

# FRIENDS JOURNAL

*A Quaker Weekly*

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*NEVER* fancy you could be something if only you had a different lot and sphere assigned you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

—HORACE BUSHNELL

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## FRIENDS JOURNAL



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## Book Survey

*A Rauschenbusch Reader.* Compiled by Benson Y. Landis, with an introduction by Harry Emerson Fosdick. Harper & Brothers, New York, 1957. 167 pages. \$3.00

A compilation of the principal writings of one of America's greatest social philosophers, whose writings, thoughts, and prayers caused a generation to take a hard look at the responsibilities of the Christian to his society.

*Enriching Family Life Through Home, School, and Community.* By Bess B. Lane. Public Affairs Press, Washington, D. C., 1957. 121 pages. \$3.25

This pleasantly written, wise, and experienced book addresses itself to parents who still care to listen to sound and well-informed counsel that speaks in nontechnical and appealing language.

*Melanchthon: The Quiet Reformer.* By Clyde Manschreck. Abingdon Press, Nashville, Tenn., 1958. 350 pages. \$6.00

It is good for Friends to have a book on "the Quiet Reformer." Alongside the stormy petulance of Luther stood gentle Melanchthon, "softly sowing and watering with joy." He it was who patiently built The Protest into schools and courses and textbooks and thoughtful Confessions. Yet this book, which reminds us of the wonderful ministry of peaceful friendliness, also reveals the fantastic superstitions which then blighted even the wisest of men, and the incredible moral obtuseness which tempted both Luther and Melanchthon to recommend bigamy to such lustful monarchs as Philip and Henry VIII, as the proper and scriptural solution of their marital problems. Then, as now, life could be described as a confused combination.

*Codetermination: Labor's Middle Way in Germany.* By Abraham Shuchman. Public Affairs Press, Washington, D. C., 1957. 247 pages. \$4.50

A penetrating review of a new concept of industrial decision-making at the managerial and policy level, a concept currently reaching its most advanced stage of development in West Germany.

*Yearbook of the United Nations, 1956.* Published by Columbia University Press, New York, in cooperation with the United Nations, 1957. xii, 586 pages. \$12.50

This tenth Yearbook of the UN covers the events of 1956, including the work of each of the specialized agencies, and General Assembly proceedings through the early months of 1957. In addition, lists of UN member nations, with area, population, and date of admission to the UN, of members of delegations to the General Assembly and the three Councils, and of UN Information Centers and Officers; descriptions and charts of the structure of the Organization, the relations and functions of its parts; and a full index of over forty-five pages make the book indispensable for any library or editorial reference shelf that can possibly afford it. Two colored plates, one showing the UN flag and those of member nations and the other a world map, "Members of the United Nations, Their Non-Self-Governing and Trust Territories, as of 31 March, 1957" (with mainland China somewhat speciously given member coloration!), signal to international thinking and feeling.

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *Russia's Initiative*

RUSSIA'S announcement that she will discontinue not only the testing but in all likelihood also the production of atomic weapons is the first substantial sign of relief in the endless tensions of a decade of cold war. This dramatic move has already achieved an enormous propaganda effect of increasing momentum, not least because it has wrested from the United States the moral leadership in international affairs. Admittedly the Russian step does not need to mean that existing Russian stock piles might not be used in case of actual warfare, as they probably would be. It is also a moot question whether the Russian announcement will serve to diminish the danger of war, and nobody will surrender to the naïve view that Russia's leaders have turned pacifist. But the Russian step has greatly aggravated the severe moral condemnation of atomic warfare now being voiced daily from every corner of the globe.

The moment chosen for the announcement was auspicious not only because Russian testing had just ended and American tests are soon to start. The skill with which Khrushchev has dispersed the rising dark legend that he was about to become a second Stalin bespeaks his shrewd instinct for manipulating public opinion. He changed it to believe in his peaceful intentions. The announcement came at a moment of deep dissension over the use of atomic weapons in England, France, and Germany. Israel and Egypt will not have to wait long before they too will have them. Such dispersion of atomic weapons will indefinitely multiply the hazards of their intended or accidental use and reduce the chances of identifying the user in case of a catastrophe. We are, indeed, living near a volcano covered with only a thin spiderweb of hope or confidence or whatever else it may be.

### *Reaction in Washington*

The cynical suspicion with which the State Department has so far responded will slowly change to our insisting on a mutual treaty and on sanctions by the United Nations. But such insistence on greater safeguards cannot hide our disappointment over the fact that Russia's initiative has taken possession of the world's imagination. Now we are told that ten years ago we too had been contemplating such unilateral decision to stop testing. We

are also predicting what Russia will do a few months hence. Whom will the world blame should she revoke her present decision because we went ahead with tests as planned? Still, predictions of Russia's future policies and her historic course have rarely been accurate in the recent past. The records of historic errors are full of such erroneous prophecies, from Kerensky's prediction that Hitler would defeat Russia within six weeks to Mr. Dulles' fanciful announcements about the "imminent" breakdown of the Soviet system. Russia might yet embarrass us even more by not revoking her present decision in spite of our unwillingness to call off our tests.

### *A Gift Hard to Take*

The Russian decision has a peculiar bearing on the prophetic mission of the two large Christian Churches which have never dared to advocate unilateral cessation of tests as a venture undertaken in the spirit of faith and trust. This risk has now been taken by an atheistic government. Can the pessimistic diagnosis that the post-Christian era has already begun be in truth exact?

The gift hardest to accept is the one offered by an opponent or enemy. Accepting it does not, however, need to imply that we also must forget all caution. But the United States cannot afford to ignore world opinion. Neither can we afford to ignore moral initiative from whatever quarter it comes and however inconvenient it may be to our immediate plans. Most of all, we cannot afford to let our foreign policies be determined by militarists whose insatiable ambitions for more funds, more weapons, and more tests can only bring us closer to suicide. Russia as well as the United States has already more than enough atom bombs to wipe out entire nations. Further experiments will only add to this dismal prospect.

### *In Brief*

The Evangelical Lutheran Church of Lübeck, Germany, plans to appoint a woman pastor. The candidate, a fully trained theologian, will have the title "Pastorin" and be ordained to the ministry of word and sacraments. Explaining the decision to the synod of the church, Bishop Heinrich Meyer said suitable men and women were needed to care for the large population of the area; the church could not accept responsibility for relegating fully trained women theologians to subordinate positions.



