "Truth is the highest thing a man can keep."

Haverford, Pa.

WILLIAM BACON EVANS

Perhaps I am not the only Friend who is disturbed by your publication in the issue of the FRIENDS JOURNAL for January 17 of Gilbert Cope's letter assailing members of our Society who "ignore or oppose Christ as declared in the New Testament."

I for one do not repent; nor will I join in assisting "a reformation among Friends" looking towards uniformity in accepting the interpretation of the New Testament as stated by Gilbert Cope: "Christ has come to teach his people himself and raise us up at the last day. If we do not believe in him, we shall die in our sins."

According to Gilbert Cope, I will certainly die in my sins. To so die means, according to a widely accepted interpretation of the New Testament, that I will be punished for these sins in the hereafter.

I take it that Gilbert Cope's test of belief in Christ involves the acceptance of those passages in the New Testament which teach that the forgiveness of sin and salvation depend on the theory of the atonement. There are countless precepts of Christ we may all agree should be followed, among them, "Judge not that ye be not judged."

Philadelphia, Pa.

SPENCER L. COXE, SR.

The December 27, 1958, issue of FRIENDS JOURNAL contains a letter by Anna Curtis quoting my wife, Leonore Gottlieb, on the outcome of the Boulder, Colo., election on alcohol consumption. It could imply that Boulder has become a dry city. It certainly has not. Before and after that election hard liquor taverns as well as liquor package stores could be seen all over the county around Boulder and very close to the city limits. The election issue was whether the taverns in the city should be allowed to sell hard liquor the same as the taverns outside the city. This proposition was defeated. My wife and I voted "No" on the assumption, borne out by experience elsewhere, that many more hard liquor taverns would simply mean increased consumption. We differed with several Boulder Friends who voted "Yes" because they sincerely believed that consumption of hard liquor would not increase with the installation of hard liquor taverns in the city, but that people would transfer their patronage and drink in the city rather than outside of it, and thus do appreciably less driving under the influence of alcohol. We think that the total patronage would have increased. We also disagreed with the opinion that the oppor-

tunity for drinking hard liquor in public places would appreciably reduce the habit of many people of buying packaged liquor, driving to the woods, hills, and canyons to drink there, and then making the roads unsafe. My wife and I do not believe that there would be this assumed reduction of that habit at all.

Boulder, Colo.

HANS B. GOTTLIEB

I was surprised and I confess disappointed at an article by R. W. Tucker in a recent copy of the FRIENDS JOURNAL. I find it hard to see just what his idea of God and love can be. According to him, we must spend our time and energy in attempting to love a God who has no concern whatever for the well-being of His children. If God is a loving Father, why should His children not bring Him their problems and seek His help as children do to a loving human father? I'm afraid I should find it hard to love a God such as Tucker pictures.

Richmond, Indiana

GERTRUDE THOMAS

Coming Events

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

JANUARY

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue.

FEBRUARY

1—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary W. Cuthbertson, "The Meaning of Christian Vocation."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allyn and Adele Rickett, who were resident in China from 1948 until 1955, "A First-hand Report on China."

1—Open house, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Henry Clay Werner, "Eighteen Months in Haiti." He was in Haiti on a scholarship from the U.S. government. He will display a number of his own paintings of the country.

1—Purchase Quarterly Meeting in the Purchase, N. Y., Meeting House. At 9:45 a.m., Bible study ("The Concern Peculiar"; leader, Mary N. Reeves); 10:30 a.m., worship, and Junior Quarterly Meeting ("United Nations' Neighborliness," with Helen Page as leader; High School Friends will meet with Sheldon Weeks); 11:30, business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30 p.m., Elton Atwater, "Faith in the United Nations"; 2:30, completion of business.

5—76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.: the Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, "A Policy to Meet Indian Needs Today." All welcome.

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church. For full program write to Friends Meeting House, 508 Denner Street, Kalamazoo, Mich.

7—Concord Quarterly Meeting at Birmingham Meeting (Chestnut Street, West Chester), Pa., 10:30 a.m. Lunch, 12:30 p.m., will be provided. At 2 p.m., Jane A. Rittenhouse, former teacher at Friends Girls High School, Tokyo, Japan, will speak and show slides.

8—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Bernard Clausen, Secretary of the Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "Jesus as the World-Minded Jews Saw Him."

