

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 6

DECEMBER 1, 1960

NUMBER 36

*We have used the words of Christ but we have not acted upon them. We have called ourselves by His name, but we have not lived in His spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence and follow the light of Christ in their hearts they enter upon the right way of life and receive power to overcome evil by good. Thus will be built the city of God.*

—MEETING FOR SUFFERINGS,  
London, 1919

## IN THIS ISSUE

### Paul's Influence on Early Quaker Leaders

. . . . . *by Levinus K. Painter*

### A Visible Witness: The Washington Pilgrimage

. . . . . *by Mildred Binns Young*

### He Who Betrays the Poor Betrays Christ

. . . . . *by Hiram H. Hilty*

### A Gesture of Friendship to the Russian People

*Books*

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# FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (LO 8-7669) by Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$5.00 a year, \$2.75 for six months. Foreign countries: \$5.50 a year. Single copies: twenty cents, unless otherwise noted. Checks should be made payable to Friends Journal. Sample copies sent on request. Second Class Postage Paid at Philadelphia, Pa.

## A Gesture of Friendship to the Russian People

AN interesting and perhaps a significant event took place during the initial weeks of the recent somewhat stormy United Nations sessions in New York.

In observance of the fiftieth anniversary of Tolstoi's death and of the tercentenary of the Friends peace testimony, Fritz Eichenberg, a New York Friend and artist, felt a concern to offer American editions of classics by Dostoevski, Tolstoi, Pushkin, Chekhov, and Turgenev, illustrated by him, as a gift of friendship to the Russian people.

Accompanied by several members of the Peace Committee of Scarsdale, N. Y., Meeting and Elmore Jackson of the Quaker U.N. team, the artist made the presentation of the books to Mr. Khrushchev at the Soviet Mission on Park Avenue, New York City.

Fritz Eichenberg read the following prepared statement: "Mr. Chairman, please accept these books, written by great Russian writers, translated into English and illustrated by an American artist, as a gift of friendship for the Russian people.

"The books are presented to you by a group of Americans belonging to the Religious Society of Friends (Quakers), which, by a tradition of 300 years, is dedicated to the cause of peace, nonviolence and conciliation, to the dignity and sanctity of human life, regardless of race, creed, or political beliefs.

"We feel these books belong in a Soviet library, as a token of friendship and of the interdependence of our cultures.

"The bonds of kinship between Tolstoi and the Quakers were strong at a time when no world organization, devoted to the establishment of peace, existed. The writings of Tolstoi, Dostoevski, Turgenev, Pushkin, Chekhov, and others belong to the great common treasures of our time, despite the barriers of language or political systems. We hope that their spirit will sustain us in our efforts to preserve the preciousness of life on this earth, and help us to establish an enduring peace, based on love and understanding among people everywhere. We are grateful for sharing with the Russian people the heritage of its great writers."

Mr. Khrushchev accepted the books for the Russian people and joined in a frank discussion of the issues dividing East and West, which lasted well over an hour. He recognized the spiritual affinity between Tolstoi and the Quakers. He and his visitors discussed the fundamental differences, deeply held, between Quaker beliefs

(Continued on page 608)

## Contents

	Page
A Gesture of Friendship to the Russian People.....	602
Editorial Comments .....	603
Paul's Influence on Early Quaker Leaders— <i>Levinus K. Painter</i> .....	604
A Visible Witness: The Washington Pilgrimage— <i>Mildred Binns Young</i> .....	606
He Who Betrays the Poor Betrays Christ— <i>Hiram H. Hilty</i> .....	609
Books .....	611
Friends and Their Friends .....	612
Letters to the Editor .....	613

# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 1, 1960

VOL. 6—NO. 36

## Editorial Comments

### *After the Election*

THE unusual intensity of the Presidential campaign needs no belated analysis. It was, nevertheless, an indication of the mood of our country and perhaps of the entire world. The slogans of both party conventions reflected to what degree world events were foremost in the minds of party leaders: Russia, China, the Congo, and Cuba were ever-present.

A turn of events was also noticeable in party procedures. Most party leaders in all echelons have conventionally earned their standing because of their merits on the battleground of familiar domestic issues. Perhaps this fact was one more reason for the obsolescence attributed to the machine-picked delegations in both conventions. Their familiar universe was, indeed, rapidly changing about them. Both candidates were products of the managerial revolution, as one observer stated, while the rugged, wind-blown captains of old, who used to adorn former conventions, saw themselves by-passed and now felt lonely. What had happened in earlier times in industry, science, and labor was now coming to politics: the adroit team leader appeared on the scene, to whom many applied the term "organization man."

The formative years of both candidates were marked by such events as the Spanish Civil War and the Second World War. Both had remained untouched by the fashionable sympathies for communism rampant in their generation before 1939; both knew that the problems of Russia and China could not be solved by reiterating the moral indignation of the older leaders. And in the domestic discussion time-honored reproaches, such as "creeping socialism," were hardly ever heard. Everyone knows that considerable segments of industry and agriculture are tax-financed.

As in 1928, a Quaker candidate and a Catholic opposed each other. John F. Kennedy's unequivocal declarations in favor of the separation of church and state had a new-world ring that can hardly have pleased the entire Catholic hierarchy. The separation of church and state has a revolutionary connotation in Europe, where it was first heard during the French revolution. But in American Catholic quarters there is natural satisfaction over the election of the first Catholic to our

highest office, although some Catholic groups have expressed their anxiety that future disappointments associated with Kennedy might reflect on all Catholics. On election day the Catholic Church was not spared severe misgivings over the outcome of elections in Puerto Rico, where church leaders have yet to learn the lesson that political thinking of the broader population is rapidly emancipating itself from pastoral guidance.

The time is here for Catholics as well as Protestants to realize that the Church at large is expected to speak a prophetic word to our spiritually starved world. The enemy is not another Christian denomination but pseudoreligious dogmatism of the totalitarian mind. The call for more armaments, which both candidates sounded, is as little a solution for establishing peace as the ability to "talk back to the Russians." It was most unfortunate that on these two strategies the Quaker candidate and the Catholic agreed. It was also embarrassingly painful, as James B. Osgood so well observed in a letter to us, "that in this, the 300th anniversary of George Fox's presentation of the peace testimony to the English monarch a professing Friend should run for the American presidency on a platform which rejects that very testimony and presses for continued military research and preparation." The Quaker background was there, as it so often is in other opportune cases. But where was the Quaker foreground?

The winning candidate received a little more than the "medium hello" of popular consent and had the grace of telling the loser not to feel repudiated; the American people, so he said, had chosen an alternative. The American people have also proven how capable they are of a remarkably high level of campaigning, notwithstanding the occasional excesses of a few fanatics. One needs only to read the story of campaigns of a hundred years ago to realize the change. Lincoln was called anything from "baboon" to "monster," and threatened with flogging, hanging, and burning. Fifty years later Theodore Roosevelt was judged "too theatrical" and was said to favor intermarriage between the races. Present-day issues could easily have lent themselves to similar invectives.

