

FRIENDS JOURNAL

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*T*RAVELING up and down of late, I have had renewed evidences that to be faithful to the Lord, and content with His will concerning me, is a most necessary and useful lesson to me to be learning, looking less at the effects of my labor than at the pure motion and reality of the concern, as it arises from heavenly love.

—JOHN WOOLMAN,
Journal

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FRIENDS JOURNAL



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Extracts from Epistles

(Continued)

Indiana Yearly Meeting, Five Years

We are keenly aware of many human problems in America, not the least of which is our problem of race and color. As Friends, we are challenged to express the Christian answer for this and other issues within our own Meetings and our personal relationships.

In this time of crisis, we are concerned to meet world needs and the particular responsibilities of our nation, with Christian action through our Committee on National Legislation, and through the United Nations. The need for dynamic leadership in matters of peace and good will should call forth the united witness of Friends throughout the world.

Indiana Yearly Meeting, General Conference

As we come together in Waynesville, Ohio, we are joined with you in a common search for truth, for a way of life, for the manner in which each of us in his work, and beyond it, may become a better instrument of the will of God. We are helped in this seeking by the many epistles that have come from you across continents and oceans to us; by visitors who tell us of problems and struggles in other places; by the miracle of tape recordings that bring us voices from the Friends General Conference at Cape May; by our joining together in silence and in prayer.

Iowa Yearly Meeting, Five Years

The work among our youth at Quaker Heights and over the Yearly Meeting is outstanding. The attendance at Quaker Heights is growing each year, and this attendance and spirit are being reflected throughout the Yearly Meeting as young people grow and develop in taking their places in active Christian service. We are having to enlarge our facilities at Quaker Heights and to increase the number of groups in order to accommodate those who want to attend. On Sunday afternoon of Yearly Meeting during the Youth Missionary Rally, five of our young people made known their willingness to go as missionaries.

Ireland Yearly Meeting

Whatever man may do to suppress man, the spirit is bigger than all the oppressive things. It is something that cannot be vanquished, but will rise again.

We have been reminded that education which neglects spiritual things is not enough. We must be trained in the things that are eternal. Our meetings should be a witness to the indwelling of Christ, enabling us to share our joys, sorrows, doubts, and difficulties.

Finally, having regard to the expressed concern of many meetings, as to the menace of scientific and all forms of warfare, we join with those from whom appeals have been made to their statesmen to turn from reliance on weapons for defense, and to seek the way of peace and international understanding.

(To be Continued)

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 7, 1959

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Editorial Comments

Remembering Darwin

THE rather meager honor accorded Darwin on the sesquicentennial anniversary of his birthday, February 12, was disappointing to some observers. Darwin's name and fame seemed to fall under the shadow of Lincoln's towering figure, although the coincidence of their being born on the same day does not fully explain the neglect of Darwin. There is something antiquarian about Darwin, whose rustic face suggests at first a peculiar family resemblance to Tolstoi, the novelist, Bakunin, the anarchist, and even Marx, the socialist. Everyone of these bearded patriarchs injected a new element of thought into the bloodstream of society a hundred years ago. Our attitude has changed toward all of them, especially toward the Darwinian theories, formerly considered bold, if not heretical. We remember our embarrassment over the belated furor which they caused in the Scopes trial. Now they have become matters of textbook routine. The gross errors with which an eager public so profusely littered the road to progress have in the meantime been swept up by the departments of humor and general confusion. Few theologies now show any interest in Darwin.

Nothing of this is intended as deprecation of Darwin's historic merits. Our change of attitude reflects, nevertheless, the extraordinary shift of position which modern science in general has undergone. Its claims are so much more total and also so infinitely more ambiguous that a comparison based on any individual figure of the last century seems at once out of proportion. Although the modern scientist will hardly endeavor to set himself up as a rival to the Bible or theology, his work inevitably touches on the foundations of all faiths. In the field of atomic physics he finds himself unwittingly in the role of the ancient priest who guarded the awesome mysteries of life and death. Any false joke characterizing these men as "egg heads" capable of a certain "know how" suddenly sounds dated and very silly. Theirs is a grave responsibility.

The new scientist does not pose as one who has inaugurated a new era. The dual potentialities of fission are a moral burden to him, and without intending to do so, he has given new impetus to our search for a

religious solution. Scientists of all countries condemn atomic weapons as inhuman. Congresses like those in Venice and Geneva have established something like a new, invisible community that has room for agnostics, Communists, Christians, Jews, and Hindus. It matters little whether the reasons for their agreement of heart and mind rest on common decency, old-fashioned humanism, or the principles of the Judaeo-Christian tradition—the revulsion against atomic weapons is universal. Politics are losing their claims to priority in view of the catastrophic chances that involve all of us.

The sciences as well as the arts have become so infinitely more complicated and rich in content that they were bound to emancipate themselves from the tutelage of theology. This allows the churches to center their effort on their essential vocation, which is to serve God and strengthen man's heart and soul for this service. In our time men comparable to Darwin, Richard Wagner, Ibsen, Henry George, or Elbert Hubbard no longer cause spontaneous and pseudomessianic movements. And modern painters of the stature of Picasso and Klee stimulate literally millions of art lovers in all countries without pretending to provide a substitute faith. Churches are employing modern art and architecture with a surprisingly broad range of taste. The minister turns to psychology and psychiatry to enrich the means of his spiritual care. In general, then, there is a recognition of interdependence that seems to benefit both parties.