## The Spiritual Life and Secular Activity

By DOROTHY HUTCHINSON

THE words "secular" or "mundane," meaning non-sacred or nonreligious, seem to Friends to imply a duality which does not exist. This concept of duality probably dates from earliest times, when particular places and particular persons were set aside for the observance of religious rites. It is now deeply entrenched in our tradition and few question it.

Life need not be so compartmentalized. He who partakes of the blessed bread and wine of the holy communion feels himself brought close to God. But so can he who eats an apple in the full consciousness that no human hand could create such beauty nor could the mind of a man who had never eaten an apple imagine such a flavor; that at the heart of the apple is the greatest of all miracles—the seeds of new life; and that he is, by eating, not only enjoying a gift from God but also nourishing his body for service to God and man.

Is a person buttoning a child's coat performing a secular or a sacred act? If he is filled with proper awe at the intricately coordinated buttoning motions of that member responsible for all of man's manual dexterity, his opposable thumb, if he is fully grateful to God for the precious human life inside the coat and for the protecting warmth which the coat affords it, then he is in a spiritual state not unlike that of the devout worshiper on his knees before an altar.

Is a mother patiently cleaning up after a child suddenly taken sick in the night doing something mundane? And conversely, is she performing a religious act when, at some other time, she sits down with this child and tells him the story of Jesus? The two acts are inseparably linked together by the fact that her child can best understand Jesus' self-giving love in the light of his own experience of his mother's self-giving love.

We Friends have been accused of abolishing the priesthood, and we have replied that, on the contrary, we have abolished the laity by elevating all men to the priesthood. Similarly we may be accused of undermining the "sacred" by our renunciation of the sacraments of the church. We can reply that, on the contrary, the "secular" is what we try to abolish by elevating every act to the level of a sacrament and thus bringing to life a unity unknown to those who distinguish between sacred and secular.

Yet even *we* tend to distinguish between "secular" and "sacred" in one sense. One of the meanings of "secular" is

"temporal" or "pertaining to the here and now" in contradistinction to "eternal," that is, spiritual and not bound by time. We tend to distinguish action aimed at the spiritual growth and well-being of ourselves or of others (worship, prayer, preaching and teaching spiritual truth) from action aimed at getting dishes clean, getting slums cleaned out, or getting the war system cleaned away. Let us reexamine the close relation between these two types of action.

We all recognize that the fruitfulness of our so-called mundane activities depends on sound spiritual motivation and the search for God's will in the doing of them. Do we also recognize the extent to which spiritual health and growth depend on action aimed at improvement of the here and now? Some of the world's religions suggest that true communion with God enables one to rise above the need of action in the here and now. Christianity does not readily lend itself to such a notion. Jesus never emphasized modes of worship or communion with God at the expense of the conduct of life or of one's relations to one's fellow men. He did not say that faith or prayer is the rock upon which one can securely build but rather that the firm foundation for life is doing what one has learned from him (Mt. 7:24-27).

The balanced life, if we can judge from Jesus' example, is one which alternates inward and outward activity—like the "breathing in and out" of Goethe's *Tun und Denken*, neither of which can go on without the other. Jesus retired to pray and always emerged to serve men's spiritual and physical needs. Undoubtedly he served better because he had prayed. And I believe he also prayed better because he had come into direct contact with humanity through his service. In our own experience we recognize this cycle of inward and outward activity each reinforcing the other. Spiritual insight prompts us to action in the world, and action, in turn, produces further insight which leads us to larger activities. Overemphasis on outward activity results in misguided, fruitless, worldly busyness. And overemphasis on inward activity results in fussy spiritual housekeeping—the perpetual tidying of the soul preparatory to action for which one never feels ready and which, therefore, never gets done.

I may ask, "What kind of service will contribute most to my spiritual life?" The answers are legion, for the answer depends on my individual vocation. And my vocation depends on my unique capacities and God's will for their use. Therefore it must be diligently listened for.

The greatest present danger is that, under social pressures toward conformity and a sense of individual help-

Dorothy Hutchinson, a member of Abington, Pa., Monthly Meeting, is Chairman of the Policy Committee of the Women's International League for Peace and Freedom and a member of its National Board and Executive Committee.

lessness in a complicated and terrifying world, the individual can easily lose all sense of vocation and, with it, all sense of individual responsibility. No message is more needed today than Jesus' paramount emphasis on the value and the corresponding responsibility of every individual: "It is not the will of your Father . . . that *one* . . . should perish"; "Joy shall be in heaven over . . . *one* that repenteth"; "Inasmuch as ye have done it unto *one* . . ."; and "Follow [*thou*] me."

In obeying God's "calling" in this world, one cannot help hoping to achieve results whether he works at the task of direct relief of suffering or at the more fundamental task of changing human institutions so that men will no longer be made to suffer so horribly. However, seeing concrete results is of very secondary importance. Society often requires centuries of good precept and example before any apparent change takes place. Yet the conscientious dissent by word or act of an enlightened and courageous minority—even a minority of one—is the seed of all social progress.

Certainly a person busy with outward activity needs consciously to nurture his spiritual life. But daily devotions must be tailored to one's own spiritual needs or they become as barren a ritual as any other. I could tell you how I pray and how often but it would do you no good. However, I can say from experience that outward and inward activity can often go on simultaneously without detracting from either. Whether you call this by Thomas Kelly's phrase, "living at two levels," or Brother Lawrence's "practice of the presence of God" or, as I have described it in my own homely thoughts, "Keeping my hands among the soapsuds and my head among the stars," it seems to make sense of the injunction "Pray without ceasing."

And, with this achievement, all the apparent duality vanishes from life. Sacred and secular become indistinguishable. Eternal and temporal merge. Communion with God and action in His world come into harmony, never robbing but always strengthening each other.

## Quaker Quotes

### Letter from the Past—170

**M**ORE often than I can do so, I am asked to verify or identify quotations, whether quoted or written by Friends or written about them. Sometimes they are, I believe, merely paraphrases or misquotations. If I can turn them up in a dictionary of quotations or in the concordance to the King James Bible the answer is easy, but often it is otherwise. The early Friends quoted sometimes from other translations of the Bible and from books rather unfamiliar to us, and their own writings are voluminous. Fox and Woolman wrote epistles or

essays less familiar than their *Journals*. I have heard it suggested that we should have a complete concordance of Fox's writings made on an electronic I.B.M., but for the little use to be given it I cannot advise it. Why not read Fox himself? The following random samples may show some of the varieties of questions whether answered or unanswered:

"I shall pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do, let me do it now . . . for I shall not pass this way again." This is attributed to Stephen Grellet, but the dictionaries say it has not been found in his works and it has been attributed to many, many others.

