

FRIENDS JOURNAL

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Editorial Comments—Poetry

I DO not fear death. I believe those who fear it have borrowed the terrors through which they see it from vulgar opinion, and not from their own minds. My own mind is the direct revelation which I have from God and far least liable to mistake in telling His will of any revelation.

—EMERSON

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Ann Arbor Friends Meeting

The 1955 purchase of the Ann Arbor, Mich., Friends Center has resulted in rapid growth in the life of the Meeting. The number of families and students attending the Sunday morning meeting for worship often taxes the capacity (65) of the large sunporch which serves as the meeting room. Already the Meeting has laid plans to double the size of this meeting room in 1963. In the interim a second meeting on Sunday mornings is likely to prove necessary, since the University is growing at the rate of 2,000 students per year!

In the same two years the Sunday School has increased its enrollment from 40 to 80 children, divided into six age groups which occupy the entire basement and first floor. For the first time in its history, the Ann Arbor Meeting now has a high school age class, bridging the previous gap between young children and adult members. The older classes now hold a Junior Business Meeting each month to carry out their common concerns, which have included week end work camps on an exchange basis with Negro teen-agers in Detroit.

The members of the Meeting of college age, under the leadership of Martin David (Swarthmore '55), have organized a College Program Committee under the American Friends Service Committee, which has sponsored week end international student seminars, work camps, and institutional service units. Ann Arbor Meeting has appropriated \$400 toward a part-time executive secretary for this state-wide student work. It is hoped that other Michigan independent Meetings will be able to contribute toward this salary.

Under the impetus of this concern for cooperative student work, the informal "Green Pastures" association of Friends Meetings in Ann Arbor, Detroit, East Lansing, and Kalamazoo, Michigan, and Toledo, Ohio, is holding a delegates' workshop at the Friends Center July 19-21 for the purpose of formulating plans for more formal organization to enable us to carry out our common concerns more effectively. This reflects a growing interest among Michigan independent Friends in achieving eventual yearly meeting affiliation of some sort. The greatly expanded budget of the Ann Arbor Meeting for 1957-58 similarly reflects an increased sense of responsibility for Friends activities.

Not the least of the activities of the Meeting consists of the Friends Center Cooperative of sixteen women students rooming at the Center and ten men boarders who share fully in the responsibility for meal preparation and house government. This international student group is affiliated with other international houses on campus through the Council for International Living and includes a number of student leaders in promoting intercultural living throughout the University. Young Friends wishing to board at the Center this fall may apply to the Center Directors, Donald and Sybil Stokes (formerly of Philadelphia), care of the Friends Center, 1416 Hill Street, Ann Arbor, Mich.

Ann Arbor Meeting, hardly more than twenty-one years old, may be said to have come of age in more ways than one.

ROBERT O. BLOOD, JR.

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FRIENDS JOURNAL

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

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Editorial Comments

Rivals for the Soul of Europe

ABOUT 125 years ago Alexis de Tocqueville, French nobleman and traveler in the United States, made some startling remarks about the future role of America and Russia as world powers. The first volume of his *Democracy in America* ends with the observation that the two states, having grown up "unnoticed," suddenly achieved a front-rank place among the nations. Tocqueville foresees military action on Russia's part, whereas he believes that America will grow by peaceful means. Russia will have authority vested "in a single arm" and demand servitude. Both nations will have different starting points and take different courses, yet each "by the will of Heaven" is marked to "sway the destinies of half the globe." Two generations later, Henry Adams, the historian, made these views his own.

This foresight is all the more remarkable as the two nations are not now or in future in need of acquiring more land. Although they have in the meantime become rivals, they never fought a war against each other, nor had they ever any border conflicts.

Similarities and Differences

The situation of the two nations is a puzzling mixture of similarities and contrasts. Both powers are attempting to influence the course of history of Continental Europe, where no nation uses the language of either country. Neither Russia nor the United States has gone through the stages of inner growth that are still living elements in the cultural life of Europe: the Middle Ages, the Renaissance, and the Reformation. Russia has never sensed the influence of Greek civilization; the United States has never had to fight for the religious freedom that was the heritage of the Reformation. The political history of both nations is remarkably different from that of any European country, yet both attempt to promote the essence of their political systems in the hope that the Continent will be their ally. In this campaign the United States has had greater and, we hope, more lasting effect than Russia.

