

# FRIENDS JOURNAL

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*W*HY is the world so bitter against Christians who are infected by racialism? Do not others also practice forms of discrimination? It is because the world knows that we are children of light who act like children of darkness. No other faith has affirmed the Fatherhood of God and the brotherhood of man in the same tremendous fashion—the fashion of the Christ who suffered so that all may be one in him. Because of our great affirmation of brotherhood we are greatly condemned. Much is expected from those to whom much has been given.

—SHANGRAN DEVANESEN

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# FRIENDS JOURNAL

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## Editorial Comments

### *The Ministry of Reconciliation in the South*

THE position in which the Christian church finds itself in today's world was candidly characterized as more than precarious by Bishop Gerald Kennedy, who wrote in the *New York Times*: "I returned from a hurried trip around the world recently, convinced that we are losing the battle with communism. We are losing it because we give the impression that ours is the way of force and we have only a defensive strategy. . . . Is there a prophet among us or a dreamer with the power to give us a vision? We will not object to sacrifices, but in God's name let it be for something besides the slaughter of men and the destruction of the earth." One cannot forget the degree to which our interracial tensions in the South have become a matter of general interest all over the world, especially in missionary areas. Not only is this a testing period for the American people in general but also specifically for the church. Realistic church leaders in the South entertain no illusions about this indisputable fact. When Bishop Robert R. Brown of Arkansas speaks of the average southerner as cultivating toward church and religion "a good-natured respect" but no loyal acceptance of its crucial teachings, he actually puts his finger on the sores and scars that plague the entire body of our Christian community everywhere. The church knows that the time is here for what he calls "confessing its own need for forgiveness."

What are the attitudes of the various churches toward the conflict in the South? A recent survey of *Christianity and Crisis* (New York, 537 West 121st Street) stresses the need for a profound conversion of the laity (and certain segments of the clergy). At a period of such ruthless testing, the much-deplored fact is becoming disturbingly evident that the membership of the church shapes its philosophy and policies according to the customs, traditions, and desires of society and environment. The divine mission of the church is in danger of becoming buried under the smothering weight of prejudice and continuing inertia and the habit of considering the church a club geared to the spiritually dead average. The preacher is looked upon as a professionally "good man," not a prophet, and the congregation usually expresses appreciation for his "lovely and fine" message and continues to

live as before. Frequently the laymen know how to handle the preacher who "stirs up a fuss" or speaks up at ministerial conventions. In some Southern white Baptist groups, so says Blake Smith, "there is more determination now to maintain segregation than there was before the Supreme Court decision in 1954." In the Deep South only nine white Baptist churches have Negro members and only one association in the Southern Baptist Convention is open to Negro churches (the Austin Association in Texas). In many larger churches the pastor does not mention the issue one way or another; it would mean "dragging the church into politics."

This pessimistic picture is not complete without some brighter spots. Large groups in the leadership of all churches continue to preach the unpopular doctrine that segregation is incompatible with Christian teaching, thus defying the desire for congeniality in favor of a prophetic message. Many theological seminaries are open to Negro students. Integrated study and discussion groups at church conventions are increasingly becoming the rule. The Southern Baptist Woman's Missionary Union recognizes no racial differences in fellowship and activities. The Christian Life Commissions of the same church are also giving pioneer leadership in the South. Courageous leadership is by no means limited to any one denomination; it can be found anywhere.

As is to be expected, the most sensitive repercussions come from the missionary fields. Blake Smith, pastor of the University Baptist Church in Austin, Texas, writes, "From the foreign fields our trusted missionaries are crying: 'Abandon your segregation or you must abandon your mission enterprises.'" We wonder whether such warnings together with the outcry of Bishop Kennedy quoted earlier will remove some of the complacency and self-assurance existing in the South—and the North.

### *In Brief*

In an unprecedented action to aid refugees, Church World Service (CWS), the relief arm of the National Council of the Churches of Christ in the U.S.A., has made \$100,000 available on loan to the United Nations High Commissioner for Refugees. The money will be used by the Intergovernmental Committee for European



Migration to assist in the emergency transport of European refugees from the North China mainland who are now in Hong Kong awaiting emigration.

The World Council of Churches resettled 28,146 refugees during 1957 through its Division of Inter-

Church Aid and Service to Refugees, it was announced in Geneva at the January 28-30 meeting of the division's Administrative Committee. The latest figure brings to almost 100,000 the number of persons resettled by the WCC during the five-year period between 1952 and 1957.