In the past, to be sure, some church influence has hampered progress to a fatal degree, and one is reminded of the drag which barnacles cause on the body of a ship, those bothersome crustaceans about which Darwin wrote so scholarly a book. The emancipation of the sciences and arts and the apparent lack of concern over it on the part of the churches might possibly also indicate a less reassuring trend. Is organized religion retreating to a self-sufficient emphasis on dogma and ritual by cutting out vital concerns in other fields? Or have we at long last arrived at the all-embracing wisdom of the Psalmist who said, "The heavens declare the glory of God; and the firmament shows his handywork"?

Going a New Way

AS we grow older, no idol stands so directly between us and reality as does the idol of the past. We have had certain successes; they are the only kind we are sure we can have. We desire to repeat them. We have had certain high moments; we would like to have them again.

Yet we also have an intuition that repetition of past successes is not the way in which our growth lies. Nothing takes more courage, I think, than to grow beyond what has already been achieved, to advance into an as yet uncharted area out of deep conviction that this is the direction of real growth.

The secret of the great creative tides released in men's hearts in times of catastrophe, I suppose, is that the already-developed is broken down, and in the midst of the dissolution new life presses through everywhere.

There is a significant line in *The Skin of Our Teeth* by Thornton Wilder. The father, who has returned from war, is suddenly depressed by the prospect of all the old, ossified ways closing in on him again. He says to his wife: "During the war—in the middle of all that *blood* and *dirt* and *hot* and *cold*—every day and every night, I'd have moments, Maggie, when I *saw* the things that we could do when it was all over. When you're at war, you think about a better life; when you're at peace, you think about a more comfortable one."

I had a letter once from a former pupil of mine in the South, a Negro girl who after college married a young man who had always dreamed of being a farmer. When they finally could afford it, they bought a small farm in South Carolina, built their own home over a period of two or three years, and gradually acquired livestock. They are both extremely intelligent and sensitive. In a sense, according to their own confession, they were retreating from the whole searing experience of race discrimination into a world of their personal friends, their pine woods, their animals.

But from time to time the ugly thing reached in and touched them. Elizabeth often wrote to me of these times, out of a mixture of bewilderment, cynical amusement, and agony. Then came a letter which I have never destroyed. This is what she wrote:

"Summer is here again—or will be within a few days. I am particularly glad, for we had a very rough winter. March brought winds of gale velocity and a terrible forest fire that came so near burning down our house and barn that I still tremble to think of it. We had opened the barn doors and the pasture gates to let our animals out and give them a chance to run for their lives; we had also thrown what clothing I could grab

at the last moment into our car so that we ourselves could make a quick get-away, for we realized the utter futility of two people without equipment of any kind (the fire had already burned our electric wires, thus putting our pump-driven well out of commission and leaving us without a drop of water)—the futility of our trying to fight a mile-long blaze driven fiercely by a high wind. At the moment we were getting into the car, our neighbors came over *en masse*—with tractor and shovels and rakes (the only equipment they use) and literally saved our buildings. . . .

"I had often heard of fighting fire with fire, but had never seen it done until our neighbors combined that method with plowing up all the area immediately surrounding our buildings. One man on the tractor did the plowing. All the others lit fires to burn off all inflammable material between us and the on-rushing forest blaze. The wind was against us, of course, so the men kept stamping out the little fires when they threatened to get out of control, and then relit them—until, finally, they had a huge blaze veering toward the forest fire. It was terrifying and thrilling, too, to watch those two big tongues of flame meet, struggle, waver, and then reluctantly creep off in another direction—this time against the wind, since that was the only direction in which fuel could still be found. It took three days to stifle the fire entirely, but after the first back-breaking four hours of fighting, it never again threatened the house and barn. Not until we were wholly out of danger did our neighbors leave. They were smoke-blackened, brier-scratched, and exhausted, but left wearing smiles of triumph on their sweat-stained faces. Bob and I were speechless with gratitude; we tried to utter our thanks. They replied brusquely, 'Say nothing of it. You'd do the same for us.' I could no longer hold back my tears.

"Our place was a shambles. Many lovely pines were charred beyond recognition. The whole earth was blackened and bare. It was heartbreaking to get up morning after morning and look out upon our desolation. But through it all I kept thinking: 'It was well worth the damage to have found out the heart of our homely farm neighbors, Southern Crackers and unreconstructed rebels that they are.' And I wondered even more than ever, 'Who or what is behind this fearful stubbornness and ignorance that keep the races of mankind split asunder? How absolutely insane that the same men who risked their lives to save my home yesterday, refuse—and they still do—to speak to me today when we board the same bus into town!'"

None of us wants catastrophe. But I think we often ask ourselves: What else can break through the moulds of the old patterns in which we are caught, which prevent our moving into our rightful citizenship in the greater Kingdom?

Religion does not usually serve this purpose. Religion tends, on the whole, to be conserving of what already has been achieved, but not ready to let new growth break through. When a prophet comes, his love and vision break through the old moulds. Then, and only then, it seems, religion for a little while performs its life-giving function. Martin Buber puts it this way: "The prophets of Israel have never announced a God upon whom their hearers' striving for security reckoned. They have always aimed to shatter all security and to proclaim in the opened abyss of the final insecurity the unwished-for God who demands that His human creatures become real, that they become human, and confounds all who imagine that they can take refuge in the certainty that the temple of God is in their midst."

When we look at our own personal lives, at racial antagonisms, and at the international scene, all of us, I suppose, are keenly aware of the massive resistance in the old moulds that are keeping new life choked off.

