

FRIENDS JOURNAL

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IN THIS ISSUE

CHRISTIAN charity is never possessive; it seeks not to bind but to release, to lend strength to another, to see the human situation through another's eyes, to think with another, to feel and to will on his behalf. It is more than unselfishness and self-denial, for it is the flinging of one's total resources on the side of another human being.

—HAROLD LOUKES

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The Camel of Jules, by Mary Sime

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Letter from South Africa

IT is quite possible that you know more about South Africa at this time than I do. When on March 30 the government declared a "state of emergency" and arrested 1,500 people before dawn, we were all looking through a glass very darkly. The emergency regulations limit very severely what may be said or done. For instance, the names of those arrested were not given, and a name known by chance could not be disclosed. It was more than a month before the first names were released. No Friends, as far as I know, are among those detained, but many of us have personal friends and colleagues who have been now ten weeks in prison with no charge brought against them. The total number arrested rose to over 1,900. A few have been released. The number still in prison is unknown but must be between 1,500 and 1,700. The two African political organizations have been banned.

While the roots of the trouble reach far back, the immediate situation dates from March 21, when the Pan-African Congress, a new party of young impatient Africans, launched a campaign that was publicly declared to be the first step towards the achievement of "freedom and independence" for the Africans of the Union by 1963. It took the form of a mass refusal to carry reference books ("passes"), as required of Africans by law, and voluntary surrender for arrest. One hundred and sixty-one were arrested in different places, and nearly all after conviction were sentenced to a fine of £300 or three years' imprisonment. At Sharpeville police station the number inviting arrest was too great to be handled. A crowd gathered. Excitement and confusion prevailed. The police fired on the crowd. Sixty-seven Africans were killed and 138 wounded.

Trouble flared in many parts of the country. There were violent clashes between Africans and the police; churches, schools, and houses were burned down. By the time some sort of order had been restored, official figures gave 80 Africans killed (three of them police), 62 whites and 391 nonwhites injured. Ironically, all this took place while South Africa was celebrating with high festival the completion of 50 years of Union.

An uneasy calm now prevails, in which there is much searching of heart and mind. The government minimizes the trouble, saying that it was all due to agitators at home and misrepresentation abroad. Some government supporters are not so sure and ask for modifications within the framework of *apartheid*. Big business and industry, hard hit by the disturbances and seeing harder times ahead, call for a reconsideration of policies, higher wages

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FRIENDS JOURNAL

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

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PHILADELPHIA, JULY 23, 1960

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Editorial Comments

Quaker Cardiogram

DURING last April and May *The Friend* (London) published a series of articles in which Eric Baker surveyed the state of the Religious Society of Friends in Great Britain. It was clear from the tenor of the articles that he was not permitting the "Mutual Admiration Factor which is such an endearing and misleading feature of the Society" to have play. Not at all was he throwing bouquets at Friends, and his penetrating analysis was far, far from encouraging. We knew, of course, before his articles appeared that membership in London Yearly Meeting had been declining for a number of years, although of late there had been again a small gain. Here at home many Friends in certain United States Meetings have expressed anxiety about the lack of growth or about the losses that have occurred. A summary of Eric Baker's articles appears, therefore, appropriate.

Eric Baker believes that British Friends have talked themselves "out of a job" by imparting to larger segments of the country their ideals or points of view. The number of peace groups has grown, and all major churches now have an active and vocal pacifist wing. Is the Quaker peace testimony still relevant to a world in which Mr. Khrushchev visits England and the United States, a world which from time to time sees in all countries huge mass demonstrations against atomic warfare? Or does our traditional Quaker peace testimony "begin to give off a faint but perceptible odor of staleness"?

In some recent instances our contribution to world problems has been negligible. Anglican priests are the leaders against South African *apartheid*, and young British Conservatives sparked the launching of the World Refugee Year. Friends are also becoming increasingly skeptical as to the effect of mailing petitions to the government or of arranging deputations. There is growing doubt in their ranks that individual pacifism is still the answer to our country's collective foreign obligations.

Similarly, our interest in social problems is still great, but there is no longer a distinctive Quaker social testimony. It is especially lacking in the field of industrial reconciliation. What in 1960 will be for the Church the contemporary understanding of the biblical saying, "Sell

all thou hast . . ."? We have spoken of a moral equivalent for war. What is the moral equivalent of prosperity?

The temper of our Society has created a climate of opinion that controls our corporate activities and individual members so that (1) we take "delight in remaining small"; (2) we consider change and adaptation not a continuous process but "an operation of the last resort"; and (3) we experience a "bewildering uncertainty as to the kind of testimonies we should have in the future." On principle we are benevolently cautious. We quote the words and deeds of our spiritual forebears, and "by visiting the shrines of early Quakerism the present-day Quaker is able to enjoy the illusion of living dangerously while, in fact, he lives very comfortably, indeed." We are trying to fit the world and its problems into the Quaker committee structure, an institutional form of *rigor mortis*, instead of finding new ways for solving new problems. "No movement is saved simply by tinkering with machinery."

Apart from such more or less specific criticisms, Eric Baker implies that Friends indulge in looking backward and remaining vague about present-day issues. George Fox's remark that true Friends would "shake all the country in their profession ten miles about" no longer pertains to present-day Quakers. We are a well-meaning but average and diminishing group of citizens, with a fatal sense of complacency. We give great care to a satisfying fellowship but forget that the most satisfying fellowship "comes from discovering and then preaching a worth-while belief together." Friends must discover the "sense of the holy." Man must be "measured by that which is greater than he."