"Be valiant for the truth upon the earth." This is a favorite exhortation of Fox's Epistles in a certain period of his life. This I knew. Only belatedly did I discover that it came from Jeremiah 9:3: "They are not valiant for the truth upon the earth." I might have guessed it was biblical, for a character in Bunyan's *Pilgrim's Progress* is Mr. Valiant-for-Truth. But for Fox "truth" means Quakerism.

At another period of his life Fox repeatedly used the phrase, "occasion of wars." If this too is quoted, and not his own coinage, I have not found the source; perhaps some summary of James 4:1-3.

"Sold his birthright for a mess of pottage." This description of Esau has been used by many others besides Friends, but it is not the wording of either Genesis 25 or Hebrews 12:16 in any English Bible I know. I stumbled upon it by accident in "The Translator to the Reader," the original introduction to the King James Bible, which long since has been omitted in the printing. And now I find the phrase in the chapter heading for Genesis 25 of two earlier Bibles, viz., Cranmer's, 1540, and Geneva, 1560.

"Receive(d) the truth in the love of it." This is a very common early Quaker description of those convinced, using "the truth" again with the usual overtones. It is repeatedly put in just these words in the answers to the questionnaire that we call "First Publishers of Truth," and elsewhere, and Margaret Fox in her testimony prefixed to her husband's *Journal* adds, "I did as the Apostle saith." Second Thessalonians 2:10, "they received not the love of the truth," is a little like it but not the same. I am still looking.

"Tertullian uttered those excellent words, O Divine soul, that art a natural Christian. T. Dood, p. 31, etc." This tantalizing copy of the beginning of one of George Fox's papers interests me since it shows that he was familiar with a text that was a favorite with Rufus M. Jones and other Christians of a universal spirit. The Tertullian passage (Apol. 17), *O testimonium animae*



*naturaliter Christianae*, is well known. But what secondary reference is Fox citing at the end?

"An institution is the lengthened shadow of one man, as . . . Quakerism of George Fox." Fortunately this passage from Ralph W. Emerson's essay "Self-Reliance" is readily identified, since Bartlett's *Familiar Quotations* gives the first part of it.

"In essentials unity, in non-essentials liberty, in all things charity." This motto has been printed on the front of every issue of our contemporary *The Friend* of London since Volume I of the New Series, 1861. A recent book by a church historian, I find, cites it as from Peter Meiderlin. But how many Friends ever heard of him? For 180 monthly issues of *The Friend*, and on the annual title page for as long, the quotation was attributed to Augustine. But that was dropped in 1875, since it appears to come from a tract on church unity published in Latin about 1630, addressed to theologians of the Augsburg Confession of faith. The author's name was given as Rupertus Meldenius, but that is thought to be an anagram for the real writer, Petrus Meuderlinus, or (in German) Peter Meiderlin. I suppose someone confused the *Confessio Augustana* with the Confessions of St. Augustine, bishop of Hippo. All of which shows what a merry chase may be involved in Quaker quotes.

NOW AND THEN

## International Seminar in Kranj

By RUTH TASSONI

PLACES can be revisited and rediscovered, but not International Seminars. Except for certain household matters, there can be no routine approaches in the search for international understanding, no generalization of responses on the human level. This was brought back to us when my husband and I returned last August—as business manager and wife—to an American Friends Service Committee International Seminar in Kranj, Yugoslavia, taking place there for the third year.

Kranj, in northern Slovenia, called the Manchester of that province, had not greatly changed at a first glance—the same clean-cobbled streets, the clop-clop of horses' hooves, gabled houses and factory chimneys along the Save River, in short, the same odd rhythm of industrial

Ruth and Mario Tassoni were both at Pendle Hill and participated in a Connecticut seminar in 1948. Ruth Tassoni was a language teacher at Pendle Hill from 1946 to 1950, and was a teaching fellow at Bryn Mawr. She and her husband have been closely associated with Friends and with the Service Committee and have served on the staff of three seminars in Europe, once in Austria and twice in Yugoslavia.

Another seminar in Yugoslavia is planned for the summer of 1958.

and rural labor, with industrial workers and peasants moving side by side, according to shift or season.

Our group of about thirty people including the Yugoslav staff assistants—bright, dedicated young people—was lodged as in previous years in the comfortable modern school building at the edge of town, where a building project of apartment houses was in progress. As usual, our Seminar presented a colorful kaleidoscope of various nationalities and backgrounds stirred up by lectures and discussion, but patterns formed on the intellectual and human level struck us in a new way.

Last year, the stress was on problems of African and Asian countries, with speakers from the Gold Coast (now Ghana) and Japan: religious and philosophical questions were brought in frequently, especially by a few idealistic and Gandhi-inspired Indian participants. This year's theme, emphasizing economic problems of small and underdeveloped countries and integrating Yugoslav speakers into the lecture program, had a more immediate practical appeal; we were made more aware of the needs of our Yugoslav surroundings, what kinds of problems they had to face.

There were several professional people among our participants—a university assistant, a lawyer, engineers, accountants, teachers—and a sober, thoughtful atmosphere prevailed, at times as constructive as youthful enthusiasm. The necessary element of exuberance at social evenings was provided by Calypso songs (we were not exactly a singing group) and above all by local Yugoslav dancers, playing and dancing polkas of such spontaneous gaiety that at the end we all were swept off our feet. There is a lot of stamping in boots in the Slovenian polkas, and it stamps away all sorts of sophistications.

Everybody experienced in Seminar group life would expect people of certain types, such as the clown and darling, some sort of Benjamin, endearing themselves through playfulness and jokes outside the lecture room and naturally gadflies, arousing sleepy minds in the lecture room by heated discussions. Also in this respect our Seminar was different: there was no proper clown or Benjamin among our participants. But Jimmy, the nine-year-old son of our American director, filled these roles admirably. On the evening of general introductions, he explained that his function was to make funny faces and to make sad people laugh. And this he did; with his impish little face dancing through our dining room at meal times, he added a special note of *allegrezza* to our thoughtful group. We had also a sage this time, our Egyptian lecturer, humane and balanced inside and outside the classroom. There were several exponents of young rising nationalisms in our group, indignant and generous in turn, emotional and caustic, but our "sage"

succeeded in giving their pleas an objective side that made us think and feel more carefully.