## I Wonder As I Wander

By BLISS FORBUSH

THE discovery in 1947 of the Dead Sea Scrolls has tended to obscure interest in the Oxyrhynchus Papyri found in Egypt in 1897. The ancient Egyptians preferred to empty individual and municipal wastebaskets in the sand beyond the town limits rather than burn papers containing hieroglyphics. Among the so-called "Sayings of Jesus" found at Oxyrhynchus was a verse which can be freely translated, "Let him who seeketh, cease not his quest until he finds; finding, he will wonder; wondering, he will reach the kingdom."

We wonder at the beauty of the tree branches covered with white blankets, at the drifts gathered about barns and hedgerows, and still more by the fact that each individual flake is unlike any other flake that falls from the sky. With the coming of spring, sap buckets are hung on maple trees in New England and along the northern tier of states. Birds sing again, flowers appear, and new life bursts forth in a thousand forms. No one can wander abroad in springtime without delighting in the beauty on every hand and wondering about the force that loves beauty so much that the world is filled with it.

Man's creations also set us to wondering. When we neared the white cliffs of Dover on our last trip to Great Britain, our ship was enveloped in a dense fog, and yet—in spite of cliffs ahead—the speed was not slackened. As a result of radar, the ship moved on at full speed without danger. Rockets flash into the air, and sputniks circle the earth, while scientists talk soberly of landings on the moon. We wonder as we wander beneath the bright stars at eventime.

Wondering about the scientific achievements of man, we meditate upon the uses to which he has put his skills. Ruined cities, displaced peoples, whole classes liquidated, and now the possibility of the annihilation of civilization itself.

Yet to what heights can individuals attain when properly motivated! We should not cease to wonder at the patience, goodness, and courage shown by countless men and women. "I wonder at your patience," said Susannah Wesley's husband to her on one occasion. "You have told

that child the same thing twenty times." The patient and wise mother of John and Charles Wesley, as well as of other children, answered with true philosophy, "Had I satisfied myself by saying the matter only nineteen times, I should have lost all my labor." Parents and teachers advise and correct, plead and cajole year after year, overlooking careless conduct, lack of effort, working for a change of attitude, succeeding more often than they fail.

Physical courage is almost a commonplace. I knew a teacher with a misplaced vertebra who got up an hour early to go through a set of exercises which would restore control to his weakened muscles, who wore a hard-fitting corset during the day, who was forced to lie down between classes, but who let no pain affect the zest of his teaching. Many a man or woman with a malignant cancer turns a cheerful countenance to his friends.

Jesus "went about doing good," and uncounted followers keep his example alive. Booker T. Washington refused to return spite for spite, saying, "No man will degrade me by making me hate him." Albert Schweitzer lives out his philosophy of "reverence for life." The young retain their vision of a better world; older, experienced generations live lives that are benedictions on all they reach.

There is a beautiful folk song paraphrasing part of the Oxyrhynchus Papyri, "I wonder as I wander." Is this what Jesus meant by seeking the Pearl of Great Price? To walk over the earth seeing the glory of God revealed in His handiwork; to appreciate the skills man has developed and to forgive his stupidity in their use; to experience a thrill at the patience, courage, and goodness demonstrated by the children of God is to be very close to the Kingdom.

Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." To look at life as a little child, standing before a lighted Christmas tree or seeing his first snowfall is to fulfill the words of the old Egyptian papyri:

Let him who seeketh  
Cease not his quest until he finds;  
Finding, he will wonder;  
Wondering, he will reach the kingdom.

Bliss Forbush is Headmaster of Friends School, Baltimore, Md., and author of *Elias Hicks, Quaker Liberal*, of which a second printing has lately been made by Columbia University Press.

## *Nonviolence in the Age of Violence*

By JOHN CORRY

**P**RIOR to our second great war many Christians believed that God's love would overcome evil and bring peace on earth. For most of us the horrors of World War II swept away these hopes, and we plunged into the military defense of our way of life. In doing this many of us reshaped our thinking as we faced the hard facts of war and totalitarianism. Love and a high Christian ethic were considered relevant for individual relations but between large groups traditional means of force were thought necessary for the defense of justice. To apply Christian ethics here was considered irrelevant and irresponsible.

While Christian ethics were being discarded in favor of two world wars another trend was developing in world history.

In 1906 the Indians in South Africa staged a non-violent protest, and in 1914 the authorities acceded to many of their demands. In 1917 India began her non-violent revolution and in 1948 she achieved independence. In 1952 the African Negroes held a nonviolent protest, and in 1953 the authorities suppressed it. The issues remain unresolved and the African National Congress continues to exist and explore future nonviolent action. In December, 1955, the Negroes of Montgomery, Alabama, held a one-day protest that set off a nonviolent bus boycott that lasted until December of 1956, when their demands were met by court action. From early 1956 until the present day Koinonia Farm, an interracial Christian community near Americus, Georgia, has responded nonviolently to community pressures to leave, acts of violence, and an economic boycott. Different in many respects, these movements are alike in protesting social injustice by nonviolent group action. Because of the number of people involved and the amount of social change they have effected they must, I think, be considered relevant actions in world history.