Was the nature of the campaign an indication of



future teamwork and some degree of unity between the opposition and the party in power? Or are the persuaders working for power politics no longer hidden but hoping to pursue their sterile goals more successfully in tentative unity? Kennedy's proposal to create a foreign civilian labor force for underdeveloped nations was, naturally, of more than ordinary interest to Friends. We

hope it was not his last bold suggestion. The time is here for imaginative experimentation, without which no way can be found out of the dead-end psychology that holds all nations in its grip. Only a wise and determined course of peace in our own South and abroad can inaugurate the change in outlook for which all of us are hoping.

## Paul's Influence on Early Quaker Leaders

CONTEMPORARIES of George Fox were quite amazed at his knowledge of the scriptures. His friends may have been a bit overenthusiastic in assuming that he could reproduce most of the Bible from memory. The *Journal*, however, reveals the fact that Fox was more influenced by ideas than by specific texts or passages. In this practice he moved beyond his contemporaries.

William Penn, in the little volume of advices to his children, made 191 scriptural allusions, usually quoting chapter and verse. He has quoted from the fourth gospel eleven times, but there are forty quotations from Paul's epistles. He advised his children to turn to the Old Testament for history, to the Psalms for worship, and to the New Testament for doctrine, faith, and worship.

Of the 594 scriptural references studied in Robert Barclay's works, 43 per cent are from Paul's epistles, 16 per cent from the fourth gospel, and 12 per cent more from the synoptic gospels. Barclay has maintained a rather fine balance between Paul's epistles and the gospels. He seemed to be particularly influenced by Philipians and Colossians.

Isaac Penington has recorded, "I never durst trust the springs of my own life, but in reading the scriptures I have gathered what knowledge I could therefrom and set this over the springs and the springings of life within me." Penington turned to the parables of Jesus for language to describe his own inner experience: "seed," "leaven," "treasure," "yoke," etc. But his cry of confession definitely reflects Pauline concepts. "This is He, this is He . . . there is none other. . . . O that I might now be joined to Him, and He alone might live in me." Paul's interpretation of the cross of Christ in terms of love and his basic witness, "Christ in me," provided the focal center for Penington's thinking and the phrasing in which he described his experience.

A somewhat more than casual study of the writings of over twenty seventeenth-century Quakers reveals far more frequent reference, directly or indirectly, to the epistles of Paul than to the gospels. The hundreds of Friends who spent wasting months and years in foul seventeenth-century English prisons naturally turned to

the writings of Paul for consolation and for spiritual refreshment. Had Quakers desired a patron saint, they would have turned to Paul. He spoke to their condition. He spoke out of personal experience about prisons and scourging. Officers of the law had mocked him, had failed to dispense justice. He had written many of his later letters while in prison. He had traveled over stormy seas and had suffered shipwreck. Indeed, he had learned to suffer hardship as a good soldier of Jesus Christ.

### *Paul's Mystical Experience*

Paul's entire life was motivated and guided by his experience of the indwelling Christ. His letters are not always logical; warm and personal, they have maintained their freshness like the bubbling of an eternal spring. Paul was not primarily a theologian. When he dealt with systematic religious thought, it was to meet some particular situation in the churches. He has left many questions unanswered. He did not struggle with the intellectual problem of the relation of Jesus the Son to God the Father. He was sure that through Christ he had been brought into divine Presence on the Damascus Road. His was definitely a "Christ mysticism." The creator God of the Hebrews was a part of his early experience. He was aware of the leading of the Spirit. But there is no evidence that he tried to formulate a doctrine of the Trinity. It was sufficient for him to bear witness, "It is no longer I who live, but Christ who lives in me" (Galatians 2:20).

It is possible that Paul would have been sympathetic with the comment of Isaac Penington, who, after listing the various dogmas of the church, wrote: "All of these God ordereth and manageth according to His good will, and according as He hath purposed within Himself." This may be the mystic's way out of perplexing intellectual problems. But it has some measure of justification. As a matter of fact, those who have read much after Isaac Penington know that he did not shrink from intellectual exercise.

Paul was frank to say that he got his gospel by revelation. It came from God and not from man. Visions and dreams were to him legitimate and valid in the quest for truth or in seeking guidance. In making his decision

to go into Europe he is recorded to have said, "I was not disobedient to the heavenly vision." He had found a way to knowledge not recognized in the Greek university at Tarsus or in the school of the rabbis in Jerusalem. Yet for him this inner revealing opened up the most excellent way.

#### *Paul and the Fourth Gospel*

Traditionally Friends have depended on the fourth gospel in seeking scriptural support for the inward way. But if we would understand the mystical aspects of the fourth gospel, using distinctly Greek terminology, it is essential that some time be spent with the simpler and more refreshing Jewish mysticism of Paul. The light that illumined the soul of Paul at the Damascus Gate is the light that shines in the fourth gospel. The Gospel records, "... the Word became flesh and dwelt among us, ... [and] we have beheld his glory. ..." Paul expressed the same thought more simply, "Christ in you, the hope of glory."

Paul's emphasis on inner spiritual reality caused the sufferings of the flesh to be of little consequence. Nothing in life or death held any fear for him. The first-century Christians caught this inner abandon of Paul and went to terrible death, singing hymns of praise. Following the same spiritual pathway, a remarkable number of early Quakers kept their courage and their sanity during the long months of their imprisonment. They could share in the witnessing of Paul, "For to me . . . to die is gain."

#### *Paul and the Inward Way*

What a boon the indomitable spirit of Paul must have been to Quakers scourged and in bonds! People who have not suffered deeply may not easily understand Paul. Can that be the reason he is passed by too lightly today? Yet our comfortable generation has not caught up with Paul's experience of the inward and living Christ. He may have gone ahead, and too often men have lost sight of him in their pedestrian spiritual journey. To a remarkable degree he discerned eternal truth and bore his witness with assurance born of inward experience. "Have I not seen Jesus our Lord?"

While he was a disciple of the inward way, Paul was also a discerning statesman, a courageous traveler, and a world citizen. In 1957, comfortably air-borne, I traveled over the mountains of Galatia. I thought of Paul plodding over mountain passes, fleeing from his persecutors, suffering hunger and exposure. Always there was a goal before him: Athens, Rome, Spain, the islands of the sea. There is something inherent in the Christian gospel that inspires men and drives them onward; they never know quite why. The constraining love of God urges men forward. There is always a pillar of fire, never a pillar of salt.

The seventeenth-century counterpart hardly needs

comment: Mary Fisher making her way to Turkey; Henry Fell and John Stubbs traveling to Egypt; footsore Quakers trudging from Rome to Holland, standing before princes and witnessing in the presence of kings; others braving the storms of the Atlantic in leaky, unseaworthy vessels; George Fox wading through the swamps of Virginia and Carolina. All the time there was a voice within saying, "Woe to me if I do not preach the gospel!"

#### *The Mind of Christ for Our Time*

Too few people have the spiritual insight, the vivid imagination, along with careful Greek scholarship, to fathom deeply the mind of Paul. It is not easy to bridge centuries and cultures. Yet we can become worthy of the Pauline heritage and the seventeenth-century Quaker heritage. We can seek the mind of Christ for ourselves and for our generation. The way is open for us to submit to the spiritual discipline and to evidence among the people of our time the human compassion that will enable us to witness effectively to the Christ within.