The breaking up of precarious generalizations that may imply national and group prejudices belongs to the most valid experiences in an International Seminar; on the human side, it is the discovery of the nontypical, just the reverse of the process of scientific thinking required in classroom studies. In this respect, the presence of four Polish participants at the Seminar, and their contribution, were some sort of revelation. It was the first time since the war that Poles coming directly from Poland had attended such a project, and it was also a first for the International Seminar being held in Poland almost coincidentally. None of these Poles corresponded to the general concept of grimly subdued people vegetating behind the Iron Curtain. All of them had suffered cruelly during the war, some of them had lived near the infamous gas chambers and considered the Germans as their arch enemy. But as they sat side by side with Germans who had fled from the Eastern Zone and from the Russians, set opinions underwent subtle modifications on both sides, and thanks to human courtesy and intellectual curiosity, very pronounced in the Poles, a tone of cordiality prevailed.

It was to this tone of humaneness that our Yugoslav visitors reacted with great understanding. The mayor of the town, at his customary visit to a Seminar supper—preceding our festive visit at the City Hall—was asked whether he resented the use of the German language; he answered in his straight and unaffected way that, though the Germans had killed his mother and sister as hostages in a reprisal action, he would make neither the language nor German individuals responsible for it. A man from the people brought to the top by the Tito regime, he certainly presented the new Yugoslavia, but he made it clear to us, as he had done on former occasions, that he respected the Friends and their aims. To what extent these aims were and are understood within and without the Seminar is an open question. Intangible notions that may influence personal conduct in a positive way are always present in a Seminar, but they cannot be measured or clearly deduced and, for that matter, they imply an element of faith, if not religion.

Yugoslavia is a country where all energies are officially dedicated to the young efforts of a socialist state, with a vast program of industrialization. The rhythm of the day in Kranj is regulated by factory sirens. Only on Sundays did we hear bells ringing out over house roofs and forested hills dotted with many chapels, in part deserted; there was morning mass in the city cathedral (Slovenia is a Catholic region) and quite a churchgoing crowd, some of our Seminar members among them. Our

silent meetings for worship each morning assembled only a small group on the quiet top floor of our school building, most of them dedicated Friends. Our English hostess, our American director and his wife—who were working indefatigably to make the Seminar a success—my husband and I, belonged to this gathering. On Sundays, however, when the meetings took place in the evening, attendance was larger. Sometimes little Jimmy would join us for a while and then steal away; sometimes Carol and David, his older sister and brother, would sit patiently through the whole meeting; and sometimes their father would be moved to homely messages so deeply rooted in family and community life that my dearest American experiences were brought back to me, particularly with the community of Pendle Hill and its leading Friends, to whom my husband and I owe so much.

The climax—as far as Friends, their work and ways, were concerned—came with an evening when the roots of their “friendly persuasion,” the meaning of their worship and business meetings, were explained by various Friends. It must have been the message of profound tolerance, of quiet conviction, that touched the numerous listeners, whether or not they came from an atmosphere of political or religious dogmas. There was that stillness in the room that derives sometimes from intent listening, sometimes from intent surprise.

## South West Africa—Opportunity and Challenge

By WINIFRED F. COURTNEY

THIS year the United States as member of a three-power Good Offices Committee will participate in United Nations discussions of the question of South West Africa. The discussions are to be held with the Union of South Africa, which rules the territory.

Perhaps the easiest way to grasp oppression is to step into the shoes of the oppressed. Let us look at the present plight of a South West African standing alone and separate from his history.

He lives under South African apartheid in one of a number of arid reserves or in a “location”—a ghetto in a town—or in a mine compound while he is working there. Between the location and the nearest white settlement a buffer zone of 500 meters is required by law. If his land on the reserve is better than average he may legally be forced to leave it, to make room

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Winifred F. Courtney, a member of Scarsdale Monthly Meeting, N. Y., is referent on Africa for the Women's International League for Peace and Freedom, U. S. Section. At the 1957 General Assembly of the United Nations she was an alternate observer for the American Committee on Africa.

The facts given in the first eight paragraphs of the article, with other pertinent material, may be found in the 1957 Report of the Committee on South West Africa, Document A/3626, available at the United Nations Bookshop, United Nations, N. Y., for 40 cents.



for white farmers. This may be his second or third forced removal. Living on the reserves is poor; he will probably have to seek a job in the prosperous white economy, on a farm or in a mine. In most such cases he is not permitted to take his family with him, though his job may be many miles away. To leave his reserve he must apply for a pass—one or more—usually granted only to those seeking work. To be caught away from home without a pass means jail.

His labor conditions are governed by the "Masters and Servants Proclamation" of 1920 and the "Control and Treatment of Natives on Mines Proclamation" of 1917, the titles of which aptly define his status in 1958. Starting wages for farm labor are from \$2.80 to \$9.00 a month. As a worker in the Tsumeb mine, however, a typical one, he may earn an average of \$7.00 a week. In Tsumeb's "modern" compounds he sleeps twelve to a room on a concrete bunk covered with a half-inch of felt. He is not allowed to learn skilled work. (A white miner with slightly more skill earns \$6.00 a day plus a cost-of-living bonus of \$75.00 a month; he rents a five-room house for \$6.00 a month.) Labor unions with effective bargaining powers are forbidden to Africans.

In a location like that at Windhoek—described by John Gunther as "one of the most gruesome and nauseating slums I have ever seen"—there is a nightly curfew. African children have a one-in-three chance of receiving any education at all. Twice the sum spent on African hospitals yearly is spent for those of the white 11 per cent of the population. Tuberculosis is rife.

Our African is excluded by law not only from membership in any of the central governing bodies of South West Africa, but even from voting for elective representation there. By 1952 whites had taken over 45 per cent of the land area of the territory. Although under the League of Nations our South West African became an international protégé, with South Africa responsible for his "progress," his representatives are not allowed to leave the country in response to UN invitation.

Reading Thomas Jefferson the other day, I came across this passage on conditions in eighteenth-century Europe:

Still further to constrain the brute force of the people, they deem it necessary to keep them down by hard labor, poverty and ignorance, and to take from them, as from bees, so much of their earnings, as that unremitting labor shall be necessary to obtain a sufficient surplus barely to sustain a scanty and miserable life.

One need not labor the parallel.

It will be remembered that South West Africa, as large as France and rich in minerals and conditions favorable to stock farming, became a League of Nations Mandate of South Africa in 1920. South Africa refused to make it a Trust Territory in 1945 but asked annexation, which the UN did not grant. In 1950 the International Court ruled that South Africa was still accountable to the new international body. South Africa ignored the ruling. Pious resolutions have been passed in the UN year after year urging South Africa to a change of policy, but the latter, angrily absent from UN discussions, has only proceeded with incorporation.