These movements proved historically two things at least. They showed that internal revolutions could be handled nonviolently and they showed that nonviolence was applicable to Western Christian peoples as well as Eastern Hindu and Buddhist peoples. These are not minor developments in history. To have suggested fifty years ago that the American or French or Russian people could have won independence without armed revolt would have seemed folly; and even after the Indian revo-

lution nonviolence was considered an oriental invention unsuited to Western culture. Today in Montgomery and Tallahassee nonviolence has been waged by Christian churches and Christian peoples, and all across the South, Christian leaders have pledged themselves to nonviolence in their social struggles and in their personal lives. The use of nonviolence across cultures and in internal revolutions even of large groups of people has been proved; its further uses in international affairs and other areas have yet to be determined.

To understand the historical nonviolent revolutions and the future political uses of nonviolence we must first understand the inner revolution from which the outer historical ones derived. This inner revolution occurred when individual men in their hearts renounced violence. It was only as men gave up violence that they came to see the steps and uses of nonviolence. With their ultimate trust in violence gone they had to rely on other resources. With this inner revolution in mind it is clear that with violence renounced there is no limit to non-violent action. That men are not able to meet this commitment is arguable but once the commitment is taken it can only be adhered to or renounced. The real question then is not "Will nonviolence work?" in this situation or in that one, but "Am I to become nonviolent?" It is a personal question, not a political one, yet it has relevance politically as the historical nonviolent revolutions show. Not everyone involved in the nonviolent movements was equally committed to nonviolence, and like all movements these had their human confusions, yet the core of the movement remained loyal to nonviolence and this fact had its effect on the whole movement.

With the connection of inner and outer nonviolence in mind it becomes clear that nonviolence is a moral revolution. It demands a change of inner attitude and of outer behavior. In this it is similar to other moral revolutions in history, such as prophetic Judaism, early Christianity, and the Reformation. These events were not solely the result of economic and cultural factors but were derived essentially from man's loyalty to God. Through this loyalty God has moved to speak to each age in a unique and relevant way.

In our time most of us deny the possibility of moral revolutions. In much of our church life and our theology we separate spiritual man from worldly man. Religion has become divorced from historical action and has become ritualistic action or purely contemplative and speculative. This great lack of our era passes unnoticed until we run across a monstrous crime and discover it to be

John Corry, a graduate in philosophy from Haverford College, attended Pendle Hill for two terms following two years in the Army; was in a Mexican work camp; and is now in his second year with the Philadelphia Weekend Work Camps. He is a member of Central Philadelphia Monthly Meeting.



our doing. We bombed to death those 100,000 Japanese men, women, and children. Then the questions press to our very core: "Was this right? Was this God's will for us? Did God's justice demand the lives of these people?" But too often we are committed to the complexities and tragic choices of modern life and so we accept, justify, and support plans for possible future defensive mass bombings. No wonder we feel history belongs to fallen man! If only we would open our eyes we should see even if dimly what God is really about in this world of ours; that while we Americans embroiled ourselves in killing and hating (remember the darts we threw at Tojo and *Der Fuehrer* at Coney Island?) a nation two and a half times our population size was in loyalty to God forgiving their enemies and overcoming evil with good; and that today Christian nonviolence is just beginning to become

deeply relevant to the solution of our racial dilemma. These movements and not the Second World War or the A- and H-bombs or the power state struggle are the morally relevant historical facts of our age.

It is most hopeful, I think, that these peaceful revolutions should occur in our era. For as human selfishness today is organized on a mass scale in power states and power blocks, so human impulses for good are organized on a wider and deeper basis than ever before. Nonviolence is, I think, God's response to modern violence, saying, "I will not have my world destroyed." If this is true, ethics becomes the essence of religion and only as we adhere to His demand for historically ethical action, rising from humbleness and prayer, can we know the goodness that permeates our often hostile world.

## Letter from Little Rock

### *Inside Central High School*

THE comparative lack in recent months of newspaper headlines outside Little Rock pertaining to events in that city should not be interpreted as clear-cut progress. Though seven Arkansas school districts have quietly made a start toward integration in the last three years, the spiritual travail in Little Rock has continued. The role and the after-September actions of various groups will be explained herein.