We are also aware of the gathered and gathering forces for the breakthrough into further growth. But on this side of the picture the urgent need is all too clear, the need to uncover infinite resources of life.

Whatever our faith, we all know that once the religious movement in which our lives are rooted was a newly released fountain, leaping high so that it swept away obstacles in a flood tide of new vision and reality. We know, too, that we cannot again release the fountain by trying to imitate actions of the past.

There is everywhere, it seems to me, a knowledge—conscious or unconscious—that we must be prepared to go a new way: everywhere a kind of expectation of the new, without our being sure how the new will come. Some look for it dreamily, vaguely; some take off in directions hitherto alien to them; perhaps most of us look for it in a deeper unfolding of our own religious heritage. But it is difficult in a developed religious movement to keep it from being an idolatry of the past.

One of my students last year in Green Mountain College wrote on one of her papers something that gave me a shock when I read it; I think it will give you a shock, too.

We had been studying the Old Testament and the Jewish faith. I hasten to add we had not yet studied the New Testament and the Christian faith. The girls, raised for the most part in the Christian tradition,

though in a majority of instances not seriously so, had found the study of Judaism a real revelation. Their papers showed this, and at the same time showed much about what Christianity meant and did not mean to them. It is as a revelation of how Christianity had been presented to this girl that her sentences have haunted me. "I think," she wrote, "one of the main strengths of the Jewish religion is that their Messiah is still to come. This gives them something to look forward to. For us Christians there isn't anything especially to look forward to. The most important thing has already happened."

RUTH SMITH

Internationally Speaking

THE essence of "brinkmanship" is a threat to use military force in case the other party to the dispute does things which are defined by the "brinkman" as an attack on its policy or position.

The practice of "brinkmanship" by the United States is subject to the serious criticism that it puts this country in positions of extreme danger unless the opponent is more moderate than we would be under similar circumstances. In view of publicly expressed views of the morals and manners of those who direct the policy of the Soviet Union, "brinkmanship" seems seriously deficient both in diplomatic method and in common sense.

Flexibility is a valuable asset in dealing with serious disputes, such as the present discussion over Berlin and the related question of the future of Germany. Certain basic principles are permanently valid: such as the obligation to respect agreements, the value of human freedom, the duty to refrain from making war. It is generally true that these basic principles can be served by more than one specific arrangement for settling a particular dispute. It is pretty certainly true that the duty not to make war should have precedence; the act of war involves threats to human freedom and disruption of agreements, often extending far beyond the parties to the original dispute. Emphasis on the possibility of resort to military measures is apt to focus consideration on competing military factors rather than on the substance of the dispute. It can even be argued that eliminating or reducing reference to military measures is likely to increase the probability of working out a satisfactory solution of the problem, which must be based on the merits of the case rather than on strategic considerations.

Several constructive suggestions for dealing with the Berlin problem are being made. Some of these were

made before the Soviet Union's note of November 27, stating that six months later the Russian share of responsibility for Berlin would be transferred to East Germany and asserting that the presence of foreign troops in Berlin is an anachronism. Mr. George F. Kennan began in 1957 to suggest "disengagement," by which, among other things, he meant the withdrawal of foreign troops from Germany. He points out that the Western nations would be no worse off if the Russian troops were to be withdrawn 550 miles to the eastward of their present positions. Mr. Hugh Gaitskell and Professor W. Friedman (*Foreign Affairs*, July, 1958, and *Foreign Policy Bulletin*, February 15, 1959) have suggested that the proposal of Foreign Minister Rapacki of Poland—that nuclear weapons be excluded from both West and East Germany, Poland, Hungary, and Czechoslovakia—has much to recommend it, as Russia can hardly be expected to acquiesce in a situation which maintains American intermediate missile bases on Russia's doorstep. Some of our NATO allies are opposed to U.S. missile bases in Germany. There is a possibility here of reassuring

our allies, strengthening rather than weakening the NATO fellowship, and proposing a tangible benefit to Russia as part of the discussion of new arrangements made necessary by the Russian note of last November.

Senator Mike Mansfield, in a careful speech in the Senate, has pointed out the necessity of constructive proposals instead of a mere rejection of the Russian demands. He suggests preliminary conversations between West and East Germany about future relations between the two parts of Germany. Mr. Louis Fischer, with experience in both Russia and Germany as a correspondent, thinks (*Foreign Policy Bulletin*, February 15, 1959) that it might be possible to form a confederation of West and East Germany, with Berlin eventually becoming the capital of the confederation.

These various suggestions indicate that there are several ways in which the problem might be approached. It is important at this stage not to insist rigidly on a single favorite pattern of solution.

February 20, 1959

RICHARD R. WOOD

"Two Sides to Outer Space"

WHEN the United Nations Political Committee during the 13th session of the General Assembly opened its debate on the peaceful use of outer space, the listener had a sense of unreality. The urgent call by one speaker for the United Nations to establish a set of "traffic rules and regulations" for the use of outer space, and the expression of intense interest in the question by a small, economically underdeveloped country helped create this attitude.

While such a sense of unreality must have been prominent in the minds of many who sat through days of such discussion, the implications of what was being said seemed very real. The sputniks and explorers were whirling in orbit around the world. The cosmic space probes were being readied. Soon the world was to hear of the "talking atlas," transmitting messages back from space, and of "mechta," the Soviet cosmic missile passing near the moon and supposedly on its way to orbit the sun.