Our generation has all the resources available. There may be the need to go into some Arabia. But it is more likely that detachment must be found in the midst of daily confusion. The first step is to deepen the wellsprings of living. What if the shining light of Christ would really break through into a few rare souls? What if our Quaker meetings would become centers of vital spiritual power? To have contact with such experiences might make some people feel a bit uncomfortable and out of place. There were people at Ephesus and Philippi who felt so unhappy that Paul was invited to leave town. Such experiences were common occurrences in the lives of early Quakers.

Things begin to happen when the light breaks through, for always there is a voice. Isaiah heard it; Paul heard it; George Fox heard it; Rufus Jones heard it. Men who become aware of divine Presence and who hear a voice are driven by a new compulsive power. They go forth to make themselves partners and collaborators with the underprivileged people of the world. They feel led to share the everlasting gospel with the peoples of Asia and Africa and the islands of the sea. They are prepared to lead the "have-nots" of the earth into the pathways of abundant living.

Should such an experience come to members of our Yearly Meeting, we would be bound together in fresh bonds of Christian love. We would be led into a new unity of faith, allowing inherent diversities to add to the rich spiritual wealth of our fellowship. Dare we pray for a spiritual volcano to erupt in our midst?

"The grace of the Lord Jesus Christ be with your spirit" (Philippians 4:23).

LEVINUS K. PAINTER



## A Visible Witness: The Washington Pilgrimage

**F**RRIENDS streamed out of Hotel Washington, Washington, D. C., at 9 a.m. on Sunday, November 13, after a solemn meeting for worship, and in silence they moved west on 15th Street in a long, double line. At the head of the column and at intervals leaders carried tall signs which bore the simple identification "Quaker Peace Witness," or short, clear messages read from a distance. To one driving west on 14th Street a few minutes after the line started, and looking across the open space surrounding the Washington Monument, the head of the column was visible far ahead toward the Jefferson Memorial, while still the twos were forming at the corner of Pennsylvania Avenue and falling into line.

It is a three-mile walk to the Pentagon. Here and there a gap opened up where older marchers flagged a little, but nearly all held the course to the end and lined up facing the Pentagon on three of its sides.

After an hour one shift of vigilers walked away behind their leaders for their first rest, and from then on the shifts changed at two-hour intervals until four o'clock. There was steady but light traffic all that day—cars and pedestrians passing on Sunday jaunts in the fall sunshine, and some workers and military personnel going in and

out of the Pentagon. On one side those in line stood with their backs to the lagoon and the city beyond it, where the Capitol dome and the Monument rose snowy white against the blue sky. On the other side those standing in line had their backs to Arlington Cemetery, where lie just a token few of the Americans who have died because our nation, "conceived in liberty," has not learned how to live without the most dire bondage: enslavement to war. Overhead the great planes were swooping to land at the nearby airport. On the lawns children were laughing at play, and someone noted a mockingbird's song.

On Monday morning the line formed at 7 o'clock, this time at a point only a quarter of a mile from the Pentagon. At least two taxicab drivers, seeing that their passengers were Quakers, made the trip to the rendezvous without collecting any fares. By 7:30 the long lines had reached their places and stood silently facing the entrances as thousands of people arrived for their work in the building. All day the traffic remained constant. Many occupants of cars were visibly reading the signs or estimating the number of people standing. Many people, as they entered the Pentagon, stood on the steps and looked back over the line for a few moments. Most people in uniform kept their eyes straight ahead. But at least one soldier passing through the line said quietly, "Keep it up." And another young Pentagon employee, obviously uneasy in his position, came out to talk at length with a vigil overseer about the Religious Society of Friends and the peace testimony.

The total number of Friends who registered for this witness to the ways of peace was 1,073. They came from 38 states, the District of Columbia, Canada, and Costa Rica. Some of them were appointed by their Meetings.

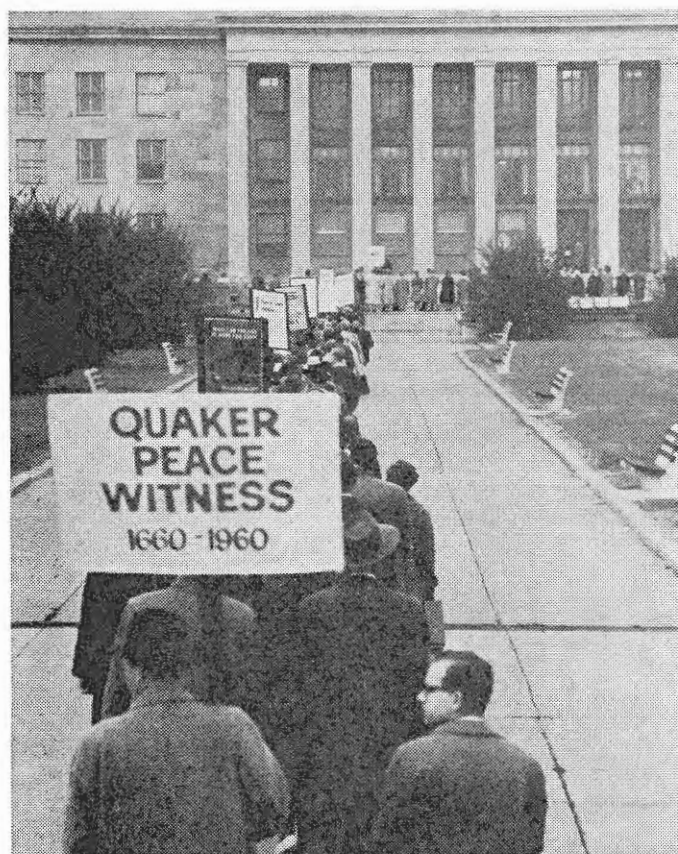
For the three-mile march on Sunday and the first shift of the vigil the count was about 1,000. It was never as high after that at any one time. For the short march and the opening hour on Monday the number was about 700.

The total contribution carried to the United Nations by the delegation sent on Monday was about \$30,000. It was sent or brought by Friends of 43 states, the District of Columbia, Canada, Puerto Rico, and Costa Rica.

The reaffirmation of our peace testimony was signed by 4,038 Friends, a figure which represents only one thirtieth of American Friends.

While the vigil at the Pentagon continued, about 1,000 people watched the docudrama "Which Way the Wind?" on Sunday afternoon. This performance was open to the public without charge.

◀Photo: Matt Herron  
At the Pentagon



### *The Meetings*

Friends gathered at 8 a.m. on Sunday for a large meeting for worship just before undertaking their first public action of the weekend. A few were able to attend the 6 a.m. worship at Florida Avenue Meeting House on Monday. People who could not be in the vigil lines, however, sat in silent waiting in the meeting house all through Monday as their support to the action.

On Saturday and Sunday evenings large general sessions were held in the ballroom of the Hotel Washington. On Saturday Samuel Levering gave the address, and on Sunday evening Raymond Wilson. These two addresses powerfully confronted Friends with the spiritual and the practical relevance, and the urgent timeliness, of our traditional peace testimony. At both meetings, and again on Monday afternoon, Charles Darlington, Clerk of Philadelphia Yearly Meeting, served as the patient and perspicacious Clerk; and on the vigil lines and everywhere else Edward Behre and his cohorts attended to the complex arrangements with tact and skill.