Much of Eric Baker's criticism is likely to pertain to some segments of American Quakerism, although we might wish for more concrete suggestions about the future course to be taken. Yet it is up to us to heed the challenge. Some of the self-criticism which Philadelphia Friends heard in their 1960 Yearly Meeting is peculiarly akin to that of our English Friend. And some of the statistics we read are disturbing enough. Philadelphia Yearly Meeting in 1775 had 30,000 members (the city's population in 1790 was 54,000). In 1828, one year after the Philadelphia schism, both Philadelphia groups to-

gether had 24,000 members (city population, 188,000). In 1950 Friends counted 16,600, while the population of the city was 2,071,000! In 1960 the united Yearly Meeting recorded a little over 17,600 members, with a gain of ten members in one year.

These figures must be evaluated with the enormous growth of the countryside (both suburban and rural) in mind. The 30-mile radius covering greater Philadelphia

and roughly Philadelphia Yearly Meeting implies comparative statistics that are even more discouraging.

We know that "statistics are not everything." But even in New Testament times the conversion of 3,000 new believers on Pentecost was recorded.

To ignore the warning implied in the statistics quoted here of one Yearly Meeting would be folly, as it would be more than unwise not to ponder carefully and at length Eric Baker's warnings.

What Comes First?

WHAT comes first? "Be still and know that I am God." This is axiom; this is where we begin. Space must be cleared in our lives for being still; for this stillness will not happen by itself. But note that at last the "still point of the turning world" is to become available to us in the midst of action. This comes when worship and activity are perfectly aligned and both turn round the same changeless center. We have seen and heard of this in the lives of saints. We have even felt it in the moments of our own fullness, which are set gem-like and rare among our meager days and years.

We begin by taking time, from even our most pressing concerns, to be still; but the change we long for is to know stillness as the very core and condition of activity. This is to have learned to "practice the presence of God," to "know each other in the things which are eternal," to "stand still in that which is pure."

The second thing is to see ourselves in that Presence. George Fox said: "Stand still in that which shews and discovers, and there doth strength immediately come." This is not easy or pleasant. We are tempted, and we are allowed to postpone it all our lives. We wake early in the morning, and there before we have time to ward it off stands the unrelieved image of ourselves. We must go back to sleep quickly or get up busily, lest we look at the image. Or we surprise it stark in a poem or book. Get on quickly with the story then, or turn the page. We will not look yet. And when we do look, how many aprons of fig leaves must we not hastily stitch together and retreat behind before at length we can bear to stand before the mirror of that Eye in which we must see ourselves with our unused powers, and ulterior motives, and sneaking hopes for exception, and fears of failure, and bottomless indolence, and towering self-esteem, and crippling sense of sin and futility. Then our conscience smites us.

Conscience is often derogated as being *only* this or that, *only* our social conditioning, *only* the response of the collective unconscious. Whatever it is, whether the

voice of God or something else, it has an authority that we ignore at the peril of our wholeness. Buber has said: "Each one who knows himself . . . as called to a work which he has not done, each one who has not fulfilled a task which he knows to be his own, each one who did not remain faithful to a vocation which he had become certain of—each such person knows what it means to say that his conscience smites him."

Out of the double exposure and the smiting of conscience, we then come to commitment. After that we are "owned men."

Modern man is much concerned about freedom, and we study freedom from many angles. A recent Pendle Hill essay was entitled "Begin with Freedom." If I understood it and its author aright, it could as well have been written "Begin with Bondage," or "Begin with Commitment." In one of his epistles George Fox exhorts his companions to "dwell in that which binds and chains and gives to see over the world." The freedom the mature person, the whole person, longs for is freedom within a framework of law. He wants to know where he is going, where he belongs—in the existential phrase, "who he is." He wants to know the laws of his own being and he wants to obey them. "Great peace have they which love thy law," says the Psalmist.

The most fearful thing a person can know is the freedom that is utter separation. Freedom that moves within a framework of commitment is the exact opposite of separation. Separation is the freedom to *flap*, and is no freedom at all; it is to be not-free, to be at-the-mercy-of. Who does not feel a breath of antique terror when even a wheel, which might have run thousands of miles on its axle, has come "free" and, exhausting the little momentum it brought with it, begins to wobble toward its fall? One recalls from childhood games a kind of tingling horror which came when the top had used up the impulse got from the string or the spring, and it hesitated and toppled, no longer the shining dynamic poised and weightless entity it had been, but a bit of

poor painted wood or tin rolling at our feet, to be picked up and thrust into any dusty pocket.

One of the most gripping stories in the four Gospels is at the end of the Gospel of John. The disciples are having breakfast around a little fire on the edge of the Sea of Tiberias, and the risen Lord joins them. After he has three times said to Peter: "Feed my sheep," he says this also to him: "When you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not want to go." A parenthesis states what is meant by this; but since we are told that the story was added to the Gospel for reasons certainly not connected with historical accuracy perhaps we are entitled to make of it what we please. To me it says that from now on the volatile and unreliable Peter, the "creative" Peter, if I may use the term this way, was to be girt up in the strength of a commitment that would deny him much that he would naturally have chosen, and carry him triumphantly through much that he would naturally have shunned. Paul was to describe the form of this girding up as taking "the whole armor of God, that you may withstand in the evil day, and having done all . . . stand" (Eph. 6:13). In this armor Peter was no longer to be free as he had been before Jesus came; yet he was to act with immeasurably more freedom within the bounds of the new compulsion than ever he had when he was "free." For him the revelation of God in Christ was summons and sending.

So we have before us these three, in this order: the revelation of God which is the binding to our true center; the revelation of ourselves just as we are, yet called to an "impossible possibility"; and then the commitment, in which only there can arise true freedom. "All revelation," says Buber, "is summons and sending."

MILDRED BINNS YOUNG

The Camel of Jules

JULES, a small, extremely pretty, gray village clings to the top of a Galilean hill. In springtime the wide, rocky path winding up to it is flanked with wild flowers of every hue: purple anemones vie with poppies and a hundred other small flowers to smother the thorns that grow unobtrusively between the boulders, and the tall hollyhocks and madonna lilies bow their blessing. In the summer the hillsides are left bare, gaunt, and gray in the glare of the sun; the only sign of life is the occasional chameleon, which, with its great ugly head and swiveling eyes, darts from stone to stone, or the gloriously colored snakes that slither about.