The debate was therefore not so unreal but might better be described as a genuine effort on the part of governments to recognize that on this new adventure into the unknown, political man is beginning to recognize that old and artificial boundaries, be they geographical or ideological, are as outdated as the concept of the divine right of kings was a hundred years ago.

While this faint glimmer of recognition is encouraging, it was easily lost as the debate continued; for although it must be confusing to space scientists, there appear to be at least two sides to outer space, just as in all other important questions which appear on the agenda of the United Nations General Assembly. This, of course, is reality.

The debate on outer space took on a political complexion when the U.S.S.R. included the elimination of foreign military bases as a part of its resolution. While this had its propaganda overtones, it emphasized the present generally believed discrepancy between the development of ICBM's in the Soviet Union and the U.S.A. The Soviet delegate said that the reason the United States was not prepared to discuss outer space in the context of disarmament was that the United States wanted outer space controlled so that the Soviet Union could not use its ICBM's, but did not want to discuss anything which might result in control of air space used by the shorter-range missiles in the U. S. armory. While the Soviet Union firmly maintained its position on foreign bases, it made the gesture of removing it from this discussion, and the two positions, insofar as substance was concerned, began to approach one another. They both called for the creation of a committee to study what the U.N. could do in the field of outer space research.

An important difference between the two positions was that the West called for an ad hoc committee to bring in a report to the next General Assembly, while the Soviet Union seemed to be calling for steps to set up a permanent committee and organization for U.N. space research. The more cautious approach of the West seemed sounder, considering the presently available knowledge of the field. While this difference was substantial, there was real optimism about resolving it. At one point an effective compromise seemed imminent. All such efforts, however, broke down on the question of who would be represented on the committee. The Soviet Union specified a list of eleven, an equal number from the Communist bloc and from the Western-type democracies, along with three neutrals. From the Western viewpoint this was unsatisfactory for two reasons. First and more important, in no case has the rule been broken that formal committees of the U.N. be "representative of the Assembly." Equal representation would, therefore, have created a precedent. Second, two of the three neutrals have been too favorably inclined toward the Soviet position on disarmament.

The Western resolution recommended an 18-member committee "representative of the General Assembly." But this proved unacceptable to the Soviet Union. One possible compromise that members of the Quaker team discussed with various delegates was a different composition of the committee than either side had proposed. The Soviet implied at one point that it did not hold a rigid position on parity in representation. The possibility of compromise was clouded by the charge of the Soviet Union that the United States "broke off" the discussions, and the complete denial of this by the United States. No compromise was found, and the question of representation was not resolved. The West proceeded to push its resolution to a vote. The vote was 54 to 9, with 18 abstentions.

It seems fair to say that few were satisfied with this outcome. Serious and continued effort to find a way out of the impasse was sought up until the time it was formally considered and approved by the Plenary Session. Before the vote in the Committee was taken, the Soviet delegate said, "You have the votes in your pocket. Go ahead and vote your majority: nothing will come of it. There will be no progress; no headway will be made in this question." The ad hoc committee so established can meet, to be sure, as Ambassador Lodge said; but how effective it can be without the Soviet Union, the only other country substantially involved in space research, is not clear. It would appear to be largely a case of United States science talking to itself.

One of the dilemmas of parliamentary procedure is, in this instance, well illustrated. A large majority is possible for the United States on nearly any issue it wishes. Over the years it has won its point on paper; yet without the support of the minority, little can be accomplished. One wonders whether, if more time were taken and if the limited real value of a majority were recognized, there might be sound compromises found which might result in unanimity, thereby in the long run demonstrating greater accomplishment. The rule of unanimity, historically practiced by the Society of Friends, requires intention to find a solution to a problem. While it is quite obvious that in many instances in political debate there is no real intention to find sound compromises, the time seems ripe for Friends to press the idea further in the United Nations Assemblies. The Quaker team has taken the opportunity to suggest this during the 13th Assembly. The rule of unanimity is now being practiced and found effective in other organizations than the Society of Friends.

While there was great hope that outer space research might be an area of real cooperation between the representatives of the Communist and non-Communist

*THE Beagle made the shores of England at Falmouth on October 2, 1836, after an absence of nearly five years. On a retrospect, among the scenes which are deeply impressed on my mind, including the spectacles of the Southern Cross, the Cloud of Magellan, and the other constellations of the Southern Hemisphere, the glacier leading its blue stream of ice overhanging the sea in a bold precipice, the lagoon-islands raised by the reef-building corals, the active volcano, the overwhelming effects of a violent earthquake—none exceed in sublimity the primeval forests undefaced by the hand of man, whether those of Brazil, where the powers of Life are predominant, or those of Tierra del Fuego, where Death and Decay prevail. Both are temples filled with the varied productions of the God of nature. No one can stand in those solitudes unmoved and not feel that there is more in man than the mere breath of his body. And so with the boundless plains of Patagonia, or when looking from the highest crest of the Cordilleras, the mind is filled with the stupendous dimensions of the surrounding masses.—CHARLES DARWIN, *Journal of Researches into the Natural History and Geology of the Countries Visited during the Voyage of H.M.S. Beagle Round the World, 1845**

world, the realization of this hope was clearly impossible. Ambassador Lodge, in his concluding statement made in answer to the Soviet delegate's declaration that they would not participate said, "There are not two sides to outer space"; but in the political arena on such an important question there is really no easy way to avoid such division.

While there may have been some optimism as to the possibility of keeping the cold war out of the outer space discussion, there was no doubt in any delegate's mind that on the question of disarmament and the suspension of hydrogen and nuclear tests the two sides would remain far apart.