After the public action ended on Monday afternoon, some 300 people who had been able to break their routine enough to stay to the end gathered in the meeting house for a final session of summation, evaluation, and thankful worship. Perhaps the concern voiced oftenest was that we should realize that this public witness is but a beginning, that the ultimate value of it will lie chiefly in the strengthening and deepening of our own dedication to ways and acts of peace under the will of God, and in the measure in which we few can carry into our own Meetings the force of the experience here. One speaker urged us to look at ourselves and deal with "that of the Pentagon" in our own hearts and lives.

### *The Visits*

On Sunday selected Friends spoke in ten different churches in the metropolitan area, interpreting the pilgrimage and the peace testimony to generally sympathetic audiences.

At 6 a.m. Monday, a bus furnished and driven by Howard Hampton of Whittier Meeting, Iowa, loaded 37 passengers for the visit to the United Nations. They first had a visit with Wallace Irwin of the U.S. Mission. Then they had a talk with U.N. Undersecretary Heinrich Vieschhoff of Political and Security Council Affairs, after which U.N. Assistant Controller William McCaw accepted their gift "with warmth and friendliness."

During Monday, also, delegations visited at different times by appointment the British, French, and Russian ambassadors, Temple Wanamaker at our State Depart-

Photo: Matt Herron ►  
*Assembling for the Vigil*

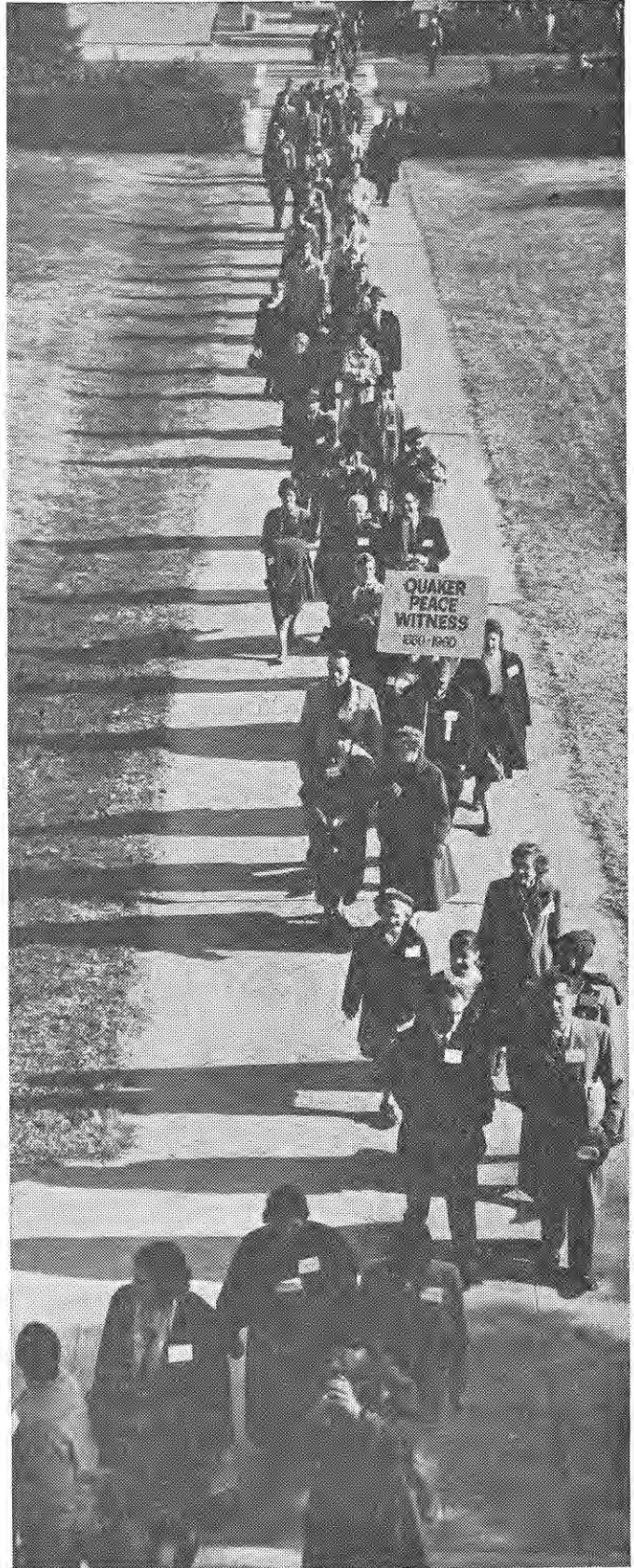






Photo: Theodore B. Hetzel

*Facing the Capitol*

ment, and the White House, where Frederic Fox met them and received for the President a message for this occasion and an illuminated scroll containing the reaffirmation of the 1660 Declaration. All these were small groups of five or six people chosen from the many who had expressed a concern to make the visit in question. It was hoped that real conversations could be carried on, in which relevant questions and the peacemaking approach to their solution could be proposed and discussed. In some cases these visits did take this positive turn; in others there was not much possible beyond polite formalities. Groups from various states called on their Senators and Congressmen. A telegram was sent to the President-elect, requesting that a few Friends might have an early interview with him, and urging him to "wage total peace," through moves toward world disarmament, through generous use of our God-given abundance, and by finding constructive uses for the vigor and good will of our youth.

One happy feature of the pilgrimage was the mixture of young and old people. Groups of teachers and pupils had come from several Friends schools, and other young people had come on their own from school or college or job. A few parents brought young children with them. One woman came in a wheel chair; another with crutches.

Friends were sheltered all over Washington, in one hundred or more private homes, in hotels, on cots in the meeting house. About 300 stayed at a motor court not far from the Pentagon, in quarters ranging from camping space at 50 cents, through unheated and heated dormitories, to standard motel rooms at \$2.75. There was little tendency to make a comfortable sightseeing tour.

The *Washington Post*, the *Evening Star*, and the *Washington Daily News* printed clear accounts of the witness, and the numbers involved in it. All three papers used dignified photographs of the vigil line. A clear and well-designed leaflet had been prepared by the Adminis-

trative Committee, and 25,000 copies of this were distributed on the streets of the city and suburban areas by Young Friends.

It was moving to see in this vigil the men who sailed on the *Golden Rule*, some who offered civil disobedience at Las Vegas in 1957, or at Omaha Action in 1959, the leaders who have borne the brunt of the 16-month vigil in cold and heat at Fort Detrick, and men and women who have been active since last June at Polaris Action in Connecticut. Many more had never before stood or marched behind a banner in a public thoroughfare.

The program of the whole weekend—whether in vigil facing the symbol of our country's military might, or in worship together, or in encounter with each other or with passers-by, or with those who carry the burden of government or international relations—called upon us to



Photo: Matt Herron

*Friendly Interview*

weld to a spirit of reverent trust in God an attitude of friendly, respectful openness toward our fellow men. Every affirmation implies a corollary *No*, and never was the *No* so much needed as now, but certainly on this occasion the accent was on affirmation.