There is also a negative balance: both nations tend to believe at heart in isolationism; they feel uneasy about the role they play outside their own countries. Euro-

peans love to criticize the foreign policies of America as well as Russia as provincial and lacking in the cosmopolitan scope of Britain or the wisdom of ancient conquering Rome. The United States, so says, for example, the Swiss financier Felix Somary, wants world influence without world conquest, not realizing that "one cannot have the one without the other." We won the two largest wars in Europe, a success not equaled by any achievement even in Roman history; yet each time we were in a great hurry to rush home, fearing, or resenting, further entanglements, and then making another unequaled effort to solve postwar problems through financial generosity. The latter was appreciated abroad but in all likelihood also caused disappointments at home and strengthened isolationism.

Russia's problem is material scarcity in spite of abundant natural resources; ours is superfluity. Both nations, although thinly populated by European standards, foster mass civilizations at home; Russia does it by force and fear, we from habit and preoccupation with other matters. Europe, although overpopulated, takes pride in fostering individualism. Criticism in America is frank, persistent, and successful; it is timid, sporadic, and not without danger in Russia. Both nations in their past introduced slavery (or serfdom), abolished it incompletely, and are still suffering from the consequences.

Facing the Future

Thus the two nations are locked in the determined combat of two conflicting traditions and philosophies, maintaining a lukewarm peace, and fervently nursing mutual suspicions. Neither nation has anything to fear from anyone in the world—except from the other partner abroad who "sways the destinies of half of the globe," as Tocqueville predicted over a century ago. Tragically enough, in both nations hatred or fear of the other seems needed to maintain unanimity at home in matters of foreign policy and military budget. Russian predictions about the imminent advent of socialism in America have always appeared ridiculous; American predictions about the imminent breakdown of the Soviet system have not come true during the forty years of the Russian experiment. A sizable fraction of the world population—

between one fourth and one third—is now ruled by Soviet systems, but our democratic way of life has also progressed and has new advocates.

Tocqueville spoke of the two nations as having grown up “unnoticed.” While we are staring at each other in angry fixation, it might well be that other great powers

are growing up equally unnoticed. Can it be that within a generation the weight of international political decisions will have shifted from Moscow and Washington to New Delhi and Peking? There is still time for us to take notice instead of ignoring realities. Russia apparently is alert to the situation. Are we?

The Family Approach

By GEORGE E. HAYNES

AT a panel discussion of the program of William Penn Center last fall Lowell Wright challenged us with the importance of using the family approach. Referring to the fact that one of the most pertinent factors in building personality is the emotional security which results from membership in a stable family, he pointed out the increasing trend toward setting up groups of a given age for all purposes. In this way the family is split up for study, for recreation, and for worship, as well as in daily work. As a result association between members of the family is weakened, and with it the sense of security in the younger members. Nowhere is this trend more marked than among those who are busiest in trying to help their fellow men. It even happens that the children of those most involved in social work need mental therapy. Father or mother or both may be so busy away from home that family life is neglected and the children grow up mentally and spiritually impoverished for lack of the attention which they should have from their parents.

Against this background, Lowell Wright was concerned that programs in the William Penn Center should experiment with and develop the family approach. He suggested, for instance, that the Community Workshop should experiment with some classes in art for the whole family. Such classes would require adjustment in customary teaching methods, but their great gain would be in the closer association of parents and children in interesting activity together. How many other groups could be opened up to family participation is a matter of experiment, but would the experiment not be worth trying?

Dr. Jonas Salk has said that the next field he proposes to devote his great talents to is mental health, because he considers it one of the most challenging in our current life. When one thinks of the huge and overflowing mental institutions which can hardly be built fast enough to take care of increasing needs, one realizes that we should be deeply concerned. Defective family

life lies behind a considerable portion of mental cases, and there are no cases where inclusion in a family life marked by strong ties of affection would not be a major factor in recovery as well as in prevention.

In the field of psychology we have different schools of thought as to what constitutes an integrated or mature personality. At one extreme are those who treat family ties as of negligible importance. At the other end we have those who point out that as the individual was born and nurtured in the family and normally becomes the co-founder of another family, so his finest qualities and his greatest achievements are those who have to do with his endowments from and his contributions to the life of the family. The qualities which make one human in the best sense are those which are characteristically developed in the relationships of stable family life.

The field of morals also shows divergences in teaching or at least in the assumptions which lie behind the teaching. There are those who set up a limit to the obligations of men, whether it be to the individual himself, his family, his race, or his nation. In contrast there are those who disregard the restrictions which others assume and who say by their conduct “Nothing human is foreign to me.”

Political thought evidences conflicting assumptions as to the nature of a nation. One school accepts nationality as final and teaches that the pursuit of the isolated good of a nation is justified, regardless of the effect upon other nations. Opposed to this is the school which looks upon the nation as a member of a family of nations, the welfare of each member being the concern of all.