The urgency that one sensed in the corridors of the United Nations was to find a way for the Disarmament Commission to function again after a recess of more than a year. The withdrawal of the Soviet Union in 1957 and her refusal to accept the Western effort at a compromise in suggesting a commission of 25 members instead of the original five had caused this failure of the Commission to function. The stalemate and its causes grew out of the same problem as was witnessed in the composition of the outer space committee.

The Soviet Union at the time had recommended a Disarmament Commission of all 82 United Nations members, but this was rejected. Recognizing that the Soviet Union was adamant on the point, the 13th session approved an 82-member Commission but recognized the necessity of smaller working subcommittees. The Secretary General is to set the date for the Commission to meet.

While the objective of the 13th General Assembly was limited as far as disarmament was concerned to getting the Commission again in operation, much more attention was given to the stopping of atomic and hydrogen bomb tests. On both questions the forthcoming Geneva conferences played an important role. There was a serious effort to set the stage for the greatest possible success in Geneva.

The debate developed around two concepts. The Soviet Union called for complete cessation, and the United States, the United Kingdom, and 18 others proposed a suspension for one year, with automatic renewal, provided a control system were established and reasonable progress made toward disarmament.

Rigidity of policy on both sides continued to be the rule of the day. No compromise could be worked out. The Afro-Asian bloc made an effort which failed. An even more watered-down compromise is a graphic illustration of the gap which exists between the two blocs. Austria, Japan, and Sweden introduced a resolution ask-

ing the General Assembly to express the hope that the Geneva Conference would be successful and lead to an agreement acceptable to all. This was approved by 52 votes to nine, with 19 abstentions, not the unanimous support hoped for.

The outcome of the Geneva conferences is far from certain, but that is the next milestone on the disarmament road. These conferences are undoubtedly, at least in part, the result of an expression of international concern over the continuation of nuclear testing. Since these conferences have been meeting, there has been a lessening of the outcry against testing, and, in fact, there is increasing evidence of growing opposition in some government circles in Washington to cessation. This seems indicated in reports on the recent hearings of the Joint Congressional Committee on Atomic Energy.

If the Geneva negotiations are to succeed, there must be a new expression of moral concern in the United States and the rest of the world. To relax the pressure now is perhaps to lose the campaign for a new policy.

C. LLOYD BAILEY

Books

SUSAN B. ANTHONY, *Rebel, Crusader, Humanitarian*. By ALMA LUTZ. Beacon Press, Boston. 310 pages, illustrated. \$5.75

Friends are especially interested in the life of Susan B. Anthony (1820-1906), for she was a Friend, a member of Adams, Mass., Meeting. Here she learned the beliefs which became the foundation for her later crusades, the equality of women, freedom and full citizenship for the Negro, temperance, coeducation, and a strong bent toward pacifism. The Anthony family, now moved to Rochester, met such hostility in the Friends Meeting there to their antislavery views that they resigned (1849) and joined a Unitarian Church.

Susan's long life of 86 years centered primarily on women's rights. Tirelessly she campaigned across the country and abroad, often accompanied by some well-known advocate of human freedom, such as Elizabeth Cady Stanton, Lucy Stone, William Lloyd Garrison, Anna Howard Shaw, or Carrie Chapman Catt.

The Civil War interrupted Susan's concentration on women's rights. Her antislavery friends, though favorable to her cause, followed the country into a war which to them meant freedom for the slave. They put aside all other reform efforts. Susan, however, "could not see war as the solution of this or any other crisis." The Emancipation Proclamation in 1863 appeared to her inadequate as it left slavery in the border states. She was able to share in the war at last by organizing a huge petition in favor of the 13th Amendment. Lincoln seemed to her an appeaser. She distrusted his motives, and she disapproved of his leniency to the South when the war closed.

Susan was disillusioned to see in the North as well as in the South much unwillingness to give Negro men the vote. When she died, four states had suffrage for women. In 14 more years (in 1920), the 19th Amendment enfranchised all women.

LYDIA C. CADBURY

A QUAKER BUSINESS MAN: THE LIFE OF JOSEPH ROWNTREE (1836-1925). By ANNE VERNON. The Macmillan Company, New York (for Allen and Unwin), 1959. 198 pages. \$4.75

The new railroads were making the first industrial cities in England when this biography begins. It closes with a great manufacturing plant, with housing projects, swimming pools, medical care, pension plans, profit sharing, and scholarships. These all came about during the lifetime of Joseph Rowntree, who started as a clerk in his father's grocery store and ended as the head of the Great Rowntree Chocolate Works. The book is short and very easily read.

Can a business man step out of the established order, maintain the Quaker testimonies on peace, temperance, etc., and still be socially accepted? Joseph Rowntree did, and was, principally because he was never far beyond the scope and power of his beloved Meeting. It was a cloak which he wrapped about him constantly; it gave him warmth and comfort.

He did not always agree with the actions of his Yearly Meeting. We find him in serious disagreement occasionally, chiefly because of his ability to see ahead of his time.

The book is not a treatise on sociology or a history of labor relations, but it is a very enjoyable biography of a politically active Quaker pamphleteer, patriarch, and progressive business man.

HENRY BECK

THE FAITH OF GEORGE FOX AND ITS PRESENT SIGNIFICANCE. Nitobe Lecture at Japan Yearly Meeting, 1958. By YUKIO IRIE. Available in Japanese from the Friends Center, Tokyo (14-1 chome, Mita Daimachi, Minato-ku, Tokyo, Japan) for 50 yen (about 15 cents). (Not available in English)

In this lecture Professor Irie portrays the growth of George Fox's religious experiences, the essence of his faith, and the application of this faith to the Japanese Society of Friends.