By contrast, life within Jules is plentiful. In the huddled mass of limestone cottages refugees crowd in upon residents, and women bake their round wafers of bread, a foot in radius and thin as tissue paper, at the public ovens. All the people in Jules are Druses, a dignified and lovable folk. Small girls in high-yoked frocks, with full skirts to their ankles, dart swiftly about in play, betraying ankle-length pantaloons with frills at the hems. Most of the boys will have been roped in to work in the olive groves or tobacco patches on the hill slopes, and only in the evenings can one see much of them and of the men, who by then are relaxing in the shade of their cottages or of the huge mulberry tree in the middle of the village. Even the Arab-Jewish war passed by this isolated spot, except that refugees fled to it.

You can, then, imagine the excitement when the peace and quiet of this tranquil hilltop began to be shattered by our sputtering jeeps. Not until we had paid them dozens of visits could the women quite believe the jeeps were real. Wheeled traffic was almost unknown here, and was rare even in the nodal village of Kafr el Yussif, three miles below among the olive groves.

The children showed their joy vociferously. Their fearlessness of camels and of donkeys was transferred to jeeps. They hurled themselves at us in any awkward spot or ran to meet us at whatever speed we were approaching, and they fingered and explored my jeep whenever I left it while I worked. None of my attempted persuasion could stop them, but there was just one wise old Arab who appreciated my anxiety. One day when I had left the jeep, I saw him, surrounded by an awe-inspired group of children, *casting a spell over it!*

"The children will not dare to go near it now, unless you invite them. It is quite safe for you yourself," he told me seriously, and a crowd of awed children listened to his words.

From then onwards, although the children romped with me, the jeep *was* safe! My conscience, torn between safety and a more Quakerly purging of superstition, accepted, I fear, the former.

But one small, bright boy, Khalil, remembered the "unless" clause in the spell. On a dusty autumn day an Arab helper and I were climbing towards the village, and, on a wider stretch of the hill path we overtook Khalil on his camel. The great, ungainly beast wrinkled its nose at the sky, and Khalil, wiry and lithe and brown as a berry, with all the dignity of his nine years, looked down on us, I thought, in scorn. But dignity could not withstand the pent-up longing of months.

"Mary, will you give me a ride in your jeep?" he called.

"Yes, if I may ride your camel," was my thoughtless reply.

And then, in a flash of speed almost peculiar to the Arab and the chameleon, Khalil had slithered from that lofty hump and was perched, proud as Lucifer, cross-legged on the back corner of the moving jeep. His large, soft, brown eyes looked into mine as he pressed a thin leading cord into my hand.

"Here you are," was all he said.

I tried, of course, to make excuses. They were valueless. My Arab helper said firmly to me, "You have made a bargain. Now show the child that you can keep it. I can drive the jeep."

I dismounted, and patiently tried to persuade the camel to kneel. His look of contempt was shattering. His great, ugly teeth terrified me. He did not kneel. For some moments I tried in vain. The jeep, with Khalil facing backwards, was crawling cautiously ahead.

With a sense of gratitude that I was at least dressed for riding, I took a mighty spring, hoisted myself onto the camel's neck and thence onto his back, and so crawled to his hump. Safe from those teeth at last! I took the germ-laden rein from between my own teeth and urged my mount forward. Khalil called. Without that familiar sound I doubt whether the camel would have deigned to obey.

And so that day we entered Jules in proud procession, to the greeting of an even more than usually excited mob. I do not know who was more proud of his position, Khalil or I. Proudest of all, of course, was the camel. His neck was too long for him to swallow his pride!

Though all at first seemed well, the spell was broken. The camel had not bitten me; the jeep had not bitten Khalil. And what power has superstition against the power of logical reasoning? None with an intelligent, nine-year-old Drusish child!

MARY SIME

Internationally Speaking

QUAKER WAYS IN FOREIGN POLICY. By ROBERT O. BYRD. With a Foreword by Hans J. Morgenthau. University of Toronto Press, Toronto, 1960. 230 pages. \$5.00

WHEN some new disappointment, like the break-up of the ten-nation disarmament subcommittee, emphasizes afresh the extreme difficulty of persuading even peace-loving nations to attend seriously to the problems of making peace rather than of making propaganda against one another, one is thankful for a religious foundation for one's concern for peace. Religiously founded concerns are fairly durable, even under the shocks of stupidity and arrogant provocation.

Professor Byrd, in his history of *Quaker Ways in Foreign Policy*, gives an excellent exposition of the religious foundations of the Quaker peace testimony. Interestingly and correctly he shows the importance the Quaker attaches to right means and the distrust of the argument that ends justify the means. This argument may be the chief obstacle to solution of the perilous problems now confronting mankind. Professor Byrd's account is fresh and exciting in form, sound and accurate in substance, constructive in effect. It shows why Friends are concerned to abstain from war and to share in organizing peace.

Then, very interestingly, Professor Byrd proceeds to trace the development of the peace testimony. In the first enthusiasm of the Quaker movement the peace testimony was primarily an intuitive refusal, as shown by George Fox's reply to the offer of a commission in the parliamentary army in 1652 and by the 1660 loyalty declaration to Charles II (which said that, since Friends would not fight with carnal weapons for any cause, they

I DO not claim to know what should be done so that life and power may again stream through the body of the Society and our influence be as radical as our principles are. But I have this to say: that in our time the great principles of Quakerism are dimmed and diminished by worldliness which has crept up on us in disguise and is now hung round our necks like an incubus that we in no way know how to shake off. I have often been asked to join groups in discussions about "simplicity." I believe with all my heart in the sincerity of these groups, even as I believe in the reality of my own concern about the subject; but I have usually come away feeling that we had wasted our time. Nothing but a titillating gnawing of our conscience can result from such inquiries unless we perceive that there is no compromise we can make with worldliness, if we hope to offer a central ministry to the need of our time.