MILDRED BINNS YOUNG

*A Gesture of Friendship*

(Continued from page 602)

and Soviet doctrine regarding the role of violence in social and political change, as well as the interest common to East and West of preventing a nuclear war.

The visiting Friends emphasized the power of spiritual weapons to achieve enduring peace. They felt that this simple gesture to the Russian people was received in a sincere spirit of respect and understanding.



## He Who Betrays the Poor Betrays Christ

### A Slogan of the Cuban Revolution

THE loudest aspect of the effervescent revolution now going on in Cuba is the propaganda war being carried on by the government against the Catholic Church. Struggles between Latin American governments and the Catholic hierarchy are an old story, but this one would seem to have some peculiar aspects of its own. Certain prelates have dared to warn the Cuban people about the danger of communism; indeed, Archbishop Perez-Serrantes of Santiago declares it is not only a danger, but is "now within the gates." The revolutionary government has been extremely sensitive to the charge of communism from the beginning, and it is fighting vigorously against this latest attack.

Huge banners everywhere and stickers on cars and shop windows repeat the assertions of Fidel Castro: *Traicionar al pobre es traicionar a Cristo* (he who betrays the poor betrays Christ), *Servir al rico es Traicionar a Cristo* (he who kowtows to the rich betrays Christ), *Quien quiere servir a Dios, que salga del templo para servir a los pobres, para socorrer a los huérfanos y enseñar a los analfabetos* (he who would serve God, let him leave the temple to serve the poor, rescue the orphans, and teach the illiterate how to read). Castro's marathon television speeches are sprinkled with little homilies on the nature of "true religion."

While these slogans and sermonettes are understood to be political propaganda, there are many things about the Cuban revolution which offer a much more serious challenge to conventional religion and the easy assumptions of a society which imagines itself to be Christian. The focus on helping the poor is not merely propaganda. The darling of the revolution is the poor peasant, living today as he did 300 years ago in a thatched hut with a dirt floor. Sharing the spotlight with him are the unemployed, the handicapped, the street waifs. The Negro, too, traditionally not singled out for special attention one way or the other, is now conceived as a person with high priority in the new order. Among the dedicated old-line revolutionaries there is a veritable frenzy to do something about all these groups. A lieutenant in the Revolutionary Army was explaining the objectives of the revolution to me at some length in the middle of a village street while bystanders gathered around. Among them was a barefoot boy in rags. The lieutenant noticed him and apologized that as yet nothing had been done for this particular little fellow, but, he insisted, "We will. Rest assured that we'll take care of him!"

Along with this great concern for the vast army of

the poor is a corresponding feeling of suspicion toward the rich. The official attitude, repeated constantly in the newspapers and in public addresses, is that to be rich is unethical and ridiculous. Not only that: it is disgraceful and unchristian. A friend kindly provided transportation for me one day in his oldish Chevrolet. He confided to me that he had a Cadillac in the garage, but a Cadillac on the streets today would evoke unfriendly comment.

To one who lives and moves in a society of status seekers, in which gaudy automobiles, expensive boats and swimming pools are regarded as necessities even when procured at great sacrifice, all this concern for the poor is very sobering. Just who is more Christian?

There is a great drive to make work respectable, and this is not easy in a country where it has long been thought a disgrace to soil one's hands. Soldiers in the Revolutionary Army are assigned to certain work projects, and citizens are urged to help in a variety of community improvement undertakings. Many work overtime without demanding overtime pay, and others put in many hours of volunteer work after hours. The country is in a frenzy of good works which seemed unlikely in a tropical country.

To what is all this leading? The official line of the government is clear: it is leading to socialism. As Foreign Minister Raul Roa declared when he returned from his rebuff by the Organization of American States at San Jose, the Cuban revolution continues on its way, "straight as an arrow to its target." And that target is the socialist state. It has meant a radical attack on the traditional economic structure of the nation, together with some honored institutions. It creates a host of ethical problems.

One of the boasts of the revolution from the beginning has been honesty in government. It had become traditional in the Cuban government that anyone who entered important government service accumulated wealth in a short time. It had even gotten to the point, Cubans say, that anyone who failed to feather his nest handsomely as a government official was looked upon as a fool. As of January 1, 1959, this tradition came to a sudden end. Fidel Castro declared that misappropriation of government funds would be punishable by death. After nearly two years all but a very few Cubans believe that the Revolutionaries have kept this pledge. In the last days, certainly, Batista's army served only because of its pay—and then not very well. Officials grew fat on gambling concessions and flaunted their wealth. The soldiers of the Revolutionary Army are a humble lot.

I have seen them hitchhiking rides, they are forbidden liquor, and perhaps their greatest luxury is the use of a government jeep while on duty. Tax collections have gone up enormously, and to the amazement and delight of the people the money is being spent on schools, roads, and much-needed public works.

Yet critics point out bitterly that the government refrains from petty graft while it steals millions. Whatever one's definition of theft may be, it is certainly true that the government has come into the possession of many millions of dollars' worth of property; in most cases the only justification for the seizures has been an order from some official of INRA (Instituto Nacional de la Reforma Agraria) and a gun. It is hard to find anyone who has received any compensation for his property—or even a reasonably official-looking receipt or inventory. It has not been easy for most of those who have lost property to accept the seizures.

Yet it is true that there was woeful maldistribution of the nation's goods. Sensitive people have long pointed out the injustice of the huge landholdings in a country where peasants eked out the skimpiest kind of existence. Learned studies have long urged land reform. When one American Protestant missionary heard of the thousands of acres that had been taken from one estate, he recalled the devils means by which he had seen the estate grow over a period of many years, and exclaimed: "They should have taken even more!" Some of the landholders have openly recognized the justice of the measures and have accepted them in good grace. One who lost much declared that he was proud to be able to make such a worth-while contribution to the welfare of his country. I was told of one American whose estate had not been touched, and he was uneasy about it; he hoped INRA would come soon, because he was afraid people would think that as an American he had been favored.

Expropriated land is made over into "cooperatives." A friend of mine, a Methodist minister, has long been an advocate of cooperatives and has organized a number of successful ones through the years. He should be very happy now, because suddenly the country has been flooded with cooperatives—1,392 of them, according to INRA. New ones are being formed daily. Idealists by the hundreds, including some Cuban Friends, have thrown themselves happily into this program. But Manuel, my Methodist friend, is not happy. He says he has seen the fine democratic structure of his cooperatives destroyed. From apolitical societies, imbued with good will and brotherhood, they have been turned into government agencies dedicated to the class struggle; the new vogue is to hate the "exploiters and the imperialists." Furthermore, he insists, the new leadership is not demo-

cratically selected but imposed by a higher authority.