In the field of religion the heart of the Hebrew-Christian tradition is the thought of the Creator as the spiritual parent of His creation. The human family is presented both as a device to develop His own spiritual qualities in His children and the reflection of His own relation to His creation. Human parenthood at its best should be a revelation of what the Divine Father is like, characterized by an abounding, unquestioning love that, in Rachel Cadbury's words, “cannot be shocked by any disclosure of sin or guilt,” one “that never judges.”

George E. Haynes is a member of Newtown, Pa., Monthly Meeting and is active in the William Penn Center at Fallsington, Pa.

From such love confidently and deeply felt by each member of the family spring compassion, patience, forbearance, forgiveness, loyalty, and a resulting sense of security that nothing can shake. Dr. Leon Saul has pointed out that family attitudes such as these make for mature personality. Obversely it is not strange that persons who are deprived of family life that is founded upon and sustained by such a faith become emotionally isolated and mentally and socially aberrant.

On this background the Friends meeting for worship finds new meaning, for here we find living communion with the Father of all spirits whose outflowing and boundless love is the source and life and inspiration of all we can do for the human family. It is His love that is "long beforehand" in any service we can do for one another. It is our indifference, our lack of faith, our immature fears, which cause needy men and women whom we might but do not help to doubt the witness of the Spirit which is always telling them that they are the beloved children of God. On the other hand loving ministry authenticates the gospel and lets men believe in that inner witness. Sharing the sense of these truths and of the living spirit of divine love in which they are grounded makes every meeting for worship an adventure in the joyous fellowship of the universal family of God.

These thoughts are commentary on the prime importance of using the family approach to human problems, replacing wherever suitable the individual approach and halting the trend toward the complete splitting up of the family as a social unit. A wide and rewarding field is open in the development of techniques which make it interesting and customary for all the members of the family to be involved together in study, recreation, work, and worship.

The importance of this field is already being recognized by various Yearly Meeting committees such as those on Family Relations and Religious Education. But there is not an area of Friendly concerns where the family approach cannot be profitably emphasized and experimented with, whether it be social service, social order, community relations, temperance, or peace. In view of this Friends might well add a new query for self-examina-

tion, one which might be phrased: "In our service as well as in our personal, business, and social life, are we fulfilling our duties in family life as well as helping others to do the same?"

Lines for a Family

By BARBARA HINCHCLIFFE

A mother? Well, she's a sort of a juggler,
Tossing children to school, and Father off to work,
While hands are busy with one-two-three,
Ever recurring, ever changing,
Household tasks and committees and stubborn weeds.
Roller skates come apart, and toy cars break—
And so do childish plans and plots and hearts.
So she's a combination mechanic of dreams
And psychoanalyst of plastic bits.
After a while,
A mother is an alone person.
For a man's work is his life,
And the children's life is a square dance.
They whirl away in circles and stars and chains,
And allemande themselves home
For food or sleep.
A mother must look to God,
And lean and learn.
Listening late for sound of a car in the drive;
Ironing before the sticky heat of the day—
A mother must seek and hark
For the Voice that whispers help and the Everlasting
Arms
That always enfold and hold.
A mother is happiness,
Often missed
Only in sudden absence.
Be patient with her, understand her—love her!
Her inner fire that blazed and burned to love
Is tempered now to warm a child's cold hands,
And cook the meals—
Yet how bright, how golden, still!
A mother is love—
Love that began as a fire
And ends as a prayer.

*G*OD desires to come directly into touch with His children, and the heart that realizes even for a moment the gracious loving kindness of God, surrenders itself spontaneously and instinctively to Him. Worship implies the contemplation of the wonder, the beauty and the love of God on the part of those who, not from doctrine or art, but from their own inward knowledge realize something of what God is. In its quiet intimacy and confidence and joy, their experience of God is deepened. As they share it, it is multiplied. It finds its natural expression not in ritual acts but in the service of all God's children.—CHRISTIAN PRACTICE, London

We Visit Prisoners

By IRVIN ASHKENAZY

THROUGHOUT America today are many persons who regularly visit scores of individual prisoners as members of various lay groups. Some of these groups are sectarian; others, like the Prison Committee of the American Friends Service Committee in Pasadena, California, are interfaith and interracial in membership. Its volunteers visit primarily at the California Institution for Men near Chino, a small town some forty miles east of Pasadena.

Known simply as "Chino," this minimum-security state prison has never had a strike or riot since its establishment fifteen years ago by noted penologist Dr. Kenyon J. Scudder. Its inmates are treated like human beings, live in dormitories instead of cell blocks, and wear no uniforms. One of Chino's happy experiments is the type of visiting that Scudder encouraged—and which his successor, Fred Dixon, continues in order to keep its inmates in some kind of balance with the outside world.