This year in the General Assembly events took a new and possibly hopeful turn. The United States and Britain supported creation of a Good Offices Committee whereby they, together with Brazil, will attempt to negotiate with the Union of South Africa the basis for a settlement. It was intimated in debate that South Africa was willing.

Here is our opportunity, I believe, to urge our government to this approach: (1) to accept no compromise on ultimate United Nations Trusteeship for South West Africa; (2) to urge the Union of South Africa to allow a UN Mission to investigate conditions on the spot, and (3) to urge the Union to seek the assistance of the United Nations Children's Fund and the UN specialized agencies (such as the World Health Organization) in raising living standards in South West Africa.

These, I hope, are constructive proposals, with which South Africa might in dignity cooperate. Our American representative will be Mr. Walter N. Walmsley, Bureau of International Organization Affairs, State Department, Washington, D. C., and Friends might well write him their views, particularly since South West Africa is so little known in this country that every expression of interest will count.

This leads me, however, to another point. Working as I do somewhat outside the context of Friends' activities in this sphere, I occasionally hear criticisms of our Society like these: "Friends are so afraid of hurting South Africa's feelings"; "Friends believe you can *change* the South Africans, when it's obvious that you can't"; "You'll never get *Friends* to take a strong stand on South Africa."

Now these criticisms have troubled me and led me to the thought that Jesus who preached the gospel of love nevertheless spoke out against evil in forceful terms: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell"; "My house is the house of prayer: but ye have made it a den of thieves"; "I came not to send peace, but a sword." . . . His anger was a controlled anger born not of hate for the defilers but of love for the defiled. Its purpose was the rallying of fainter men to the pressure which alone, when persuasion fails, can bring about change. The most Christian of case workers knows that there are some cases beyond human love, which must be brought under *control* before rehabilitation can set in.

Quakers at the United Nations are trying to interest the Union of South Africa in ways that the UN might be of benefit to the country—ways unconnected with the controversial racial problem. They attempt to challenge the consciences of South African diplomats. This surely is constructive work, but is it enough? Letters and articles from liberal South Africans (Alan Paton, for instance) ask the outside world for concrete pressures to forestall the bloody holocaust all see impending.

Should Friends take a determined part in answering this call? What forms of pressure could we approve? Should we help publicize the facts about life for Africans in South and South West Africa? Or would this kind of action vitiate our traditional role as mediator? Can *anyone* mediate effectively with the Union of South Africa, whose racial legislation grows daily harsher at the cost of untold suffering?

I do not presume to answer these questions: the next few months at least will show what Good Offices can do. But the



matter is urgent, and I could wish that Friends everywhere would earnestly discuss and consider what courses we may in conscience pursue—and communicate them where it counts.

## Nuclear Tests Petition Presented to the White House

A QUAKER-sponsored petition signed by more than 47,000 Americans protesting nuclear tests was presented to the White House on March 26. The signatures were collected in all parts of the country. The petition was presented by a delegation headed by Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, which sponsored the project. Organizations cooperating with the Service Committee in distribution of the petition included the following: Church of the Brethren, Fellowship of Reconciliation, Methodist Board of World Peace, Congregational Christian Pacifist Fellowship, Baptist Peace Fellowship, Friends Committee on National Legislation, Women's International League for Peace and Freedom, and War Resisters League.

The petition, addressed to President Eisenhower, read as follows:

We ask you as a first realistic step toward disarmament and peace to cancel the nuclear weapons tests which the United States Government has scheduled for April 1958, in the Pacific.

The testing of weapons of mass annihilation, by this country or any country, is biologically destructive and morally indefensible. Each test intensifies the atmosphere of fear and suspicion which undermines democracy and hastens the coming of war. By relying on the threat of annihilation, democratic nations necessarily remake themselves in the image of the very forces they seek to oppose.

H-bombs and intercontinental missiles promise not security for one nation but destruction for all. They show the need for stopping—not stepping up—the arms race. Believing that successful monitoring of tests is possible, we urge you to break through the vicious circle of fear and distrust, challenge other nations to a like response and make plain to the world's people our leadership for peace.

Other members of the delegation were Anna Brinton and C. Edward Behre, members of the AFSC Board of Directors; A. Burns Chalmers, secretary of education for the Service Committee; E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation; Annalee Stewart, representative of the Women's International League for Peace and Freedom; and Alex Morisey of the Service Committee Information staff.

## Youth Faces Conflicts

ON March 8, 166 young people of high school age gathered at Friends' Select School in Philadelphia for a one-day conference on the subject "Solving Conflicts in Everyday Life." This conference, sponsored by the Friends Peace Committee of Philadelphia, was the largest within recent memory and

one of the most unusual. The film *Twelve Angry Men*, recently nominated for an Academy Award, was shown to illustrate problems of conflicting human relations. The conference was fortunate in having two outstanding speakers: Dr. Ira De A. Reid, Professor of Sociology at Haverford College, and Bayard Rustin, Executive Secretary of the War Resisters League.

Ten round-table discussion groups were led by either a man or a woman under twenty-eight years old. The young people took up the problems and conflicts that affect them most closely, especially: cheating on school work; dating; excessive parental pressures and their own reactions to them; the giving and receiving of criticism; facing personal problems honestly and trying to handle them.

The conference was experimental; questions for discussion were not clearly defined before the conference, nor were the answers presupposed. The majority of the young people liked the spontaneity of the conference and reported on a questionnaire sheet that they would like to participate in a follow-up. The success of the conference was perhaps best expressed in the words of a participant who wrote: "The conference didn't solve any of my problems, but it taught me a lot about how to approach them."

GEOFFREY H. STEERE

## "Only a Perfect Thing Is Still"

By MARGARET M. CARY

Quickened into quietness  
I know that in stillness  
There is Grace.  
There is listening—  
A church bell in thin morning air,  
A thrush at dawn,  
A gentle wind in the aspens,  
White petals falling.

There is new seeing  
In solitude—  
A cherry tree in spring woods,  
Drops of dew like prisms,  
Brown beech buds,  
Shadows on the grass,  
And through the waking wood aisles  
Spicebush mist.

I am still,  
No motion, no breath,  
Expectancy,  
Awaiting the quickening.  
It is a gale,  
It is a tide,  
It is a breath,  
It is Grace,  
Enfolding in the wings of a dove.