During the fall the guard duties of the 1,000 federal paratroopers were gradually reduced; the last of these soldiers left Little Rock on November 27. The 10,000 troops of the Arkansas National Guard, which were all federalized in mid-September, have been gradually returned to the state. At present some 900 guardsmen remain on federal duty, but only a handful are at the high school each day—one or two on each floor of the large five-story building, and a pair patrolling the surrounding streets in a jeep.

Initially last fall a few white students were openly friendly to the nine Negro newcomers, greeting them in the hall or sitting with them at lunch in the school cafeteria. Such acts soon disappeared when the segregationist students "made life miserable" for these white students. The threat of social ostracism and harassment by anonymous telephone calls are very cruel but potent weapons.

Our readers will remember the "Letter from Little Rock" by Robert L. Wixom which appeared in the issue of October 19, 1957. Three consecutive letters will now bring our readers up-to-date on conditions in Little Rock. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.

During these weeks some students expressed resentment at what had happened to their school. Many seniors said they wanted to make the grades in their courses and then "get out." Some students have said that if the adults had stayed away, they could have solved the problem. The net result is that the great majority of the 2,000 white students leave the Negro students alone, proceed in a disinterested way, and concentrate on their studies.

The nine Negro students at Central High School are above average in intelligence and had made good school records. They were selected during the summer by the school administration from some 60 Negroes who had applied last spring for admission to the all-white high school. They come from stable, middle-class Negro homes. Six of them are girls and three are boys. In school the youngsters are frequently lonely, sometimes scared, determined to stay in school, and fully cognizant of their pioneering role. In spite of their daily ordeal inside the school and the spotlight focused on them as celebrities outside the school, they have provided a striking and continuing demonstration of courage, faith, and good will in the face of tribulation.

In the classroom there has been a give-and-take attitude with respect to the Negroes. Last fall, for instance, a white team captain in a spelling match selected a Negro as his first choice for his side; a homeroom class invited a Negro to read the Bible; a Negro student who gave an extemporaneous talk on the struggles of her mother to reduce weight had the white students "rolling in the aisles" with laughter; the Negro physics student feels free to telephone his laboratory partner about their

experiments. The Negro students joined in wearing the school colors during the week preceding the football game with the school's arch rival. They have attended the home football games but have not made the bus trips for the out-of-town games.

In January a member of the Friends Meeting arranged for a visit of about a hundred of the science students to some of the research laboratories of the University of Arkansas Medical Center. This visit has been the only known integrated activity off the campus. Inside the school the voluntary student chapel, meeting daily from 8:20 to 8:45 a.m., has been the one nonclassroom activity open to the Negroes; on several occasions they have been invited to read the Bible or lead in prayer. While these and a few other favorable events have occurred, the Negroes, on the whole, have been isolated and ignored by their fellow students.

How did the impasse come about? During the fall, a small, organized group of white students, variously put at 30 or 50, carried on inside the school a vicious campaign of harassment and intimidation. They were responsible for a continuous series of small incidents—constant calling of derogatory names ("Go back to Africa, nigger"), giving the Negroes cartoons (e.g., a picture of a soldier bayoneting a white girl, captioned "When does might make right?"), throwing things at the Negroes (eggs, tomatoes, spitballs, blackboard erasers, ink, paper-clips), wearing inflammatory signs, placing nails on seats, throwing gym shoes out of the locker room window. Following the expulsion of one Negro girl, another Negro student, Gloria Ray, was handed a commercially printed card with the words "One down, eight to go" on one side, and "Gloria, you are next" on the other.

Some of these incidents might go on in the school regardless of the newcomers. Who can draw a line, however, between adolescent mischief and malicious intent? The latter category would certainly include stealing personal items belonging to the Negroes (books, slide rule, gym clothing), breaking into their lockers, spitting in their faces, stepping on their heels, tripping, kicking, and pushing them on the stairs. Such tactics, which have occurred repeatedly, happen primarily in the long hallways where supervision is difficult. Some of the white girls, it is unhappily conceded, are the most persistent in this systematic campaign.

Some students may have had active encouragement from parents. The parents of other students are unaware of their children's behavior and are shocked when the coercion is brought to their attention. In the community at large some know of the extent of the violence. Many, however, are unaware of the seriousness of the disorder and its challenge to democratic processes. The lack of

general information is in part the result of the policy of the school administration, which, in an attempt to minimize the effects of the segregationists' attack, does not allow newspaper reporters inside the school and plays down incidents. The sensitive person does not have to be told that such a lack of knowledge and concern can lead to complacency.