Within the religious community the agonizing reappraisal of the revolutionary utopia goes on everywhere. It divides father from son and brother from brother, and cuts across both Catholicism and Protestantism. One Protestant layman spoke to Juan Sierra, Superintendent of Cuba Yearly Meeting of Friends, and me in hushed tones in a back room of his store about the urgent need to make a witness against communism. His idea was to have all the denominations get together and send a delegation of fifty to deliver a public protest to the revolutionary government against the increasing influence of communism in the country. He even suggested joining Catholics in a common protest of Christians, a type of "collaboration with the enemy" which would have been unthinkable even a few years ago. A taxi driver in Havana confided to me that as a Catholic he was opposed to the government because it was Communist. But, he added, he dared not say a word because "they" would chop his head off. And yet one fine morning in Holguin I picked up the newspaper to find the pictures of four prominent Catholic ladies of the city on the front page with their declarations that as good Catholics they were also good revolutionaries. They went on to say that the measures of the government were nothing more than the implementation of Christian social doctrine. Prominent Protestant leaders, also, still argue eloquently for the revolution.

Unless the revolutionary government soon strikes some insurmountable international snag, the groping for utopia, the soul-searching, the hopes and growing fears of the Cuban people are likely to continue for a long time. As the revolution rolls on, it unquestionably becomes more and more intolerant of dissenters. Those who are sincere socialists and those who are willing to make their peace with the new order will get along. So also will the neutral ones who easily accommodate themselves to whatever the times demand. But it is getting harder day by day for those who hold to "private enterprise" as an article of faith, for old-line liberals and democrats, and for the independent souls who place conscience and God above all else. Very specifically, there is growing anxiety on the part of Cuban Friends concerning the progressive militarization of the country. Most of them oppose military service, and several told me that they would absolutely refuse to wear the required uniform if and when their businesses and schools are taken over by the government.

The Cuban revolution is not quite two years old, and it has achieved praiseworthy things, but it is passing through very dangerous shoals just now.

HIRAM H. HILTY

## Books

**THE EAST-WEST PROBLEM—A REASSESSMENT.** By GERALD BAILEY. Published by Friends East-West Relations Committee, Friends House, Euston Road, London, N.W. 1, 1960. 70 pages. 3/6; 75 cents

Gerald Bailey's pamphlet offers a measure of comfort to anyone concerned for coexistence between East and West, but we can expect it to disturb some of our placid assumptions about the nature and ultimate meaning of such coexistence. The first section, remarkably unvitiated by the summit failure, cites two factors compelling reduced tension: internal changes in the U.S.S.R., including destalinization and more available consumer goods; and the realization on both sides that "you can do anything with a thermonuclear bomb . . . except use it, sit on it comfortably or rely on it indefinitely to prevent war." These changes do not bring peace, however, but conflict pitched on a new level and, for the U.S.S.R., equally directed toward the ultimate aim of communism. If, as the Soviets say, the policy of coexistence is a strategy of the revolution, we who seek some accommodation with the East need to consider deeply what concessions the West can and cannot make on its behalf.

This pamphlet is especially valuable in three areas. It is a balanced assessment of blame in a situation where the tendency is to whitewash one side or the other. It reminds us of some deeper values at stake in this conflict, including "something in Western society . . . which however overlaid, compromised, even betrayed by the West itself, is still of inestimable and eternal value." Finally, it re-examines the alternatives to meet this conflict and presents some penetrating challenges to pacifists.

Here many readers will feel that the pacifist witness within the other choices needs fuller development. The individual's absolute renunciation of force does not prevent him from encouraging a *modus vivendi* between great powers. His actions in a cold war and hot war are different, but each is the aspect of his pacifism relevant to the situation. But even where we disagree with this re-assessment, we will find it stimulating. It will make not fewer but better pacifists.

PAUL A. LACEY

**THE LOADSTONE.** By REGINALD REYNOLDS. Friends Home Service Committee, London. Published 1960, posthumously. 47 pages. Five shillings; \$1.00

This fairly long poem tells the story of the Gospels in a fresh way as it regroups ideas and makes new associations of portions of the life of Jesus. Like its author, it is a combination of documentary scholarship and brilliant individualistic thinking and philosophy.

Reynolds (deceased in 1958) thought of himself as a serendipitist—one who by accident makes happy and unexpected discoveries. In his own words, he was a picker-up of unconsidered items. Hence there is new material here. Those of us who knew him remember that he had in high degree the capacity for immediately dividing any audience into opposing factions. Not all people consider this ability an asset, but

those looking for new sensitivities will find Reynolds, either the man or his writings, a source of new focus, new ideas, sharp impact. This poem, which he worked on for years, cannot be separated from the man. He was for some a modern Quaker saint; for others he was too iconoclastic.

Some of this poetry is wonderfully lyrical, and some is complex and full of paradox. It is not light bedtime reading, but has several happy passages.

A number of Friends will treasure this little book, and give it as a thoughtful and interesting gift.

GEORGE C. HARDIN

**FALLOUT, A STUDY OF SUPERBOMBS, STRONTIUM 90, AND SURVIVAL.** Edited by JOHN M. FOWLER. Basic Books, Inc., N. Y., 1960. 235 pages. \$5.50

Friends, like everyone else in America, are concerned with fallout and its relation to disarmament. John M. Fowler as editor has brought out a book which, as Adlai Stevenson says in a foreword, deals with "our nuclear quandary." Eleven authors, comprising ten scientists in a variety of fields (from meteorology to genetics) and one Congressman, Chet Holifield, have written a total of 12 chapters and a number of appendices. The purpose of the book is to put before the lay public some of the major problems resulting from nuclear armaments and testing. Starting with an explanation of nuclear explosions, the book helps the reader understand how fallout travels around the world due to weather conditions, and then several chapters outline the danger to man, both living and unborn. Reports on nuclear accidents and incidents lead to a discussion of protection and treatment and thence to civil defense. The last three chapters examine the problems of policy: detection of tests, nuclear war, and national survival.

The book is written objectively and clearly. Some points may be difficult for a reader who has forgotten his high school algebra; but even if he skips such passages, the book is still most valuable. The appendices and glossary will prove very helpful. "Casualties" are taken from the 1959 Congressional hearings on what America would look like after a 3,000-megaton attack. You can read, e.g., that in Philadelphia, out of a population of 3,671,000, there would be 2,298,000 dead (1,309,000 the first day) and 777,000 nonfatally injured. If Friends want to participate in the discussion regarding our national policy and find how they can translate their peace testimony into practical policies, this book is excellent background material.

VICTOR PASCHKIS

**PROFILE OF NIGERIA.** By LEONARD S. KENWORTHY. Doubleday and Company, Garden City, N. Y., 1960. 95 pages. \$2.50

Quaker educator Leonard Kenworthy has done what he set out to do, "present the new nation of Nigeria as clearly and fairly as a foreigner can." His presentation, written interestingly and well-illustrated, makes this exciting part of Africa come very much alive to both youngsters (from 12 up) and oldsters.

DAVID S. RICHIE



### About Our Authors

We regret that the report about the Khrushchev visit did not reach us in time for earlier publication. Are the procedures of committees in New York and Philadelphia really getting too cumbersome for serving the public as promptly as an item like this deserves? Horace Alexander's report on the Khrushchev visit, published as early as October 21 in *The Friend*, London, was colorful and most interesting. Why do American Friends have to wait many more weeks for a matter that is much closer home to them?