Someone has said that if God is not of supreme importance He is of no importance. This is suggested in Matthew 30: "He who is not with me is against me, and he who does not gather with me scatters." It is said unequivocally in Matthew 6: "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."—MILDRED BINNS YOUNG, Another Will Gird You: A Message to the Society of Friends, Pendle Hill Pamphlet 109, Pendle Hill, Wallingford, Pa., 1960

could be trusted not to try to overthrow the king with carnal weapons). Then, in the fresh enthusiasm of the first half century, Quaker principles seemed likely to spread to all peoples, and William Penn and John Bellers could feel that the conditions of peaceful world organization were worth immediate attention.

In the eighteenth century, perhaps discouraged by the flagrant corruption of English public life as well as by the achievement of toleration, Friends tended to draw into themselves; to keep alive the hope of a world organized on Christian principles but to postpone to the indefinite future its expected realization; to try to keep their own faith and practice pure, as a sort of pilot project; and to keep their own Society clear of all participation in war while avoiding cooperation even with others who shared their concern.

In the latter part of the eighteenth century and on into the nineteenth, Friends came to work with other nonconformists, first to get rid of the remnant of the disabilities which still kept dissenters from full equality with members of the Church of England in English life. From this grew up vigorous cooperation in the effort to abolish the slave trade, to effect educational and other reforms, and to form national peace societies, in England and the United States, to rouse public opinion to awareness of the evils of war and the importance of arbitration. Richards in England and Benjamin Trueblood in the United States were notable examples of individual Friends who took prominent parts in these nineteenth-century peace efforts. While individuals became thus active, the Society officially did little; but this is more an indication of freedom of organization than of lack of interest.

With the twentieth century's technological developments, war, besides being a sin, became recognizably a disaster and a problem. Friends intensified their relief efforts. They also found it increasingly difficult to refrain from participating in war as war came to include an increasingly large part of human activities and resources; so Friends are now concerned, as a natural development of the peace testimony, in trying to discover the necessary conditions of international peace and in helping to develop national policies and international institutions required for a harmonious world community.

The Quaker faith provides both motive and means. The sense of the divine spark in every person makes war a sin against basic religious faith. It suggests the method of replacing war by the search for mutually satisfactory solutions of common problems. It also provides confidence in the Creator's intention to have man develop in His own image and eventually learn to choose right rather than wrong.

Quaker Ways in Foreign Policy should be read by every Friend who is proud of his Religious Society and wants to understand its uniqueness, or who wants more light on how to bear himself as a Quaker in this baffling world. It should be offered to every inquirer and applicant for membership. It shows that peace is part of the business of the Society of Friends. The book is well-written, interesting, informative, stimulating—a delight to read.

July 1, 1960

RICHARD R. WOOD

Letter from South Africa

(Continued from page 422)

for the mass of African workers, and a relaxation of oppressive laws. Churches have expressed great concern. The Catholic bishops in a pastoral letter call for an ending of the color bar and rapid social integration. The Christian Council of South Africa (with which Southern Africa Yearly Meeting is affiliated), representing the English-speaking Protestant Churches, has called for the immediate ending of the "emergency," the restoration of the rule of law, and a judicial enquiry into the underlying causes of the disturbances. The World Council of Churches is gathering its eight member Churches in South Africa (three Dutch Reformed, four English-speaking, and one All-African) to consider earnestly together the implications of the Christian faith in South Africa at this time.

Together with anxieties as to the country's future, there is concern for the 1,500 or more detainees, black, white, and brown, who are still, after more than ten weeks, in jail, cut off from their families and denied all access to legal assistance.

In the face of their need and the need of their families, many left without parents or without means, there has been a heartening spontaneous creation of Detainees Relief Committees in many centers. The few scattered Friends in South Africa are working with these committees, visiting prisoners, comforting and bringing relief to families in distress, collecting funds. This work has been a demonstration of *togetherness* in the land of *apartheid*—Catholics and Methodists and Quakers, white and black and brown losing their separateness in the face of simple human need. Though the South African scene is dark, it is not without hope.

Durban, June 9, 1960

MAURICE WEBB

(Under date of June 29, 1960, Maurice Webb writes in part as follows: "The position has not changed greatly, but there is promise that 1,200 of the detainees will be released during the coming fortnight.")

About Our Authors

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

The article "What Comes First?" is an excerpt from the recently published Pendle Hill Pamphlet 109, by Mildred Binns Young, *Another Will Gird You: A Message to the Society of Friends*, which was first given as a talk at Pendle Hill's 1959 Midwinter Institute. The biographical note in the pamphlet says: "Mildred Binns Young was born in Ohio and attended Friends schools and Western Reserve University. With her husband and three children, she lived for some years at West-town School, where Wilmer Young was Dean of Boys. They left there to work for 19 years in the South, under the American Friends Service Committee. Since finishing their project in South Carolina in 1955, they have been in residence at Pendle Hill." Mildred Young is also a member of the Board of Managers of the FRIENDS JOURNAL.

Mary Sime, a graduate of London University in geography and a member of Ratcliff and Barking Monthly Meeting, London Yearly Meeting, is spending her vacation in the United States and Canada. She is a member of the faculty of the Women's Training College, Kano, Northern Nigeria, having taught previously in England, Egypt, Palestine, and Africa. "The Camel of Jules" comes from the time when she was part of the AFSC reconciliation team which went into Galilee for six months. Later she went to Jordan for UNESCO as a specialist in a teacher-training venture set up for refugees.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

Agreement has been reached, as was announced on page 333 of our issue for May 21, 1960, between the Committee of Youth Organizations of the Union of Soviet Socialist Republics and the American Friends Service Committee for the holding of an international seminar in the U.S.S.R. in August, 1960.