The essence of Fox's religion, the living presence of God in everyone, was not a creed but an awakening of the spirit. Professor Irie asks whether this torch of fire lifted by Fox is still burning and whether it is lighting the Japanese Society of Friends. Are we as close to Fox after 300 years as he was to Jesus after 1,600 years?

Religion today is degraded by an overestimation of science and a false dependence on democracy, tendencies which lead to number-worship and majority-worship. Japanese Christianity as an imitation of Western Christianity cannot appeal much to the Japanese people. In giving up Emperor-worship as the center of their lives, the Japanese tend to give up all formal religion as superstition.

Quakerism in Japan must cease to be a greenhouse reli-

gion dependent on foreign help. The light within must be our living guide, as it was for Fox. After seventy years of Quakerism in Japan we have given nothing of our religion to other countries. Japanese Quakers must have a faith which is a firsthand experience of their own. The touchstone of true religion, Professor Irie says, is the willingness to suffer. The life of George Fox was one of joyful suffering.

YUKI TAKAHASHI

About Our Authors

Ruth Smith has worked with the American Friends Service Committee in several capacities, and for the past four years she has been teaching in Green Mountain College, Poultney, Vt. She is at present a Fellow at Pendle Hill, engaged in a writing project of her own.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

C. Lloyd Bailey was formerly Executive Director of the United States Committee for United Nations Day. For the past four years he has been with the Conference for Diplomats program of the American Friends Service Committee in Europe, the last two years serving as Director of the program. He served as a member of the Quaker group at the 13th United Nations General Assembly. In March he became the Executive Director of the United States Committee for UNICEF.

Friends and Their Friends

The American Friends Service Committee is sending 40,000 pounds of new and used clothing to Algerian refugees in Tunisia and Morocco. The Committee acted after hearing reports from Paul Johnson, a field representative who recently visited the area. The first shipment, totaling 25,000 pounds, will arrive in Casablanca on March 10. An additional 15,000 pounds will be sent by the end of March. The shipments include clothing for men and children, soap, 2,000 pounds of shoes, and 1,900 pounds of new quilts. The AFSC material aid will be distributed in Morocco and Tunisia through the League of Red Cross Societies. Other relief agencies working in the area are the National Catholic Welfare Conference and the American Joint Distribution Committee.

There are at present 80,000 Algerian refugees living in Morocco and 90,000 in Tunisia. Having originally fled from the violence caused by the conflict of French and Algerian interests in Algeria, the refugees are now concentrated mainly in the frontier areas of the two adjacent countries.

As we go to press, special orders for the Religious Education issue (February 21, 1959) total 825 copies. This number is in addition to our current printing of 5,600. A small supply of this special issue is still available.

The two articles "Concerning Worship and Ministry" by Howard Comfort (in the issues of January 24 and February 7, 1959) have now been reprinted for use in study groups and for distribution among members and attenders of Meetings. These reprints are available at the price of \$1.10 for ten copies, pre-paid (larger quantities at the same rate) from FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa.

Jhan Robbins, a member of Wilton, Conn., Monthly Meeting, has been elected President of the Society of Magazine Writers for 1959. Members of the society are freelance writers and journalists who are concerned with raising professional standards, creating ethical relationships among writers and between writers and editors, and assisting young writers. Jhan Robbins is a former newspaper reporter and magazine editor. He has been freelancing for 13 years and has written widely in the fields of mental health, education, and social welfare.

The New York Committee to Abolish Capital Punishment, 2 West 64th Street, New York 23, N. Y., has just issued its first pamphlet on the death penalty in New York. The Committee has been working as an executive body for the past six months, but is now organized to wage an active legislative and educational campaign.

All interested persons are invited to join the Committee and to help it further the cause of abolition. As in the anti-slavery movement of the last century, Friends are well represented in this fight against capital punishment. Pamphlets and membership cards are available from the Committee's office at the above address.

Assemblyman William Kapelman has just introduced a bill sponsored by the Committee to abolish the death penalty for the three crimes now punishable by death in New York. Coupled with this bill is another which would establish a commission to study the question of capital punishment. It is felt that the bill to establish the commission has a better chance of success at this legislative session than the abolition bill, and all New York Friends are urged to write the following leaders to support both: Speaker Oswald Heck and Senator Walter Mahoney, New York State Legislature, Albany, N. Y.

The annual William Penn Lecture, sponsored by the Young Friends Movement of the Philadelphia Yearly Meeting, will be given by Henry J. Cadbury on March 29, 3 p.m., at Race Street Meeting House, Philadelphia. The lecture, entitled "The Character of a Quaker" will be published by Pendle Hill in May as part of its 1959 series of six pamphlets, and will not be for sale on the day of the lecture. The Wider Quaker Fellowship will distribute this pamphlet to its entire membership. Advance orders may be sent to Pendle Hill Pamphlets, Wallingford, Pa. The price is 35 cents.

At the meetings of the U.N. Subcommission on the Prevention of Discrimination and Protection of Minorities, Elton

Atwater, who is active in the Quaker Program at the U.N., made a lengthy statement about the recognition and protection of conscientious objectors. He concluded by quoting the Central Board of C.O.'s in Great Britain, as follows: "Experience in Britain gives no doubt that the failure on the part of any state to recognize and exempt from combatant and noncombatant military service those who have a conscientious scruple against it, leads to the persecution of those people. The historical evidence shows that this minority would suffer persecution rather than renounce their principles."