9—Supper Conference for First-day School Superintendents and Chairmen of Monthly Meeting Religious Education Committees, Chester Reagan, leader, at 1515 Cherry Street, Philadelphia, 6 to 8:45 p.m., with the Philadelphia Yearly Meeting Religious Education Committee.

9—Midwinter meeting of the Friends Council on Education, Friends Select School, 17th Street and Parkway, Philadelphia. At 5 p.m., business session; 6 p.m., supper, \$2.25, by reservation only. Open session, 7:30 p.m., in the auditorium; Dr. Gaylord P. Harnwell, President of the University of Pennsylvania, will present his observations of education in the Soviet Union, with emphasis on preparation for college. Cars may be parked free in the school grounds; drive north on 16th Street, cross Cherry Street, and turn left into the entrance about halfway along the block.

14—Abington Quarterly Meeting at Horsham, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Horsham Meeting; business continued, 1:45 p.m.

14—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; meeting for worship, 11:15 a.m.; 12 noon, lunch furnished by Trenton Meeting; meeting for business, 1:30 p.m. Care of children provided at Mercer Street Friends Center, 151 Mercer Street, Trenton, N. J.

14—Calm Quarterly Meeting at Christiana, Pa., 10:30 a.m.; business, 11:30 a.m.; lunch, 12:30 p.m., furnished by Christiana Meeting; Meeting on Worship and Ministry, 1:30 p.m. Program for children.

BIRTHS

COBB—On November 22, 1958, at West Palm Beach, Fla., to Paul S. and Elizabeth Sharpless Cobb, a son, PAUL STANLEY COBB, JR. The parents are members of Palm Beach Monthly Meeting, Fla. He is the second grandson of Ralph S. and Sarah T. Sharpless, and second great-grandson of Lawrence and Marion C. Thompson, all of New Garden Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

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

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

FOSTER—On January 10, to John H. and Georgana M. Foster, their first child, a son, ETHAN ANAND FOSTER. The parents are members of Amherst Preparative Meeting, Mass. The paternal grandparents are Henry C. and Thyra Jane Foster of Providence, R. I., Monthly Meeting. The maternal grandparents are George and Myrtle Falb of Elgin, Iowa.

HAGNER—On January 6, to George W., Jr., and Joan S. Hagner, their fifth child and second son, WILLIAM GEORGE HAGNER. The parents are members of Chestnut Hill Meeting, Pa. His paternal grandparents are George W. and Evelyn B. Hagner of the same Meeting, and his paternal great-grandmother is Emily W. Hagner of Green Street Meeting, Philadelphia.

KOTHE—On January 19, at Stamford, Conn., to Herbert J. and Margaret L. Kothe, a second daughter, LYNN KOTHE. The mother and father are members of Wilton Monthly Meeting, Conn.

ROBBINS—On October 29, 1958, to Richard and June Robert Robbins of Phoenixville, Pa., a son, CHARLES STOKES ROBBINS, a birthright member of Schuylkill Monthly Meeting, Phoenixville, Pa. He is the grandson of Lindley C. and Ida Parry Robbins of Merchantville, N. J., members of Westfield Monthly Meeting, Riverton, N. J.

MARRIAGE

MADIGAN-MILLER—On December 27, 1958, at Southampton Meeting, Bucks County, Pa., MARIE SLADEN MILLER, daughter of William Drinkhouse and Lidie Mathilde von Zech Miller, and THOMAS EDGAR MADIGAN, a member of North Columbus Meeting, Ohio, Lake Erie Association, and son of Thomas Edgar and Edith Eliza Tiffany Madigan of Ware, N. H. Tom and Marie Madigan are living at 142 North 21st Street, Philadelphia 3, Pa.

DEATH

WALTER—On January 2, EMMA PAXSON WALTER, in her 86th year, widow of the late J. Horace Walter and daughter of the late Joseph Armitage and Ada Fell Paxson of Buckingham, Pa. For over forty years she was an active member of Swarthmore Monthly Meeting, Pa. Surviving are a daughter, Mrs. Walter H. Dickinson, three grandchildren, and three great-grandchildren. A son, Joseph, passed away three years ago. Burial was at Concord Friends Burying Ground, Pa., and a memorial service was held in Swarthmore Meeting House.

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

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

INDIANA

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

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

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

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

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

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Poplham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone 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.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House Ln., 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.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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.

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DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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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