The AFSC has appointed as consultants Kenneth Boulding, Chairman of the Economics Department of the University of Michigan, and William Edgerton, Professor of Slavic Languages and Literature at the University of Indiana. Both are Friends.

The twelve American participants named by the AFSC are Carol Gayle, New York City; Leonard Horowitz, Baltimore, Md.; George Humphrey, State College, Pa.; David Kinsey, Richmond, Ind.; Elinor Murray, Chicago, Ill.; Helen Partridge, Canton, Mass.; John Rockefeller, IV, New York City; Barbara Ruch, Philadelphia, Pa.; Frederick Schulze, North Wales, Pa.; David Spencer, Swarthmore, Pa.; Donald Tucker, Barrington, R. I.; Kent Wilson, Washington, D. C. All are graduate-level students, and their fields of study range from mathematics and biochemistry to international relations and Russian-area studies.

Foreign students appointed by the AFSC are Subir K. Banerjee, India; Ernest Boaten, Ghana; Jack Davidchuck, Canada; Irmelin Hossmann, West Germany; Hide Ishiguro, Japan; and David Lazar, Israel. All have previously participated in AFSC seminars.

M. C. Morris, a Friend who has been Professor of German at Hiram College, Ohio, since 1950, has accepted a position on the faculty of Das Freundschaftsheim (Friendship House), Bueckeburg, Germany. This international center near Hannover, an adult school to prepare students for effective peace work, is devoted to the study of the problems of peace, world order, and human cooperation. At Hiram College Dr. Morris was instrumental in organizing the "Freiburg Term," a German course in which students traveled to Germany and were enrolled as special students at the University of Freiburg. Dr. Morris and his wife will leave in August for Bueckeburg.

Cecil Evans, General Secretary of the Canadian Friends Service Committee, will join the staff of the Quaker United Nations Program on August 22 as Program Associate. Cecil Evans' principal work will be in the social field. He will also be concerned with Far Eastern and disarmament questions. He will be one of four regular members of the program staff, which is headed by Elmore Jackson.

Cecil Evans is a native of England and a graduate of Oxford University. After teaching in English schools, he went to Canada in 1953 and taught at Brandon College and the University of Toronto. He became General Secretary of the Canadian Friends Service Committee in 1956. He represented Canadian Friends as an observer at the 13th session of the General Assembly.

Robert O. Byrd, Clerk of Illinois Yearly Meeting, General Conference, and Eleanor Byrd have gone to Kampala, Uganda, British East Africa, where he will hold a Smith-Mundt lectureship in political science at the University College of East Africa. The lectureship was awarded by the U.S. Department of State.

The Puidoux Theological Peace Conference is to be held August 2 to 7, 1960, at Bièvres, near Paris. Its theme is "What, in Regard to Society and State Authority, Is the Meaning of the Lordship of Christ?" Among the speakers are Bishop Tibor Bartha of Hungary; H. W. Bartsch, Ernst Wolf, Albrecht Schönherr, and Präses Joachim Beckmann of Germany; Hannes de Graaf of Holland; Albert Gaillard of France; Warren Groff, Harold Bender, and John H. Yoder of the U.S.A.; Richard K. Ullmann of England; Archbishop J. Klivit of the U.S.S.R.; and Douglas V. Steere on behalf of the Friends World Committee. The underlying question of this conference (as of the earlier two) will be: What is Jesus Christ seeking to say to Christians today about their relation to states which move ever nearer the most unspeakably sinful event imaginable?

Hertha Kraus, Associate Professor of Social Work and Social Research at Bryn Mawr College, Pa., and a member of Haverford, Pa., Meeting, is the Editor of the May, 1960, special issue of *The Annals*, published by the American Academy of Political and Social Science. It deals with "International Cooperation for Social Welfare—A New Reality." When the issue of which she was the Guest Editor was released, Hertha Kraus was honored at a dinner given by the Philadelphia Chapter of the National Association of Social Workers.

The summer work camp program for young people sponsored by the World Council of Churches will expand this year to include the Belgian Congo, Ghana, Kenya, and Southern Rhodesia. These international camps bring to 47 the total number of 1960 WCC camps. Seven will be held in the United States.

The Religious Heritage of America, an interfaith group emphasizing the spiritual basis of American democracy, presented its 1960 churchman awards (engraved plaques) at a dinner held in Washington, D. C., on June 16. Elton Trueblood, Professor of Philosophy at Earlham College, well-known author, and former Chief of Religious Information, United States Information Agency, was named Clergy Churchman of the Year.

Louise Wood, an American Friend who has served with the American Friends Service Committee in Europe for the past 14 years, has received a citation from Bryn Mawr College in recognition of her contribution to international understanding. She is the Committee's representative in Italy, where support is being given to a number of independent Italian organizations working to develop literacy and community awareness in that country. As recipient of the award, Louise Wood was one of 75 alumnae of Bryn Mawr College to be cited for distinguished work in a special field. The occasion was the 75th anniversary celebration of the college, one of the few in this country which has never granted honorary degrees.

Music students from three colleges and universities attended a one-day convention in Los Angeles on April 30 sponsored by the American Guild of Organists. A panel discussion, organ demonstration, recitals, and lectures were included in the program. Dr. Leslie P. Spelman, FAGO, Director of the School of Music, University of Redlands, spoke on "The Arts and the Church." He is a member of Redlands, Calif., Meeting.

On June 8 and 9 the annual Festival of Roses staged by the Metropolitan Rose Federation of the Delaware River Valley was held at Gimbels Auditorium, Philadelphia. Myrtle M. Wallen, bookkeeper and advertising manager of the FRIENDS JOURNAL, won seven awards, a first, second, third and honorable mention for roses displayed, and a first, second, and third for miniature arrangements. Myrtle Wallen is a member of Central Philadelphia Monthly Meeting.