"A conscientious refusal to undertake or prepare for military service is essentially a personal decision arising from individually held principles. Nonetheless, many see their individual adherence to their principles as the greatest contribution they personally can make to the national community in which they live and also to the wider world community of mankind."

"Conscientious objectors are seeking in their own way to make the greatest possible contribution open to individuals to the unity of mankind in a world divided by the conflicts of national status. For this reason alone, they are entitled to claim the protection of the U.N. Subcommission on the Prevention of Discrimination and the Protection of Minorities in their adherence to principle in the face of persecution from those states which have conscription for military service and make no provision for the exemption of conscientious objectors."

An exhibit of paintings and drawings by Franz de Merlier is currently being shown at the Friends Neighborhood Guild, Fairmount Avenue and 8th Street, Philadelphia. The exhibit will continue until March 15. Also on display is work done by an art class Franz de Merlier teaches at the Philadelphia Center for Older People.

Friends World Committee

About 90 Friends were in attendance over the weekend of January 16-18, 1959, at the annual meeting of the Friends World Committee, American Section and Fellowship Council, held at the Friends Meeting of Washington, D. C. Of this number, 65 were out-of-town guests coming from Canada and various parts of the country. Irmgard Schuchardt of Germany and Yuki Takahashi of Japan were guests from abroad.

Herbert M. Hadley, General Secretary of the Central Office of the Committee, with his wife, Ruthanna, had just returned from a visit to Friends in Jamaica and Cuba. Although Friends in Cuba had hoped to hold a Caribbean Conference of Friends there earlier in the month, these plans were called off because of the fighting. Herbert Hadley shared with the group on Friday evening some of his experiences of the spirit of Quakerism in the world-wide family. He is starting soon to visit among Friends in countries in the Far East.

David H. Scull and Marshall O. Sutton presented the highlights of the Seventh Session at Bad Pyrmont, Germany, illustrated with speaking, slides, and tape recordings of some of the addresses.

On Saturday morning and afternoon many business items of the Committee were dealt with. A budget totaling \$45,600 was approved, as well as the Nominating Committee report for the coming year. The Committee had been asked to sponsor future national conferences on race relations. They were also asked to look into the possibility of sponsoring a national conference on crime, capital punishment, and related subjects, and are appointing a committee to determine the need for this.

Alexander C. Purdy reported on the conference of 22 Friends representing various Yearly Meetings and groups of Friends held last November at Richmond, Indiana, to discuss the matter of the nurture and care of the new Meetings. The minute from that conference recommended that each new Meeting should eventually belong, when possible, to the nearest Yearly Meeting. If for good reasons the group was unable to be a part of an organized group, the Friends World Committee, American Section, should continue to nurture and help the group to become a Monthly Meeting.

Marshall O. Sutton, the Associate Secretary in the Midwest Office at Wilmington, Ohio, reported on the activities in that area since his coming in October. A meeting of representatives of the various Yearly Meetings and groups of Friends in Ohio was held in November to consider ways to greater understanding and unity, and they look forward to a future meeting. Plans are being laid for a seminar on the United Nations, to be held in the Midwest sometime in the spring.

Virginia Williams, Director of Seminars for the Quaker Program at the United Nations, spoke on Saturday evening of her experiences in conducting these seminars, and of the development of the program since 1955. This past year 30 seminars, with over 700 persons participating, were held.

Delbert and Ruth Replogle of Ridgewood, N. J., showed colorful slides of their journey from Germany through Africa and into some parts of the Middle East. The sharing of their experiences gave the group a new sense of our human brotherhood and our need to understand one another's problems.

Friends who shared in this weekend were grateful for the friendly and generous hospitality of Washington Friends and the opportunity to share together.

HANNAH STAPLER

Letters to the Editor

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

Hugo Adam Bedau highlighted the renewed interest in ending capital punishment. The Pennsylvania Prison Society has just put out a special issue of its *Journal* on that subject. It can be secured from the Society, 311 South Juniper Street, Philadelphia 7, Pa., for 50 cents. A short mimeographed bibliography can be secured by writing to me at Cheyney, Pa. No charge.

Cheyney, Pa.

CHARLES C. WALKER

Should Friends participate in the Council of Churches? "Walk cheerfully over the world, answering that of God in every man." George Fox reminded individuals of the ever-present, living God found in men through loving service and the renunciation both of the process of creed-making and the procedure of decision-making except through human consensus. Friends in the twentieth century have perceived anew in the meeting of human needs the leading of the spirit. May not such experiences of communion through faith and practice, frequently bridging abysses of nonbelief and history, be the contrite and direct services of reconciliation by which a confused and distraught mankind can make its way not merely to survival but to becoming on earth sons of God? Would not the Religious Society of Friends compromise these insights by participating in the work and voice of an organization whose other members are accustomed to proceed creedally and by majority rule?

Mendham, N. J.

NORMAN WOOD BECK

I am glad Swarthmore and other Quaker colleges are not cooperating with the student loan program of the National Defense Education Act, but I disagree with the reasons that have been assigned for this noncooperation.

Certainly we don't want to interfere with "freedom, privacy, and integrity of individual beliefs . . .," but if a student's individual belief is opposed to our form of government and our institutions, and if he is determined to destroy them, we see no reason why we should contribute tax money to make him more efficient and competent in his efforts toward that end. We should extend help only to those who believe in our institutions and our constitutional form of free government. It is well to love our enemies but not to aid them in their efforts to subvert our institutions.