Fritz Eichenberg, whose prominent share in the venture is part of the report (but who is in no wise to blame for the delay), is known as one of the country's leading illustrators. His woodcut work is uncontested as to perfection of technique and depth of interpretation. Some of the Russian classics he illustrated are Turgenev's *Fathers and Sons*, Pushkin's *Eugene Onegin*, Dostoevski's *Crime and Punishment* and *The Brothers Karamazov*, and Tolstoi's *War and Peace* and *Anna Karenina*. He also illustrated other classics by Shakespeare, Swift, the Brontës, Stephen Vincent Benét, and numerous books for children. He is a member of Scarsdale Monthly Meeting, New York.

Levinus K. Painter, a member of Collins Monthly Meeting, N. Y., is retired and lives on his farm at Collins, N. Y. He has served in overseas assignments for the Friends World Committee, the American Friends Service Committee, and the American Friends Board of Missions. At present he is Chairman of the Associated Executive Committee on Indian Affairs. "Paul's Influence on Early Quaker Leaders" was the concluding lecture in a series of four lectures which Levinus Painter presented during the morning Bible hour at New York Yearly Meeting last summer. The general title of the series was "The Mysticism of Paul's Prison Epistles and Their Influence on Seventeenth-Century Quaker Thought."

Mildred Binns Young is the author of the recent Pendle Hill Pamphlet 109, *Another Will Gird You: A Message to the Society of Friends*. She and her husband, Wilmer Young, worked for 19 years in the South, under the American Friends Service Committee, and Wilmer Young is now part of the staff at Pendle Hill. Mildred Young is a member of the Board of Managers of the FRIENDS JOURNAL. Both are active peace workers.

Hiram H. Hilty is Professor of Spanish at Guilford College. He was recently in Cuba on a relief mission for the American Friends Service Committee.

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FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

### Friends and Their Friends

Donald Broadribb is the new Meeting Secretary of 57th Street Meeting, Chicago. A graduate of Union Theological Seminary and a convinced Friend, he served last year as pastor of the Friends Meeting in Collins, N. Y. He expects to study for a doctorate in Semitics at the University of Chicago.

J. Gordon Lippincott of Scarsdale Meeting, N. Y., is shown in a picture in *The New York Times* for August 28, 1960. As Chairman of Lippincott and Margulies, Inc., he is talking with Walter P. Margulies, President of the corporation, about the design of a vacuum cleaner. The accompanying article outlines the belief of Walter Margulies that the sales record of a product is closely related to its "image" as carried by design and advertising.

Walter Smalakis is the new Director of the Mercer Street Center, Trenton, N. J., a project close to the hearts of Friends in Trenton and Crosswicks Meetings, N. J. He previously served as coordinator of student activities at the University of Vermont. His wife, Laura, is a member of Burlington Meeting, Vt. They have three children.

Dr. Thorsten Sellin, one of the world's recognized authorities on criminology and penology, has been chosen as President of a citizens' group organized in Pennsylvania for the express purpose of abolishing the penalty of death in that state. A strong spokesman for the abolition of the death penalty, Dr. Sellin has been Professor of Sociology at the University of Pennsylvania since 1930.

The new group, with headquarters in Philadelphia, is known as the Pennsylvania Council to Abolish the Penalty of Death. The Council has announced that it solicits support for its goal from "all citizens of the Commonwealth." It seeks not only to educate the public on the subject of capital punishment but also specifically "to secure the enactment of legislation which would abolish the penalty of death within the Commonwealth of Pennsylvania." L. Millard Hunt is the Executive Secretary for the Council at its office, 311 South Juniper Street, Philadelphia 7, Pa.

*Return to Japan* by Elizabeth Gray Vining will be released in England by Michael Joseph, London, in January of 1961.

The Alard String Quartet, comprising members of the music faculty at Wilmington College, Ohio, has been on a two-week tour of the East. On the afternoon of November 13 the Quartet, presented by the New York Friends Center, played before a large and appreciative audience at 15th Street Meeting House, New York City. Works by Boccherini, Bartok, Keats, and Beethoven were given. Included in the tour were several Friends schools, Oakwood, Brooklyn Friends, Penn Charter, and Moses Brown.

On November 20, at 2:30 p.m., the first building of the Sandy Spring Friends School, Sandy Spring, Maryland, was dedicated. The principal speaker was the Headmaster, Sam Legg.

The cornerstone of the building had been laid on July 10. At the ceremony Hadassah Parrot spoke movingly of the venture in faith and education which this new Friends school represents. The new building, which cost \$40,000, has been put up free of debt, thanks to the support of Friends in many areas.

Construction is starting at once on a second building, which will cost approximately \$200,000. Designated for use next fall, it will be a dormitory for 52 students, with six classrooms, kitchen, combination dining room and auditorium, two faculty apartments, and a faculty home attached.

A reception for Anna L. Curtis was scheduled for the evening of November 11 at the 15th Street Meeting House, New York City. The event, sponsored by the Library Committee, celebrated her publication of a biographical sketch of Mary S. McDowell.

Daniel G. Hoffman, poet and Associate Professor of English, Swarthmore College, and Sam Bradley, Quaker poet well-known to readers of the FRIENDS JOURNAL, will appear over channel WGAL-TV, Lancaster, Pa., on December 8, 9 to 9:30 a.m. They will discuss "The Problems of the Poet" as related to *A Little Geste*, a new collection of poems by Daniel G. Hoffman just published by Oxford University Press, New York (85 pages; \$3.75). The program is part of a weekly discussion of new books sponsored by Franklin Marshall College. Sam Bradley is teaching English this year at Lincoln University.

### ***New AFSC Appointments***

The American Friends Service Committee has appointed George Loft as Director of its Africa Program, south of the Sahara. During the past two years he has been the Quaker Committee's representative in the Central African Federation, stationed in Salisbury, Southern Rhodesia.

Dr. Nicholas Paster has been appointed Executive Secretary of the AFSC Middle Atlantic Regional Office in Philadelphia. He recently completed a two-year assignment in Paris as European director of the AFSC Overseas Work Camp Program. In this position he set up work camps for young Americans in village areas of Italy, Spain, Turkey, West Berlin, and Yugoslavia.

Mrs. Paul Beidler, formerly of Richmond, Indiana, has taken a position as coordinator of seminars and administrative assistant in the Quaker United Nations Program. During the past two years she was administrative assistant to the President of Earlham College, Richmond, Ind.

### ***Have You Read?***

Milton Mayer, who has lectured for the American Friends Service Committee twenty years, has a thought-provoking article "Christ under Communism" in the August issue of

*Harper's Magazine*. He recently spent more than a year in Europe, including some time in all of the Communist countries outside the Balkans. His report on the condition of the churches in Eastern Europe will make the Western Christian feel that religiously he is living "soft." The Christian in Eastern Europe "has to make hard decisions and knows it." He is engaged in a long-term struggle against communism. The great cleavage here is not the economic order, or even the question of violence, "but belief as to the genesis, nature, and destiny of man." An elder in Eastern Europe stated that in the deepest trouble the Church, West and East, can contribute something beyond the offerings of either capitalism or communism: brotherhood.