The Friends Historical Library of Swarthmore College and the Department of Records of Philadelphia Yearly Meeting, 302 Arch Street, Philadelphia, Pa., will be closed as usual during the month of August.

Eleanor Roosevelt, Norman Thomas, Homer Jack, and Soviet Citizen Boris Karpov will be among the speakers at a week-long institute to be held this coming August by the American Friends Service Committee at the Homestead in Putnam County, New York. The title will be "Search for New Directions: a Quaker Approach to Contemporary Affairs." Other speakers on this program will include Henry Cadbury; Ajai Nitra, First Secretary of the Permanent Mission of India to the U.N.; C. S. Jha, Ambassador of India to the U.N.; Christopher Emmet, Chairman of Foreign Affairs Round Table on radio station WEVD; William Delano, insurgent Brooklyn Democrat running for Democratic nomination to the state assembly; Stewart Meacham, Director of Foreign Affairs Program, AFSC; and Robert Gilmore, New York City Secretary of AFSC.

The Homestead is situated in the Taconic Hills near Lake Mahopac, about fifty miles north of New York City. It is a rustic, comfortable, secluded place with facilities for swimming, tennis, shuffleboard, picnicking, and other summer diversions.

The dates will be August 13 to 20, and the cost \$52 per person, \$100 per couple, \$25 per child. The institute will be limited to 80 people. Brochures and registration forms are available from the AFSC, 237 Third Avenue, New York 3, New York.

Canadian Yearly Meeting

Canadian Yearly Meeting was held at Pickering College, Newmarket, Ontario, from June 24 to 28. A panel discussion by Friends from England, India, the United States, and Canada on "How Relevant Is Our Peace Testimony Today?" was a suitable opening for the Yearly Meeting.

Visiting Friends always bring added fellowship and inspiration. Among them were Curt Regen of Friends General Conference, Milton Hadley of the Five Years Meeting, and Winifred and Wilfrid Littleboy of London Yearly Meeting, both of whom were heard in an address on "Guidance." Doctors Edward and Vivien Abbott from Rasulia, India, gave an account of their work and the spiritual life of Friends in mid-India.

The Yearly Meeting suffers a loss in the departure of Cecil R. Evans, General Secretary of the Canadian Friends Service Committee, who goes to the work of the Quaker team at the United Nations.

We welcomed Levinus Painter in an inspirational address, the annual Sunderland P. Gardiner Lecture.

Young Friends, meeting at the same time, gave a needed balance to our gathering. We felt strengthened this year and in closer contact with Western Friends, especially through the presence of Keith Croak of Edmonton, Alberta, Meeting.

Periodicals Report Committee: A. HELEN LAWSON

Coming Events

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

JULY

22 to 29—New York Yearly Meeting at Silver Bay, N. Y. Principal speakers, Henry J. Cadbury, Levinus K. Painter, George B. Corwin, Albert Bigelow, Fred and Inez Reeves, Lawrence Pickard. Junior Yearly Meeting.

27—Millville-Muncy Quarterly Meeting at Elklands (Route 154, near Wheelerville, Sullivan County), Pa. At 10:30 a.m., worship and business; picnic lunch. At 1:30 p.m. Charles Palmer will tell of recent experiences and progress of Friends in Costa Rica.

30—Chester Quarterly Meeting at Providence Meeting House, Media, Pa. Worship, 3 p.m., followed by business. John S. Child, Jr., who has been attending International School in Geneva, Switzerland, will tell of his impressions and experiences there. Picnic supper on the grounds, weather permitting; beverage and dessert provided.

30 to August 6—Eighth Annual Avon-at-Winni Institute on the shore of Lake Winnepesaukee, N. H., sponsored by the American Friends Service Committee, New England Region. For details see page 413 of our issue for July 9, 1960.

31—Meeting for worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

31—250th Anniversary of Quaker Worship at Richland in Quakertown, Pa. Meeting for worship, 10:30 a.m.; box lunch and social period, 12 noon to 2 p.m., followed by a program of commemoration, to which Richmond P. Miller will bring a message.

AUGUST

5 to 10—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: George A. Walton, Mary Cushing Niles, Solomon Adagala, Wilfrid E. Littleboy, Charles C. Price. Young Friends and Junior Yearly Meeting.

6—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

6 to 14—British Young Friends Conference, York, England. Theme, "Living in a Non-Christian World."

7—200th Anniversary of Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House. Meeting for worship, 10:30 a.m., followed by business; basket lunch, 12:30 p.m.; at 1:30 p.m., presentation of a play, "An Invasion of California," by Young Friends of Purchase Quarterly Meeting under the direction of David Anderson. Route by car to Amawalk Meeting: Taconic Parkway to exit at Underhill Road, then to Route 35 at Yorktown Heights, then to Quaker Church Road, up the hill a half mile.

Special Conference Issue

A special 24-page issue on the Friends General Conference held at Cape May, N. J., June 24 to July 1, will be published on August 6.

Featured: some of the main lectures, with a summary of all of them; sidelights of the Conference; round tables; morning lectures; age groups; photographs.

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10 to 14—Illinois Yearly Meeting, Friends General Conference, at Quaker Lane, near McNabb, Illinois.

13—Burlington Quarterly Meeting at Mt. Holly, N. J., 4 p.m.

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

13—Abington Quarterly Meeting at Upper Dublin, Pa. Meeting on Worship and Ministry, 2:45 p.m.; meeting for worship, 4 p.m., followed by business; box supper, 6:30 p.m., with beverage and dessert provided by Upper Dublin.

14—Annual Reunion of Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, on Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own lunch. Everyone invited. For further details contact the Secretary, E. H. Gochner, 16 Rohrerstown Road, Lancaster, Pa.

15 to 19—Pacific Yearly Meeting at Willamette University, Salem, Oregon.

16 to 21—Iowa Yearly Meeting, Conservative, at Paullina, Iowa.