When my wife, Elinor, and I volunteered to become visitors we discovered that there are always far more prisoners who apply for visitors than the membership of the Prison Committee can supply. Such applications go to the prison chaplain, who adds them to a waiting list. From this list (which includes a thumbnail sketch of each man) prospective visitors select the men they wish to visit. Each visitor (or man-and-wife team) visits only one prisoner as long as that man is at Chino and desires the visits. The prisoner, once chosen, becomes a solemn responsibility. He should be visited about twice a month as long as he is at Chino—which may be for years. You become part of his life and he a part of yours. To embark on such a project is no light decision. Prisoners eligible for Friendly visiting usually have no other visitors or correspondence. A visitor often finds that he (or she) is the only contact his imprisoned friend has with the normal outside world.

Monthly Prison Committee meetings alternate between Pasadena and Claremont usually; occasionally they are held in the board room of the prison Administration Building itself. It was at one of these meetings that Elinor and I inspected the list of prisoners desiring

visitors and selected Jim. He was a man in his early thirties who had been sentenced up to twenty years for armed robbery.

The First Visit

Some days after our credentials had been submitted to the authorities by Franklin Zahn, our Committee secretary, we received a letter from Jim. It was a stiff, awkward little note, scrawled in pencil, expressing appreciation. The fact that he had been permitted to write us indicated that we had been cleared for regular visiting. Elinor prepared a picnic lunch and the following Sunday we drove out to Chino.

A twelve-foot steel-link fence encloses Chino's 2,600 acres. Its main gate can pass for the entrance to a large city park. A parade of trees line the long driveway to the Administration Building. Inside the Administration Building "control" room we were checked and passed through into a waiting room crowded with visitors. From the prison grounds beyond, a voice could be heard booming out over loudspeakers, summoning various prisoners by name to meet visitors awaiting them. We kept our eyes on the door that opened on the prison "campus," scanning each man as he entered. Friends and relatives would rise to meet them.

Presently a tall, sandy-haired man entered. He seemed to fit the description that we had of him. As he strode over to the clerk to report, we rose and advanced uncertainly. He turned to us, anxious appraisal flickering in his eyes. He took my hand unsmilingly. I introduced myself and Elinor. He hesitated, then reached for our picnic basket. "Let me carry that." We followed him silently out into the sunlit visiting grounds.

It was an adventure whose opening gambit gave us qualms. What sort of personality was this man? How did he feel about us? What could we talk about? We found out quickly enough.

Jim reacted as almost any normal man might in abnormal circumstances. Dressed in his Sunday best, slacks and sports shirt, Jim was poker-faced and reticent. However, we managed an easy-enough exchange of small talk about our drive to Chino, the weather, and so on. A few supervisory officers were in evidence, pleasant, khaki-clad young men who wandered about the vine-covered arbor and pergolas that shaded the picnic tables and benches, hailed occasionally by inmates to be introduced to their visitors.

We asked Jim about his prison job (he worked in the paint shop), his living quarters, the food. He told

Irvin Ashkenazy, a professional magazine, screen, and TV writer, has been a member of the Prison Committee of the American Friends Service Committee over a period of years. His wife, Elinor, is a member of Orange Grove Monthly Meeting, Pasadena, Calif., and on the staff of the American Friends Service Committee in its Pacific Southwest Regional Office, Pasadena.

A second article by this author on the subject of prison visiting will follow soon.

us about the various prison dormitories, named after trees—Cedar Hall, Pine Hall, Redwood Hall, etc.—commented on forthcoming athletic events among the prison teams, his evening bookkeeping classes in the prison library, and so forth.

As the Months Go On

It took a number of visits over a period of several months for Jim to make up his mind about us. As time went on, however, he became more relaxed. He talked more about himself, even volunteering details about the crime of which he had been convicted.

One night while drunk he had held up a service station; his weapon, a pocket knife. The attendant had fled, leaving him in possession. By that time, however, he'd forgotten what he'd come there for and staggered out without taking anything. A prowler car picked him up on the street shortly afterwards. It had been his first offense.

Sometimes we discussed his war experiences in the Aleutians and in Korea. We found that he was unmarried but had parents living in an adjacent state.

"Do they know what's happened to you?" Elinor asked.

"I wrote them I'd reenlisted," he said impassively. "I told 'em I was being shipped back to Korea." He showed us their pictures.

We liked Jim. He never asked for sympathy and, unlike many prisoners visited by our thirty-odd Committee visitors, seemed more interested in his visitors than in their interest in *him*.