## Friends and Their Friends

Non-violent Action Against Nuclear Weapons (2006 Walnut Street, Philadelphia 3, Pa.) sends us the following statement relative to the Soviet announcement of suspension of tests, made March 31:

On March 31 the Soviet Union announced immediate suspension of nuclear tests, appealing to the U.S. and Great Britain to do the same. The Soviets stated they would feel free to resume testing if the U.S. and Britain refused to stop.

This conditional suspension is a welcome new factor in the international situation, but the threat of annihilation still hangs in the air. The Soviet suspension is not unconditional cessation. To contemplate resuming testing again is to cling, with the U.S., to the delusions of the arms race, which have already brought us to the edge of disaster.

Therefore, we continue to support the team of five people going to Britain and the Soviet Union. Speaking as human beings to human beings, they will, in a spirit of love and good will, appeal for unconditional cessation of nuclear weapons tests. They will implore Soviet citizens to work with us for further steps to establish mutual confidence among men and an assured peace.

Leonhard and Mary Friedrich, members of Germany Yearly Meeting, are in this country visiting their daughter Brenda Bailey and her family, and also visiting among Friends as opportunity offers. They attended Philadelphia Yearly Meeting. Leonhard Friedrich is director of the Quäker Verlag at Bad Pyrmont, the firm publishing Friends literature in Germany.

An interesting suggestion is contained in an item of the *Newsletter* of the Urbana-Champaign Monthly Meeting in Illinois. A brief history of Illinois Yearly Meeting and a list of the variant practices in this Yearly Meeting have been printed on gummed paper for insertion in individual copies of *Faith and Practice*, 1955. The 1957 Yearly Meeting Minutes contained this appendix as a supplement to be used by the membership. Yearly Meetings, or smaller bodies of Friends, anxious to preserve tradition and disseminate historical information may consider this device worthy of imitation.

The library of the University of Miami, Fla., has received one of the five extant copies of the John Hayes Bible, printed in 1674 in Cambridge, England. The donor is Malcolm R. Lovell, a Friend, residing at Coral Gables, Fla.

The Bible is profusely illustrated with engravings after designs by Rubens and other famous artists. The four other known copies are at the British Museum, Cambridge University, the Bodleian Library, Oxford, and the British and Foreign Bible Society, London. The copy donated by Malcolm Lovell has been in the possession of his family for 125 years. It was given to his great-grandfather, Arnold Buffum, founder and first president of the New England Anti-Slavery Society, on one of his antislavery trips to London.

David Morrish, a conscientious objector with experience in the Friends Ambulance Unit, London, has left to work with the United Nations Technical Assistance program in Iran for one year.

Sydney Bailey, director of the Quaker UN Program, who for some time has been exploring the possibility of placing a volunteer in a UN project, hopes that if the experience of David Morrish is successful the scheme may be gradually extended.

The choice of David Morrish was made after considerable negotiation. The Friends Ambulance Unit, which proposed his name, is providing his equipment and transportation to Iran, while the UN is responsible for maintenance.

Friends and other like-minded persons had previously proposed a number of plans for volunteers, varying from administration of UN refugee aid to more ambitious proposals for placing numbers of unarmed volunteers between the belligerents in Korea or Egypt. Discussions with UN staff showed that nothing practical could be worked out except the technical assistance assignment.

Friends in Germany are giving publicity to the statement of the American Friends Service Committee urging disarmament, the cessation of atomic explosions, and generous cooperation in matters of mutual economic aid that was published as an advertisement in the *New York Times*, a number of local newspapers, the *Christian Century*, and *FRIENDS JOURNAL* (December 14, 1957, p. 810) under the title "The Question for Us All in These Times." The February issue of *Der Quäker*, monthly publication of Germany Yearly Meeting, contained the text in translation. German Friends have also mailed the text to all members of the parliaments in East as well as West Germany and accompanied it with an urgently worded letter making a plea for unilateral cessation of atomic tests and of the storing and use of atomic weapons on German territory.

Nathaniel and Frances Cronk, members of the Chappaqua, N. Y., Meeting, now residing in East Lansdowne, Pa., observed their fiftieth wedding anniversary on March 26. A card shower was arranged by their daughter, Louise, and Elwood and Joy Cronk had a tea in their honor on March 23.

Leaders in religious education will have an opportunity to gain a better knowledge of audio-visual material and the contribution it can make to their program through a new course, "Audio-Visual Communication for Religious Education," to be offered July 21 to August 1 by the Syracuse University Division of Summer Sessions, Syracuse, N. Y. Directing this two-week program will be Donald P. Ely, associate director, Audio-Visual Center, Syracuse University, and George Ammon, secretary for audio-visual aids, Board of Parish Education, United Lutheran Church in America. All-day sessions will deal with the selection, evaluation, use, and production of audio-visual materials. Morning demonstrations and discussions will be followed by afternoon laboratory work in graphics, photography, motion picture production, and television.



A reporter for the *Heidelberger Tageblatt*, Germany, interviewed a "typical American woman," wife of a Department of the Army civilian, who lives in the Patrick Henry Village, Heidelberg. The illustrated feature story portrayed "Mrs. H. Summer," an imaginary name for Hildegard Herbster, who did not want her identity disclosed. Hildegard Herbster and her husband Ernest are members of Stony Run Meeting, Baltimore, Md., and are active in regional work with the Germany Yearly Meeting. The newspaper story reads in part as follows:

"The Summers have many German friends. They know Heidelberg theater life and are enthusiastic about the Heidelberg little theater. They see German movies, read German newspapers, and know more about the Heidelberg castle and its electors than many natives of Heidelberg."

Mrs. Summer's varied activities include painting, the article said, and a picture printed with the story showed the American woman at work on a German town scene. Her face was not shown.

Certain things about Mrs. Summer, the reporter said, do not fit into the average German's slightly inaccurate picture of the American woman. "She does not smoke one cigarette after the other. She gets up early in the morning and does her housework herself. Twice a week a cleaning woman helps her. She has no television. She rides the bus when she goes to town shopping."

But, he said, she is a "typical American when outstanding characteristics of American women are taken into consideration."

Three historic peace groups repeated early in April a challenge first made four years ago and called upon all nations to "take a step none had taken" and outlaw nuclear weapons "unconditionally and permanently." The statement was issued jointly by the American Friends Service Committee, the Mennonite Central Committee, and the Brethren Service Committee.

The three groups originally published the statement during Holy Week in 1954. "We believe that today it is four years more urgent," they said.

The statement declared, "No man can serve two masters," and continued:

Today the cross of Christ stands in the shadow of the cross of hydrogen.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil. Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

Not by might, nor by power, but by my spirit, saith the Lord.