18 to 21—Indiana Yearly Meeting, Friends General Conference, at Waynesville, Ohio.

20—Bucks Quarterly Meeting at Falls, Pa., 10 a.m.

22 to 26—Conference for High-School-Age Young Friends at Camp Onas, near Rushland, Bucks County, Pa. Theme, "Is God Necessary?" Leaders, Carl Wise, Barbara Hinchcliffe, William Procter, Howard Brinton, Alexander Shapiro. Worship, study, discussion, work, recreation. Total cost, \$20.00. Send registration and three of the \$20 by August 1 to the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Coming: Ninth Annual Pacifist Family Institute at Camp Union, Greenfield, N. H., August 27 to September 2. Leader, A. J. Muste. For further details and cost, write the Peace Section, AFSC, P.O. Box 247, Cambridge 38, Mass.

Coming: Annual Family Camp of the Foothills Association of Friends (Boulder and Denver, Colorado, and vicinity) at Camp Wilaha above Idaho Springs, Colorado, September 2 to 5 (Labor Day weekend). Theme, "Deepening the Spiritual Life of Our Meeting and Deepening Our Own Spiritual Lives." For further information write Matilda Micheuer, 7811 Wolff Court, Westminster, Colorado.

BIRTHS

EVANS—On June 11, to William E. and Lucretia Wood Evans of Crossville, Tenn., a daughter, DEBORAH SUSANNE EVANS. Her parents are members of Germantown Monthly Meeting, Philadelphia, and the new West Knoxville, Tenn., Monthly Meeting (Friends World Committee affiliation).

FURNAS—On June 13, to Seth E., Jr., and Marjorie Zimmerman Furnas of Waynesville, Ohio, a son, FREDERICK SETH FURNAS. His sisters, Ruth Ann and Marilyn Jean, his brother, John Edwin, and his parents are members of Miami Monthly Meeting, Waynesville, Ohio.

GILPIN—On June 7, to D. Brooke and Beatrice Willig Gilpin, their second child, a daughter, CAROLINE GILPIN. The father is a member of Marlboro Meeting, Pa.

LENK—On May 25, to Carl G. and Dorothy L. Lenk of West Chester, Pa., a son, CHARLES SCHON LENK. The mother is a member of Birmingham Monthly Meeting at Birmingham, Pa.

RENNER—On May 15, to Peter and Nancy Fairbank Renner of Philadelphia, a daughter, KATHERINE RENNER. Her parents are members, respectively, of Radnor Monthly Meeting, Pa., and of Rochester Monthly Meeting, N. Y.

THOMFORDE—On June 14, to Harold E. and Elinor Brosius Thomforde of Kennett Square, Pa., their third child and second son, EDWIN BROSIUS THOMFORDE. He is a birthright member of London Grove Monthly Meeting, Pa., where his parents and grandparents, Charles F. B. and Margaret W. Thomforde and Mahlon G. and Dorothy N. Brosius, are all members.

YARNALL—On May 29, to Stephen and Barbara Knoblock Yarnall of Rochester, N. Y., a son, **THOMAS FREEMAN YARNALL**. His parents are members, respectively, of Rochester Monthly Meeting, N. Y., and of Ithaca Monthly Meeting, N. Y. The family is now living at 3760 University Way, Apt. 102, Seattle 5, Wash.

MARRIAGES

CLAMPITT-DEUTSCH—On June 12, at Friends House, in care of the Des Moines Valley Meeting, Des Moines, Iowa, **HANNA DEUTSCH**, daughter of Emil and Regina Deutsch, and **PHILIP CLAMPITT**, son of Roy and Pauline Clampitt.

COPE-MEEKINS—On June 10, in Kennedyville, Md., **CATHERINE M. MEEKINS**, daughter of Mr. and Mrs. Charles A. Meekins, Kennedyville, Md., and **GERALD E. COPE**, son of William T. and Dorothy B. Cope, Kennedyville, Md.

HUNT-BOWIE—On July 2, at Swarthmore, Pa., Meeting, and under the care of that Meeting, **MARGOT BOWIE**, daughter of Dr. and Mrs. Morris Alexander Bowie of Swarthmore, and **ALAN REEVE HUNT**, son of Everett L. Hunt of Swarthmore. The bride and groom and the groom's father are members of Swarthmore Meeting. Alan Hunt is associated with the Philadelphia law firm of Duane, Morris, and Heckscher. He and Margot Hunt are living in Rose Valley, Pa.

JAMES-MARTIN—On June 4, in St. Margaret's House Episcopal Chapel, Berkeley, Calif., **ELAINE M. MARTIN**, daughter of August and Marion Martin and a member of Gwynedd Meeting, Pa., and **CARY A. JAMES**. Their new address is 93 Franciscan Way, Berkeley 7, Calif.

MITCHELL-WOODWARD—On June 25, at the Sylvania Presbyterian Church, Sylvania, Pa., **MARY LOUISE WOODWARD** and **NATHANIEL OLIVER MITCHELL**, son of Harry S. and Florence Mitchell and a member of Muncy Monthly Meeting, Pa.

PASSMORE-BOWMAN—On June 13, in the Helen Eisenhower Chapel, Pennsylvania State University, **ANN M. BOWMAN**, daughter of Mr. and Mrs. Samuel M. Bowman, Johnstown, Pa., and **ROBERT C. PASSMORE**, son of S. Ralph and Mary C. Passmore, West Chester, Pa.

SCHRAMM-CAIN—On June 3, in the Third Unitarian Church, Oak Park, Illinois, **PATRICIA J. CAIN**, daughter of Mr. and Mrs. Howard Cain, Lake Charles, Louisiana, and **RICHARD P. SCHRAMM**, son of Harold J. and Florence J. Schramm.