New York City

HOWARD E. KERSHNER

I have just read an excerpt from Takashi Nagai's *We of Nagasaki*, in which he tells of our mass cruelty to men, women, and children in 1945, cruelty to persons of a culture of refinement and beauty. This monstrous act on the part of our government issues a call to us as individual members of the Religious Society of *Friends* to express in fresh, and new, and perhaps unconventional ways the worthy and joyous friendliness of person to person.

We rejoice in the courage of some members of our Society, but this cannot achieve what each of the rest of us needs to do, or the experience of joy we may have in our friends of other cultures and other races. If every member of the Society of Friends had a Negro friend with whom he made frequent interesting contacts, and a friend from Russia whom he appreciated, we wonder what would happen.

Monteverde, Costa Rica

MARY KIRK ANDREWS

Let me say that I rejoiced in the article "The Secularization of Love" by R. W. Tucker for its emphasis on our need to love God for Himself and not for the benefits it might

bring us. I was distressed that some Friends somehow missed its true import in that this emphasis does not preclude loving Him as a father, or bringing Him all our troubles and problems with a child's trusting simplicity. Indeed, it is good that we continue to maintain a simple, trusting relationship. But the child who grows up loving his father only because of the benefits and advantages which a loving, generous father can give reveals an immaturity which at the very least would distress the father who wishes to be loved for himself and not for his gifts.

Long Beach, Calif.

FRANCES WOODSON

BIRTHS

WHITCRAFT—On January 12, in Dallas, Texas, to John Andrew, Jr., and Marlee Turner Whitcraft, a second son, STEVEN TURNER WHITCRAFT. His mother is a member of Purchase Meeting, N. Y. His grandparents are H. Chandlee, Jr., and Virginia M. Turner of Greenwich, Conn., and John A. and Gladys M. Whitcraft of Haverford, Pa. Steven joins brother John Andrew, III.

WHITE—On January 23, to Barclay, Jr., and Margaret Harris White of Media, Pa., a son, STEPHEN COLE WHITE. They are members of Providence Meeting, Pa.

MARRIAGE

DE LACKNER-ALLEE—On February 1, at Bridges Hall on the Pomona College campus, under the care of Claremont, Calif., Monthly Meeting, RUTH ANNE ALLEE and THOMAS ALAN DE LACKNER, a member of Claremont Meeting. Both are former students of Pomona College. They will reside at Oakland, Calif., where Thomas de Lackner is a graduate student at the University of California.

DEATHS

PENNOYER—On December 20, 1958, after a long illness, HANNAH GERTRUDE ROSCOE COE PENNOYER of Wolcott, Conn. She was born at Leeds, Yorkshire, England, on June 23, 1877, the daughter of Rev. Thomas and Elizabeth Sykes Roscoe. She was the wife of Dr. Charles Huntington Pennoyer, a member of the Wider Quaker Fellowship. Rev. Hannah Gertrude Roscoe Coe Pennoyer had churches of different denominations.

SWAYNE—On January 10, in Germantown Hospital, Philadelphia, after a brief illness, SARAH SWAYNE, only daughter of C. Warren and Emaline D. Swayne, a member of West Grove Monthly

Meeting, Pa. At the time of her death she was employed by the Philadelphia Electric Company. Sarah Swayne was a devoted, active member of her Meeting and gave generously of her services to others. She had a host of friends, was a very thoughtful visitor to the sick, and will be sadly missed.

Coming Events

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

MARCH

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richard P. Moses, "Business Ethics."

8—Conference Class, Fair Hill Meeting, Germantown, Philadelphia, 10 a.m.: Hilda Koch, who spent most of last year visiting Friends Meetings in Europe.

8—Adult Class, Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia, 7:30 p.m.: Albert and Helen Baily, "Quaker Concern and Visitation of the American Indian." Slides.

8—Friends Forum, Woodbury, N. J., Meeting House, 8 p.m.: Robert W. Cope, "Breaking the Vicious Circle," a discussion of the function of education in America today.

12—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Richard R. Wood, formerly Editor of *The Friend*, "This Treasure in Earthen Vessels."

13 to 15—Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson, "America in Crisis: What Should Be the Role of Friends?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Katherine H. Karsner, "Simplicity and Moderation."

15—Conference Class, Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m.: G. Burton Parshall, "The Trend toward Conformity."

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 11:40 a.m.: planning session for Adult Class 1959-60.

19—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: George W. Willoughby, Executive Secretary, Central Committee for Conscientious Objectors, "A Time to Live."

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

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, 8 p.m., 1st and 3rd First-days, 145 First Avenue. In-

formation, 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.

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

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

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

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.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

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 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10 a.m. and 11:30 a.m.; Sunday School at 10 a.m.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

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.

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, at TR 1-4984.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

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

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

LANCASTER—Meeting house, Tulane Terrace, 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 Paerl 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.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

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.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

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

LINCOLN—Goose Creek United Meeting

House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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THE UNIFYING LIGHT

Sir Arthur Eddington, famous English astronomer and long a member of the Society of Friends, has stated that the inner light that George Fox emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read *THE PHILOSOPHY OF LIGHT* (265 pages, cloth \$2.50). In poetry send for *THE OCEAN OF LIGHT* (cloth \$2.50, paper \$1.50). In the words of Tennyson, is there *ONE GOD, ONE LAW, ONE ELEMENT*? Is there one word that can help greatly to bring unity and the reality of God to this divided world? Discounts given to libraries and to college teachers. Free brochure available.

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