Neither Elinor nor I fully understood how much our visits came to mean to Jim until he began to write between visits. Many things he found difficult to say came out in those painfully written scrawls, expressions of emotion of which his distant gaze gave no hint. Once, when we were forced to miss a scheduled visit and I'd neglected to answer his letter of inquiry, he wrote a panicky plea: What had he said or done to offend us? It was disturbing to realize how important we'd come to be to this lonely, imprisoned man.

"I was in the Army nine years," he once wrote. "I was separated from the service with \$700 in my pocket. Two weeks later the money was all gone and I was in jail. . . . The only time I ever got into trouble was when I was drinking. Here I don't have that problem. . . ."

We'd been visiting Jim for several months when he received nearly \$600 from the government in combat pay. He'd learned from small talk during previous visits that we were under considerable financial strain, so he wrote, asking us to take the \$600. It was a completely generous offer with no strings attached.

When I saw him on our next visit I said, "Jim, I wouldn't dream of taking your money!"

He looked away quickly. I knew instantly that he had the impression that I wouldn't take the money from *him*, a convict. I could have explained that the prison authorities wouldn't permit him to give away that money to anyone, but in the confusion of the moment I did not. He never repeated the offer and our conversations during many subsequent visits were often puddled with silences awkward to bridge. The warmth was gone.

It taught us what can happen when a visitor forgets a cardinal rule of prison visiting: never carry your own anxieties into prison. You are there to bring a degree of peace and stability to one whose troubles are much worse than your own.

Parole

Not until Jim's parole date had been fixed and we'd found a job for him did we feel that the damage was in some measure repaired. When he arrived at our home for dinner the evening of his release Elinor observed lightly, "Jim, do you know, this is the first time I've ever seen you smile?"

He looked at her a moment, then said quietly, "It's the first time I've had something to smile about."

Jim is now married and doing well as foreman for a paint contractor. One of his recent jobs has been painting a string of California gas stations—among them the station he'd once held up.

Quaker Objectors to Loyalty Oaths in 1778

READERS of Elizabeth Gray Vining's novel *The Virginia Exiles* are familiar with the story of the seventeen Philadelphia Friends who, with others, were banished to Virginia in 1777 for their conscientious refusal to swear the oath of allegiance prescribed by the Commonwealth of Pennsylvania. After spending the winter of 1777-78 near Winchester, Virginia, they were allowed to return to their homes in the spring. It is less well known that other Friends were confined to prison in Pennsylvania for the same offense, and remained there even after the more famous conscientious objectors were released. Two documents recently given to the Swarthmore Friends Historical Library serve to remind us of their no less faithful witness.

One is a letter written in May, 1778, by Charles Dingee, a young Friend of Philadelphia, from "Lancaster Gaol" where he was a prisoner "for the testimony of a good conscience," along with Jehu Hollingsworth, Thomas Ruckman, James Smith, Stephen Howell, and Joshua Bennett. It is a long letter, the fruit, obviously,

of his religious meditations while lying in his cell. The only personal reference comes at the very end to give us a fleeting insight into the unhealthy conditions of an eighteenth-century jail: "Several infirmities have . . . made an invasion on my tabernacle of clay & somewhat impaired it for a season. . . ."

The other document is an extract from the minutes of the Meeting for Sufferings held in Philadelphia on June 29, 1778. Philadelphia was then occupied by the British forces, and all intercourse between the city and the surrounding country was forbidden by act of the state legislature. The case of the six nonswearers in Lancaster Jail was brought to the Meeting's attention by Friends of Western and Chester Quarters. A committee was appointed (including James Pemberton, just back from his exile in Virginia) to propose a course of action in their behalf. The committee recommended that "some judicious Friends" should apply to the magistrates who had committed the six men to prison and also to the Executive Council of Pennsylvania for their release. It went on to declare: "We are united in Judgment that, consistent with our Religious Principles, we cannot comply with the Requisitions of those laws [requiring loyalty oaths]" and ended by urging local Monthly Meetings to hold conferences in the several quarters "in which the Grounds of our Principles on this head may be opened, and our Objections against complying with those Laws fully explained, and a united Concern maintained to strengthen each other in the way of Truth and Righteousness. . . ." The Meeting for Sufferings accepted the committee's recommendations and urged Friends "as way may open, to spread the Concern and promote a Uniformity of Conduct in the Members of our Society, in respect to the Subject matter of the Report."

If history is "philosophy teaching by example," documents of this sort can be effective instructors in the philosophy of Quakerism, and Friends who have old Quaker manuscripts in their possession can give them a wider usefulness by placing them in a library where their lessons can be made available to all.

FREDERICK B. TOLLES

Stars Prove It So

By HARRIET PLIMPTON

What He has broken that He will mend
In His good time, in His own way.
Spirit may grow though the body has lost,
And what has closed our eyes today
At last another light will send.
Stars in their turning prove it so
No matter what the grief we know.