SCHRAMM-CAMPUZANO—On May 28, at the deanery, Bryn Mawr College, Bryn Mawr, Pa., by Friends ceremony, **DIANA P. CAMPUZANO**, daughter of Mrs. Raymond West, San Pedro, Calif., and the late Carlos Campuzano, and **LAWRENCE P. SCHRAMM**, son of Harold J. and Florence J. Schramm.

DEATHS

JONES—On June 3, in West Chester, Pa., **JESSIE M. JONES**, in her 67th year, daughter of George L. and Minerva Armstrong Jones, late of Chester County, Pa. A consistent member of Birmingham Meeting (at Birmingham, Pa.), she contributed many hours to the development of the First-day School. Her attendance at the 1920 winter term of Woolman School bore fruit in her increased devotion to the Meeting. She was an Overseer and active in several fields. Her death is a great loss to the community.

KOSER—On June 28, at Northfield, N. J., **ELEANOR RICHARDS**, a member of Menallen Monthly Meeting, Flora Dale, Pa. She will be remembered especially for her many years of devoted service as Superintendent of the First-day School.

NEWLIN—On June 14, after several months of illness, in The Haven rest home near Lexington, N. C., **JAMES CURTIS NEWLIN**. He was born near Saxapahaw in Alamance County, N. C., November 7, 1896. He received the A.B. degree at Guilford College, the A.M. at Haverford College, and the Ph.D. at Ohio State University. He spent most of his life in educational work, with 28 years of teaching at Oakwood School, Poughkeepsie, N. Y. In October, 1959, because of illness, he and his wife moved to their new home south of Greensboro, N. C. He was a lifelong Friend, with membership at Centre Meeting, N. C., at the time of his death, where a memorial service was held on June 19. Surviving are his wife, Gene Wilson Newlin; five sisters, Alice Hoskins, Eliza Coble, Jennie Hardison, Anna May McCulloch, and Sadie Davis; and two brothers, Leland and Elbert Newlin.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. 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.

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

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

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

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

COLORADO

BOULDER—Meeting for worship, 10 a.m.,

22nd and Pearl Streets. Clerk: Wolfgang Thron, HI 3-6161.

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

CONNECTICUT

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN — Meeting and First-day school, 11 a.m., Hawley School.

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, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE — Meeting for worship, 11 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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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., 180 19th Avenue S.E.

GEORGIA

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

ILLINOIS

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

INDIANA

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

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

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

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

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

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

MICHIGAN

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

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.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0883 or CL 2-6958.

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

HADDONFIELD—Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

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

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E.,

Albuquerque. John Atkinson, Clerk. Phone Alpine 5-9588.

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

NEW YORK

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

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

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

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

OHIO

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

CLEVELAND—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, 20 South 12th Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 11:15 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Vain Streets, 11 a.m.
Green St., 45 W. School House L., 11 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

RHODE ISLAND

JAMESTOWN—Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

TENNESSEE

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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

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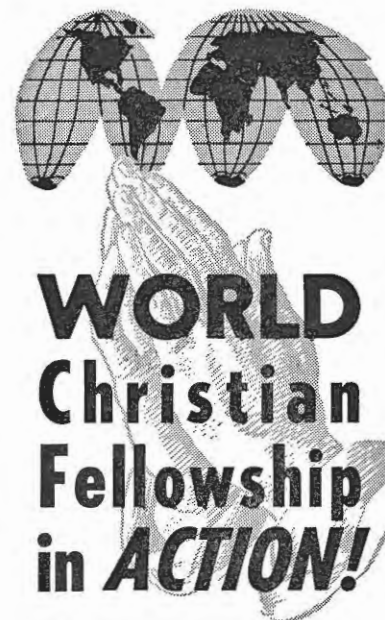
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Fourth Month 25th, 1960

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442 FRIENDS CONTRIBUTED \$7,174.78 DURING 1959 FOR SCHOLARSHIP AID TO FRIENDS CHILDREN

The Chace and Shoemaker Funds added \$4,500.00; thus \$10,000.00 was allotted for scholarship aid to 50 Friends children in the following* 13 Friends schools (grades 5 through 12):

2 at Abington
3 at Buckingham
3 at Friends Central
1 at Friends Select
11 at George
7 at Germantown

1 at Haddonfield
1 at Lansdowne
12 at Moorestown
1 at Plymouth Meeting
4 at Westfield
3 at Westtown
2 at Woodbury

* All Friends schools can apply for grants. Scholarship aid is available for grades 1 through 4 from another source.

These 50 children and their schools are grateful to those who have made possible their attendance in a Friends school and the Friends Education Fund expresses thanks for its most helpful year, BUT... just think what you and I and each of the 8,600 Yearly Meeting families could do if we all sent even a small contribution in 1960.

Perhaps, then, every worthy Quaker applicant for scholarship aid could attend a Friends school. Whatever the amount, your contribution will be helpful.

In 1959, 14 Friends gave over \$100.00 each; 17 over \$25.00; 65 over \$10.00 and 346 gave from \$1.00 to \$10.00.

Use the enclosed envelope at your convenience. Whatever you send will help a Friends child attend a Friends school in 1960.

Sincerely,

Wm. Morris Maier
Wm. Morris Maier, President
Friends Education Fund, Inc.

The Friends Education Fund is building an endowment fund to be used for the benefit of Friends education. A gift now or a bequest in your will, becomes an enduring remembrance.

"The goal of Quaker education has been, as its history shows, the perpetuation of the Quaker way of life."
— Howard H. Brinton

Dear Friends: This letter was mailed to all Yearly Meeting families, Fourth Month 25th, 1960. The response indicates that many Friends are concerned about the education of Friends children, yet \$3,000.00 is still needed to reach the 1959 expressions of your interest in the education of our children. Whatever you send will help a Friends child attend a Friends school in 1960-61.

ELLIS B. RIDGWAY, JR., Treasurer, Philadelphia National Bank, Philadelphia 7, Pa.

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G. Laurence Blauvelt, *Headmaster*

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