## Letters to the Editor

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

The death on March 17 of Chief Judge John J. Parker of the United States Circuit Court of Appeals recalls an unhappy incident of more than twenty-five years ago in which Philadelphia Yearly Meeting (Arch Street) took a regrettable part. President Hoover in 1930 appointed Judge Parker to the United States Supreme Court. Because he was from a southern state vigorous opposition against his appointment was stirred up by people claiming to be interested in race relations. The Arch Street Representative Meeting was impressed by this opposition and lent its name to it. Judge Parker was not confirmed. During the Second World War he made some notable decisions recognizing rights of conscientious objectors and in more important cases demonstrated that he was an able judge of soundly liberal philosophy. It is quite possible that his work in the Circuit Court was actually more important than would have been his service as one of the nine Justices of the United States Supreme Court. But it has been a matter of regret that the Arch Street Representative Meeting should have opposed appointment to the Supreme Court of a man whose character and ability have won him such distinction.

Riverton, N. J.

RICHARD R. WOOD

A recent winter vacation gave me time to read a report I have long been eager to scan. The report is in book form and is written by Dr. Ernest M. Ligon, professor of psychology at Union College and head of the Union Character Research Project. Ligon and his co-scientists have approached the evaluation of religion in life in a scientific way. They have assumed nothing except the existence of universal laws of right and truth. As for character education, Ligon finds that today we are developing only a very low percentage of the maximum potential of each individual child. By following the findings reported in *Dimensions of Character* (Macmillan, 1956) he believes we can easily double our effectiveness every ten years.

If you read this report, you should be prepared for a shock or two. Here are samples of Ligon's findings: "The individual influences his environment far more than his environment influences him." "If at first you do succeed, try something harder." "Vision is a better predictor of future achievement than I.Q." "Human potential with religion is far ahead of what is possible without religion." "In the 5th and 6th grades, we should inspire every child with the faith that he can do something important in life."

Swarthmore, Pa.

WILLARD TOMLINSON

FRIENDS JOURNAL of March 22 published a report by Thomas E. Colgan on the controversy in Delaware Township, N. J., involving the question of putting on Christmas plays. Many of us share the feeling that now is the time to prepare for Christmas 1958, now is the time when it is possible to talk calmly. Since January, 1958, a group of "people of good will" has been meeting at our house to discuss the difficulties. The group consists of various concerned individuals from the community and rep-

representatives of the Jewish Community Center, the National Conference of Christians and Jews, the Civil Liberties Union, and the American Friends Service Committee. We have exchanged ideas, and at one of our meetings we were privileged to have Dr. John P. Milligan, Assistant Commissioner of Education for the State of New Jersey (in charge of antidiscrimination in schools), and Dr. Carlton Saunders, Superintendent of Schools for Delaware Township, as our guests.

Friends interested in this group and its workings are welcome to get in touch with me at Cherry Hill Apts., East 707, Merchantville, N. J.; telephone NOrmandy 2-2620.

Merchantville, N. J.

MARTIN H. ROSS

### BIRTHS

FRANCK—On February 14, to Peter and Suzanne Franck of Claymont, Del., a daughter, ELLEN RACHEL FRANCK. Her father, her paternal grandmother, Rachel Franck, and other members of the family are members of Solebury Monthly Meeting, New Hope, Pa.

HUETTNER—On January 31, to Oscar A. and Katherine Franck Huettner of Little Falls, N. J., twin sons, STEVEN EDWARD and CHARLES FRANCIS HUETTNER. The mother and maternal grandmother, Rachel L. Franck of New Hope, Pa., are members of Solebury Monthly Meeting, New Hope, Pa.

MARQUIS—On March 11, to Rollin and Marian Marquis, a second son, JEFFREY PERRIN MARQUIS. Both parents, members of New York Monthly Meeting, are at present living in Pittsburgh, Pa., and attending Pittsburgh Monthly Meeting.

SATTERTHWAITE—On March 4, to James and Marguerite Satterthwaite, a daughter, JANE SATTERTHWAITE. She is the granddaughter of Viva Johnson Satterthwaite and the late Fred Satterthwaite. Jane is a birthright member of Yardley Monthly Meeting, Pa.

### DEATHS

BALDERSTON—On February 7, MARY E. BALDERSTON, wife of William P. Balderston of Newtown, Pa., member of Makefield Monthly Meeting, Pa. Surviving are two sons, two daughters, and nine grandchildren.

CLOUD—On February 28, in West Chester, Pa., MABEL K. CLOUD, widow of the late Willard Cloud, at the age of 73. She is survived by two daughters, Dorothea C. Morse and Frances C. Taylor of Kennett Square, Pa., and five grandchildren. She was a member of Hockessin Monthly Meeting, Del.

HARTSOCK—On March 10, LENA HARTSOCK of Waynesville, Ohio, at the age of 88. She was an active and valued member of Miami Monthly Meeting, Ohio, and of a number of other organizations; she will be greatly missed in all. She is survived by a son, Ross Hartsock of Waynesville, 11 grandchildren, and 19 great-grandchildren.

HOYLE—On March 23, at Cooper Hospital, Camden, N. J., ALBERTUS L. HOYLE, at the age of 85. Surviving are his wife, Mabel B. Hoyle; two daughters, Eleanore M. and Dorothy Hoyle; two grandchildren; and four great-grandchildren. For many years he was an active member of the Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets, but he had lately transferred his membership to Haddonfield Monthly Meeting, N. J.

JONES—On March 24, FRANK J. C. JONES, husband of Sara W. Jones, in his 87th year. He was a birthright member of the Society of Friends and had served as treasurer of Plymouth Monthly Meeting, Pa., since 1923. Besides his wife, he is survived by a daughter, Aline Jones Lyon, wife of Dr. Hollister Lyon of Punxsutawney, Pa.

LIPPINCOTT—On March 21, at Lansdowne, Pa., C. CARROLL LIPPINCOTT, husband of Mary Ewing Lippincott. He was born in Mullica Hill, N. J., in 1874 and was a member of Lansdowne Monthly Meeting. He is survived, in addition to his wife, by a daughter, Grace Lippincott Merriam of Lexington, Mass.; a son,

Lawrence C. Lippincott of Aldan, Pa., and a grandson, Carroll Ely Lippincott. A memorial service was held at the Lansdowne Meeting House on March 24.

RICKS—On March 7, at Richmond, Va., JAMES HOGE RICKS, at the age of 71 years. He is survived by his daughter, Anne Ryland Ricks; two sons, James Hoge Ricks, Jr., and Richard Arnold Ricks III; a sister, Katherine C. Ricks; and two grandchildren.