One to Five Thousand

For Boys and Girls

DO you ever puzzle over some of the stories in the Bible, wondering how some of them could have really happened? Well, you are not the only one who puzzles over this. There are people who do nothing else all day long but puzzle over the Bible, trying to figure it out so that we will understand it better. As you grow up you will hear some of the Bible stories told in many different ways, and it will be up to you to decide which way of telling the story has the most meaning for you.

The story that I want to tell you now has just such meaning for me. It is the story of the feeding of the five thousand from the Gospel of John. You remember that great crowds had gathered to hear Jesus speak one day on the hillside. When it was time to eat, a small boy offered to share the five barley loaves and two fishes which he happened to have with him. The Gospel of John says that when Jesus passed out the loaves and fishes it turned out that there were enough to feed all five thousand of the people. We are led to believe that Jesus performed a miracle, that is, he used a kind of magic which was a power from God to turn five loaves and two fishes into many, many times that number of loaves and fishes. Now I think it is possible that another sort of miracle took place that day: the miracle that comes with *sharing*. I think it is possible that this young boy of whom we have spoken decided to share his supper with someone else, and some of the people around him saw him do it. Perhaps they had a little something with them, so they followed the boy's example and shared it with others. So it went throughout that great crowd, until they discovered that if each shared what little he had, there was enough to go around and everyone had something to eat.

I like this story because so often I feel that I have just barely enough things for myself, not really enough to share, and it reminds me of how far a little bit can go. It also reminds me that I must set an example of sharing for others to see and follow. Sometimes I feel that the world's troubles are so big that I cannot help with any of them, because there is just one of me, struggling along with my little everyday problems in a small country town. But when I think about how many people were fed just because one small boy was willing to share his supper, I know that many people might be helped if I were willing to be the one to start it.

It can start with you, too, as young as you are. If one of your friends lost his lunch at school or didn't have money to buy his lunch, you could give him some of yours. You would not have to give him all or even half

"... Strijdom, young and capable"—Mr. Strijdom is 64.

"... a baas kap (master-slave) policy"—Baaskaap means mastery. It implies a master and servant relationship.

"The more lenient population, largely of English lineage"—The attitude of the British to local Indians does not entitle those of us of English lineage to be thought more lenient. The present Nationalist government is wholly Afrikaner but not all Afrikaners support the government. The apartheid concept has been most strongly opposed by such Afrikaners as Hofmeyr and Keet.

"... disenfranchised over a million people of mixed white and colored blood"—The Colored voters were removed from the common roll to a separate roll.

"The blacks... have never enjoyed the right of direct representation"—Africans have never been represented in Parliament by Africans. In the Cape Province Africans voted on the common roll until 1936. They now vote on a separate roll for three Europeans to represent them in the Lower House and, throughout the country, for four Europeans to represent them in the Senate.

"... they live in locations of unspeakable squalor"—We have some dreadful slums. We have also very large model villages for Africans.

"Education... is controlled to extend only... elementary skills"—More than a thousand nonwhites are at present taking full university degree courses.

"... no hope... until the Afrikaners are willing"—Hope does not rest only with the Afrikaners. We are all guilty. Hope will come when we all confess our sins and seek together to do God's will.

Durban, South Africa

MAURICE WEBB

BIRTH

STABLER—On July 4, to Edward Palmer and Helen Cross Stabler, a daughter, named ELIZABETH STABLER. The baby is the sixth grandchild of C. Norman and Elizabeth Miller Stabler, the seventh great-grandchild of Mary Roberts Miller of Newtown Meeting, Pa., and the twenty-fifth great-grandchild of Ida Palmer Stabler of Swarthmore Meeting, Pa.

MARRIAGES

COLSON-LODGE—On June 22, at the Methodist Episcopal Church, Harrisonville, N. J., DOROTHEA M. LODGE, daughter of Frank H. and Thelma M. Lodge of Elmer, N. J., and PHILLIP R. COLSON of Mullica Hill, N. J., son of Edward H. and Irma Colson. The groom is a member of Mullica Hills Monthly Meeting, as are his parents and paternal grandparents, Charles and Rena Colson.

COOPERMAN-LEEDS—On July 5, at the Coulter Street Meeting House, Germantown, Philadelphia, ESTHER HALLETT LEEDS, daughter of Hadassah Moore Leeds Parrot and the late Morris E. Leeds, and HARRIS LEE COOPERMAN, son of Daniel and Rebecca Cooperman, all of Mt. Airy, Pa. The bride is a member of Germantown Monthly Meeting, Pa.