### **Letters to the Editor**

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

Philadelphia Yearly Meeting this year adopted a strong minute on capital punishment, urging Friends to be active in abolition.

We very much need the help of interested Friends in the work of the Council. Volunteers who could come in for a specific day of the week can be very useful. In particular we need those who will be able to spend a substantial amount of time in program activities between now and June of 1961. There are many factors that are favorable now for an abolition effort directed at the 1961 Legislature. For more information, and especially for offers to help, write the Pennsylvania Council to Abolish the Penalty of Death, 311 South Juniper Street, Philadelphia 7, Pa.

*Cheyney, Pa.*

CHARLES C. WALKER

Over a year ago I asked readers of the JOURNAL several questions concerning Quaker folklore. Over 100 Friends answered my inquiry, and I reported in a preliminary way in "Friendly Folklore" in FRIENDS JOURNAL for October 31, 1959.

May I now ask if Friends as children were ever accosted with the "street call" or taunt "Quaker, Quaker, Hot Potater"? What was the usual reply? The reply in Pennsylvania German areas was sometimes, "Dutchy, Dutchy, don't you touch me." I understand there were also other Friendly (?) replies, but I don't know what they were.

Did Friends as children ever hear the satirical song, which varied, but in one form at least was:

There goes Betsy Baker,  
She's a little Quaker.  
She won't dance,  
And the Devil cannot make her!

There were probably other stanzas, but I have never heard of them. There were probably also other songs. If so, will Friends share them with me?

I am going to discuss "Quaker Folklore and the Quaker in Folklore" in Philadelphia late in December. I would therefore be very grateful for prompt replies to the above inquiries concerning these fragments of folklore. If you can remember,

please say where you first heard these, and about when. Just a postcard will do, addressed to

Box 25, Boalsburg, Pa.

MAURICE A. MOOK

## Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

### DECEMBER

2—Address, illustrated with color slides, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: George Loft, "Current African Problems." George Loft is the new Director of the AFSC's Africa Program and recently returned from two years in Salisbury, Southern Rhodesia, where he served as AFSC representative in the Central African Federation. Chairman, Frank Loescher.

2, 3—Public Conference at Stebbins Auditorium, Unitarian Church, Harvard Square, Cambridge, Mass., sponsored by the American Friends Service Committee, the Greater Boston Committee of Correspondence, and TOCSIN, a Harvard-Radcliffe student group. For information and registration forms, write the AFSC, 130 Brattle Street, Cambridge 38, Mass. Conference fee, \$3.00; 50 per cent discount for students.

Speakers: Dr. David Riesman, Harvard University sociologist and author of *The Lonely Crowd*; Dr. H. Stuart Hughes, Harvard historian; J. David Singer, University of Michigan political scientist; J. B. Priestley, well-known British author and leader of the Campaign for Nuclear Disarmament; and I. F. Stone, Washington journalist and editor.

3—Nottingham Quarterly Meeting at Little Britain Meeting House, Penn Hill, Wakefield, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship and business meeting; lunch, 12:15 p.m., provided by the host Meeting; at 1:15 p.m., open meeting of Baltimore Yearly Meeting, Stony Run, Advancement Committee.

3—Haverford Quarterly Meeting at Haverford (Buck Lane) Meeting House, Pa. Meeting on Worship and Ministry (annual reports and discussion of the IARF), 2:30 p.m.; meeting for worship and business, 4 p.m.; dinner served by the host Meeting, 6 p.m.; at 7:15 p.m., consideration of "Problems of Religious Freedom Today," led by Alan Reeve Hunt and Alexander H. Frey of the Philadelphia Yearly Meeting Civil Liberties Committee.

4—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

4—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Philip W. Smith and his brother, James I. Smith, will tell of their visit last summer to Russia and other European places.

4—Annual Meeting of the Friends Medical Society at 20 South 12th Street, Philadelphia, 2 p.m. Prominent items: Quaker Medical Teaching Missions and Quaker Medical Foundation. Speaker: Dr. George Perera, Associate Professor of Medicine, Columbia University, "The Quaker Approach to Domestic or Overseas Medical Relief Work." All physicians, nurses, and medical workers are invited.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee, and Cochairman of the National Committee for a Sane Nuclear Policy, "Dangers in Our Present Foreign Policy."

4 to 9—General Assembly of the National Council of the Churches of Christ in the U.S.A., at the Civic Auditorium, San Francisco, Calif.

6—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia, 4 p.m.

9 to 11—Annual Meeting of the Friends Committee on National Legislation, Washington, D. C., place to be announced. For program, reservation, or place contact FCNL offices, 245 Second Street, N.E., Washington 2, D. C.

10—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J. Meeting for worship, 3 p.m., followed by business (report on Quaker Pilgrimage to Washington and excerpts from letters received from the Tatum in Southern Rhodesia); supper served by the Meeting, 5:30 p.m.; at 7 p.m., Christmas songs led by Walter Felton of Atlantic City Meeting, and "Safari into Africa," with pictures by Margaret R. Linton of Moorestown Meeting.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: William S. Campbell, "Your Religion and You."

11—Howard Branson will show a selection of slides from his unusual collection, at the Meeting House, 4th and Arch Streets, Philadelphia, 3 p.m.

*Coming: Midwinter Institute at Pendle Hill, Wallingford, Pa., December 30 to January 1. Theme, "The Faith of a Quaker." Speakers: Samuel Cooper, Howard Brinton, and Mildred Young from the Philadelphia area and Lorton Heusel from Wilmington, Ohio. General discussion. The Institute begins with 6 p.m. dinner on Friday and ends Sunday afternoon. Total cost per person, \$10. Write to Midwinter Institute, Pendle Hill, Wallingford, Pa., for reservations.*

*Coming: The 1961 Rufus Jones Lecture, at Baltimore Friends School, Baltimore, Md., January 27, 1961, 8 p.m.: Howard Thurman, "Mystical Religion and the Experience of Love." Tickets are available by mail on application to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.*

## 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. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and

Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

**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

**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.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m.; First-day School, 10:30 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 Sunset and Corsica, 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., 130 19th Avenue S.E.

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. 1884 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

## HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

## 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.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

## INDIANA

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

**INDIANAPOLIS**—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

## IOWA

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

## KENTUCKY

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

## LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0339.

## MARYLAND

**SANDY SPRING**—Meeting (united), First-days, 11 a.m.; 20 miles from down-

town 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.

**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

**ANN ARBOR**—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

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

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

## MINNESOTA

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

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

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

**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 6-9588.

**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  
22 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

## OHIO

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

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

## PENNSYLVANIA

**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.

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

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

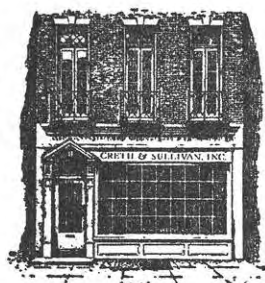
**MEDIA**—125 West Third Street. Meeting for worship at 11 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 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., 10:30 a.m. Frankford, Unity and Wald 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.



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

### TEXAS

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

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1848.

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

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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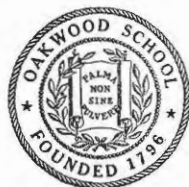
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