James Hoge Ricks was a distinguished citizen and jurist in the field of juvenile legal practice. In 1916 he became judge of the Richmond Juvenile and Domestic Relations Court, the first judge of a juvenile court appointed in Virginia. He had been Presiding Clerk of Baltimore Yearly Meeting (Homewood) and a member of the Board of Trustees of Guilford College, N. C. At the time of his death he was Presiding Clerk of Richmond, Va., Monthly Meeting, of which he was a member.

ROBERTS—On March 21, WALTER ROBERTS, M.D., of Berwyn, Pa., formerly of 1921 Spruce Street, Philadelphia, and Wallingford, Pa. His wife was the late Lydia Williams Roberts. Walter Roberts was a member of Central Philadelphia Monthly Meeting. He is survived by his son, Gilbert Roberts, and two daughters, Lydia (Mrs. Harold Dunham) and Anna (Mrs. William Brosius).

TOOT—On February 28, at her home at West Grove, Pa., MARY STRAWBRIDGE LUKENS TOOT, daughter of the late Daniel S. and Charlotte J. Lukens. She was a member of West Grove Monthly Meeting. She is survived by her husband, Oliver D. Toot.

WEBSTER—On February 28, at Kennett Square, Pa., ANNIE HUTTON WEBSTER, formerly of Parkside, Chester, Pa., widow of Dr. Richard G. Webster and daughter of William and Elizabeth Johnson Hutton, at the age of 88. She was a deeply interested and helpful member of Chester Monthly Meeting. She is survived by a daughter, Marian Webster Michaels of Pasadena, Md.; a son, Richard G. Webster, Jr., of Elwyn, Pa.; a brother, George Hutton of Chelsea, Pa.; two grandchildren; and six great-grandchildren. Interment was at Middletown Friends Burial Grounds, Lima, Pa.

WISTAR—On March 28, at Philadelphia, Pa., JOSHUA MORRIS WISTAR, a birthright member of Twelfth Street Meeting, Philadelphia. He is survived by his wife, Rita Heberton Wistar, a daughter, Elisabeth Morris Wistar, and a sister, Annabella Cresson Wistar Wood.

### Coming Events

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

#### APRIL

12—Abington Monthly Meeting, Annual Dinner and Square Dance for the benefit of Friends Neighborhood Guild, at Abington Friends School, 1220 Greenwood Avenue, Jenkintown, Pa., 5:30-7:00 p.m. For adults, \$1.50; for children under twelve, 75 cents.

13—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Worshiping God"; leader, George A. Walton. All ages, members and nonmembers, will be warmly welcomed. Bring your questions.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: G. Laurence Blauvelt, "The Gospel of Luke."

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Edward Randall, "Let's Get Christianity Out of Our Vocal Cords and into Our Blood Stream."

13—Joint Committee of Abington and Bucks Quarterly Meeting, Conference on Progress in Your Meeting, at Plymouth Meeting, Pa., 2 p.m.

13—Millville-Muncy Quarterly Meeting, at Pennsdale, Pa., 11 a.m.

13—Philadelphia Young Friends Fellowship (for college age and beyond), 1515 Cherry Street: 6 p.m., supper; 7 p.m., Milton and Alexandra Zimmerman will tell of their experiences living with the Society of Brothers in Paraguay.

13—Westtown School French Department, in the School Audi-



torium, Westtown, Pa., 4:30 p.m.: John Buttrick, Westtown '52, now at Juilliard School of Music, Piano Recital of French Music.

13—Wrightstown, Pa., Meeting House, 9:45 a.m.: for high school students, Geoffrey H. Steere, "The Friends Peace Testimony and What It Means."

16—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Report on Africa* (Part I); *A World Is Born*.

19—Western Quarterly Meeting at New Garden Meeting House, near Toughkenamon, Pa.: 9 a.m., Meeting on Worship and Ministry; 10:00, meeting for worship; lunch served; 1:30 p.m., Sarah M. Stabler on present policies regarding American Indians.

20—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Living with God—at Home, on the Job, as Citizens"; leader, George A. Walton. Bring your questions. All welcome.

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The Acts of the Apostles."

## MEETING ADVERTISEMENTS

### ARIZONA

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

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**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.

**PALO ALTO**—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

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

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

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### 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

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

**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 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

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

**ST. PETERSBURG**—Friends Meeting, 130

Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

### 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.

**SOUTH YARMOUTH [Cape Cod]**—Worship, Sundays, 10 a.m. all year.

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

### MICHIGAN

**ANN ARBOR**—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

### 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 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.

20—Green Street Monthly Meeting, at the meeting house, 45 W. School House Lane, Philadelphia, Pa., 8 p.m.: Edward Snyder, Legislative Secretary, Friends Committee on National Legislation, "Review of Contemporary Legislation with Reference to International Questions." Members of other Meetings and churches are invited.

26—Chester Quarterly Meeting, at the Lansdowne, Pa., Meeting House: 3 p.m., meeting for worship, brief business session, address by Frank Ritter, Executive Secretary of the United Steel Workers in the area; 6:00, supper served; evening session under the auspices of the Indian Committee of Philadelphia Yearly Meeting—"The Treaty with William Penn," "The Problem Facing the Klamath Indians," "What the Navajos Ask For," "The Senecas and the Kinzua Dam," presented by First-day School pupils of Swarthmore, Lansdowne, Media-Providence, and Springfield respectively.

26—New York-Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn, N. Y.: 10 a.m., Meeting on Ministry and Counsel; 10:30, meeting for worship, followed by business session; lunch served; 2 p.m., guest speaker, Dan Wilson, Director of Pendle Hill; business session.

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

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

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

### NEW YORK

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

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

**Flushing**: at 137-16 Northern Boulevard.

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

### OHIO

**CINCINNATI**—Meeting for worship, 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.

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

### PENNSYLVANIA

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

**HARRISBURG**—Meeting 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 Yearly Meeting Office, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race Street west of Fifteenth Street.  
Chestnut Hill, 100 East Mermaid Lane.  
Coulter Street and Germantown Avenue.  
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.  
4th & Arch Streets, First- & Fifth-days.  
Frankford, Penn and Orthodox Streets.  
Frankford, Unity and Wain Streets, 11 a.m.  
Green Street, 45 West School House Lane, 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 at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

### TEXAS

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

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

### UTAH

**SALT LAKE CITY**—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME 10983.

### VIRGINIA

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

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

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