JACKSON-GELLHAUS—On April 27, at the Fairmount Presbyterian Church, Cleveland Heights, Ohio, ANN ELIZABETH GELLHAUS, daughter of Mrs. Frank H. Gellhaus of Cleveland, and JAMES J. JACKSON III, son of James J. and Tacy Clark Jackson of Woodbury, N. J. The groom is a member of Westbury Monthly Meeting, N. Y.

RENNER-FAIRBANK—On June 9, in Cutler Union of the University of Rochester, under the care of Rochester Monthly Meeting, N. Y., NANCY FAIRBANK, daughter of Matthew and Ruth Fairbank of Rochester, and PETER RENNER, son of Mr. and Mrs. William

Renner of Cazenovia, N. Y. The bride is a member of Rochester Monthly Meeting and the groom of Radnor Monthly Meeting, Pa.

DEATHS

DRAKE—On June 16, at Mullica Hills, N. J., JENNIE R. DRAKE, widow of the late John R. Drake, at the age of 86. She was a member of the Mullica Hill Monthly Meeting. She is survived by a son, Harold W. Drake, of Bridgeton, N. J.

MYERS—On July 10, Charles Emory Myers, a member of the State College Monthly Meeting, Professor Emeritus of Plant Breeding at Pennsylvania State University, at the age of 75.

Born in Lycoming County, Pa., he was graduated from Penn State in 1908 and received degrees of M.S. and Ph.D. from Cornell University.

He was married in 1910 to Christine Bidelsbacher of Williamsport, who died in 1947. He is survived by his son, Dr. Charles A. Myers of Weston, Mass., his daughter, Christine Elizabeth Myers Ellenberger of North Caldwell, N. J., and a sister, Mrs. Raymond Kester of Oakland, Calif.

Louis Ashley Van Kleeck

Louis Ashley Van Kleeck, M.D., beloved physician and member of Manhasset Friends Meeting, N. Y., died at the age of 69 after a long illness.

In him the quality of friendliness was innate and deep. Those with whom his life was linked either personally or professionally—indeed, even casually—were warmed and cheered by his never failing sympathetic interest in their lives. His life was dedicated to the work of healing, and his love of people carried his work far beyond professional duty.

Manhasset Friends feel deeply the loss of his kindly presence and gratefully acknowledge the grace of God as shown by the Christian principles Louis Ashley Van Kleeck strove to uphold in his untiring services.

Coming Events

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

JULY

26—August 2—New York Yearly Meeting, Silver Bay, N. Y. See program in issue of July 20.

28—Barnegat, N. J., Meeting House, near Route 4, summer meeting for worship, 3 p.m.

28—Woodstown, N. J., Meeting House, Family Day Meeting, 10:30 a.m.: children sit with their parents; first half-hour programed, followed by meeting for worship.

AUGUST

3—Concord Quarterly Meeting, in Birmingham, Pa., Meeting House, one-quarter mile south of Route 926 on 2nd intersection west of intersection with Route 202: 10:30 a.m., worship, business, reports from Westtown Young Friends Conference and Conference of Friends in the Americas; lunch provided by Birmingham Friends; 2 p.m., talk by Mona Darnell of Prisons Service Committee, unfinished business. Child care available.

4—Old Kennett Meeting, Route 1, 3 miles east of Kennett Square, Pa., Annual Homecoming Day: 10:30, meeting for worship at Kennett Meeting; 11:30, picnic lunch on the grounds of Kennett Meeting (beverage supplied by Kennett Meeting); 2 p.m., Arthur James, "John Whittier and Chester County Friends," at Old Kennett Meeting.

4—Solebury Friends Meeting, Pa., Annual Family and Homecoming Day: 10 a.m., meeting for worship, followed by adult class with Dr. Jonathan Rhoads, Provost of the University of Pennsylvania, as guest; social afternoon with games and entertainment for children. Bring picnic lunch (ice cream, beverage, and cookies served by the Meeting). All invited.

6—11—Baltimore Yearly Meetings, Western Maryland College, Westminster, Md. See program in issue of July 13.

7—Camp Onas, Pa., Annual Family Supper for the benefit of the Swimming Pool Fund, on Route 232 between Richboro and Penn's Park. Supper served 5-8 p.m.: adults \$1.25; children \$.75. Bring suits for a swim.

8—Abington Quarterly Meeting, at Upper Dublin Meeting: 3 p.m., Meeting on Worship and Ministry; 4 p.m., meeting for worship followed by business session; 6:30, box supper (Upper Dublin Meeting will serve dessert and beverages).

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

CANADA

MONTREAL—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

COLORADO

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 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 8-6829.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

IOWA

DES MOINES—Friends Meeting, 2920

Thirtieth Street, South entrance. 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

BALTIMORE—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone Lynn 2-3379 or 5-7826.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone Durham 413R; S. Weeks, clerk.

NEW JERSEY

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

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 10 a.m.; meeting for worship, 10:15 a.m.

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

SHREWSBURY—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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 Green Street jointly at 45 West School House Lane, 11 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 2106 Nueces Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Cen-

tral Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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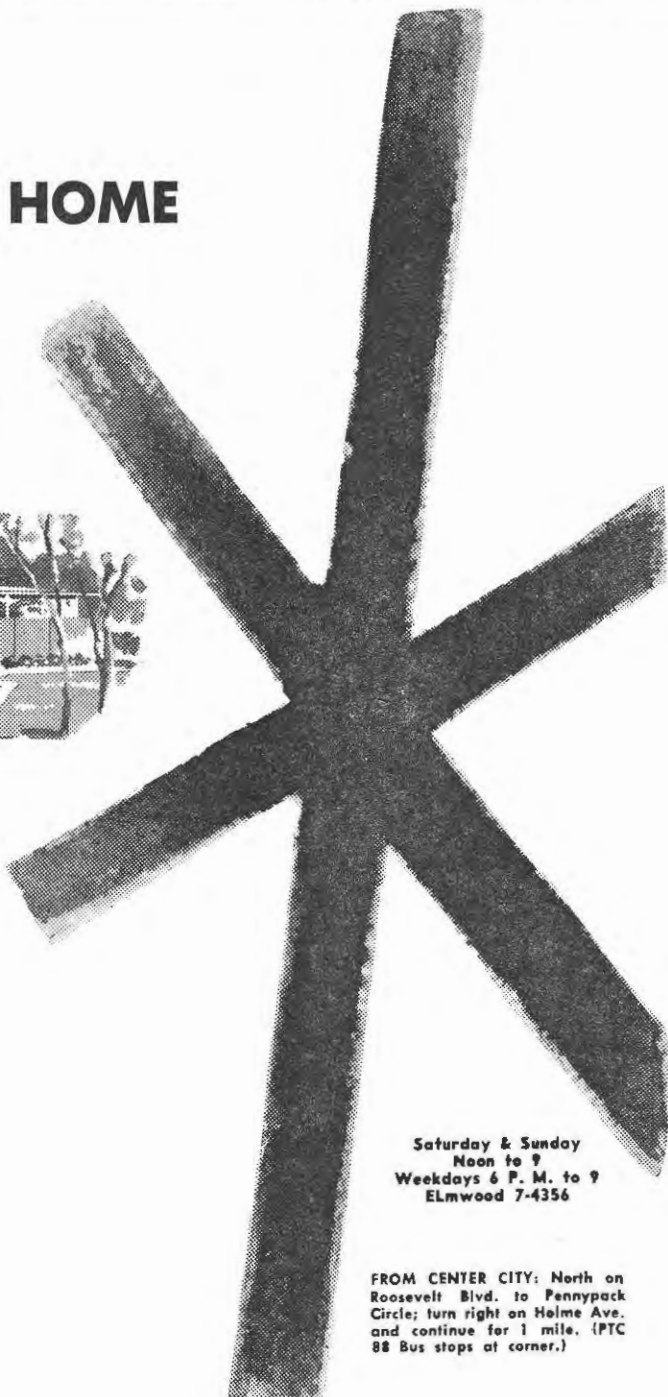


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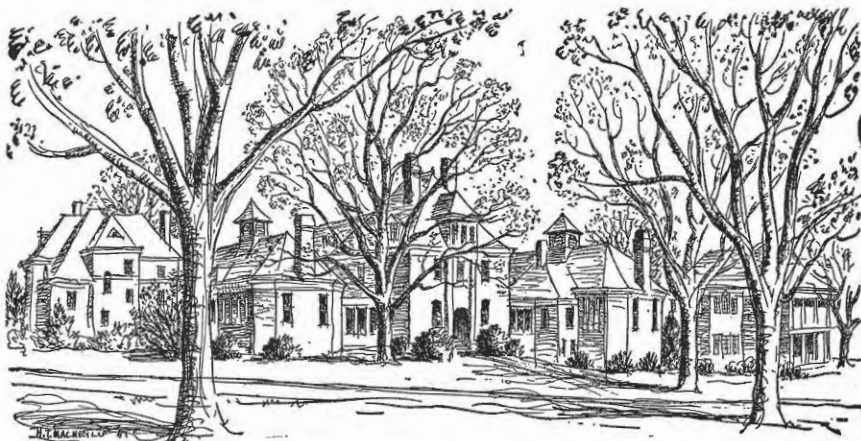
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