Central High School has been rated one of the top forty high schools in the country. Because of the glare of publicity the teachers have had a difficult role in recent months. They have appealed to the school pride of the students, urging them to overcome bad publicity by working hard and making a good record. Aware of the tension among students, teachers have been giving harder classroom assignments. Several teachers believe the presence of Negroes in their classes tends to raise the level of work since the whites do not want to make lower grades.

Yet one veteran classroom teacher who previously said she had accepted integration as "what had to be" and who counselled her students to keep level heads now says she is not so sure: "... It has been the nastiest thing ever to come into my life, and to say it has not affected our school work would not be true. We discussed every angle there was. I felt that was the best thing to do—go ahead and try to have sensible discussions about it."

Other teachers avoided discussion of integration problems in their classes. One commentator said that neither method seems to have an advantage over the other. This writer suspects that there is a tangible relationship between the classroom scene and the lack of moral leadership and support in community leaders.

ROBERT L. WIXOM

## Counterpoint

By JENNY KRUEGER

As we drove south to Austin, in relays  
 Loblolly pines strode swarthily abreast,  
 Each column flicking back the burning rays  
 Of buoyant sun, with windblown, rotund crest.  
 Then squatting scrub oaks' pert exuberance  
 Leaned on the gangling, mirage-dazzled road;  
 Mesquite flats grouped with wide, primeval stance;  
 Low cedars flexed to bear their cobalt load.  
 From prairie tank, a jet-and-crimson spray  
 Of redwings doused the day hilariously,  
 The bright day, lusty, laughing, Texas day,  
 That slapped their lucent mirror jovially.  
 But, piping clear, the nesting meadowlark  
 Gave thanks for cotton furrows' sober dark.



## Letter from London

AT the time of writing I look forward to hearing reactions to the "Walk for Peace" planned for March 29 from Philadelphia and New Haven to the United Nations in New York. In the meantime I should like to give some impressions, only as an onlooker I regret to say, of the Aldermaston March in this country.

The marchers assembled in Trafalgar Square, London, on Good Friday and arrived on Easter Monday at Aldermaston, our atomic weapons research establishment. About 4,000 set out, and about 3,000 arrived, perhaps 500 marching all the way. I followed their progress on television and attended one of their public meetings en route. The march struck me as a most successful attempt to focus public opinion on the dangers and immorality of nuclear warfare, an attempt that would strengthen the growing opposition.

When news of blizzards in the U.S.A. reaches us, our sympathy for the victims is tinged with foreboding for ourselves, since your blizzards are often followed by a milder variety over here. We were not surprised, therefore, to have chilly winds, snow, and sleet around Easter. A rather motley crowd set off from Trafalgar Square on the Friday, after an act of repentance and dedication. There were skiffle groups, young dancers, at least one mother pushing a pram, elderly people, children, and a good number of young people. A Friend marcher, giving a vivid account in *The Friend* (London) of April 11, estimates that about 100 Friends marched. Other Friends helped in the organizing, fed the marchers, and bedded them down in their meeting houses or took them into their homes, and some organized public meetings.

On the second day one of your blizzards overtook us in milder form, and the marchers trudged through snow and sleet to Maidenhead, a smallish Thames-Valley town. As I was staying just outside, I persuaded my hostess to cut short a social engagement and come with me to the town hall. It was soon full of cheerful but somewhat bedraggled marchers in hikers' clothes and of more conventionally dressed local people. Some of the hikers eased their feet in slippers.

The first speaker, Dr. Donald Soper, a leading Christian pacifist and prominent Methodist, put the case for the abolition of nuclear weapons and of war in general as clearly as I have ever heard it put. In spite of his Easter duties he had joined the marchers for that day, when the longest stretch of the whole 50 miles was covered in the worst weather. He was followed by an equally lucid speaker, a young woman who had recently stood as a Liberal candidate in a by-election. She respected the pacifist position but did not share it, and based her oppo-

sition to nuclear weapons on grounds of reason. The third speaker, an art critic, was also not a pacifist but made many sound criticisms of our defense policy.

After hearing the three speakers and after discussing the question at length on the following day with a Hungarian refugee who has no faith in Communist declarations, I am more than ever convinced that the only sure ground on which to oppose nuclear weapons is the moral and religious one, the belief that they are contrary to the will of God and that, although we face tremendous risks in abandoning them, as Christians we have no choice. While saying this, I admit that reason and common sense provide a strong case against them and that the risks of retaining them are also appalling. We should, I think, cooperate with those who oppose them on grounds of reason but should remember that these people may desert our cause if a turn of events makes retention look safer than abolition.

I was struck by this courage of the organizers in bringing people of such varying opinions together. The outcome justified them, as a strong feeling of common purpose seemed to weld the marchers into a cheerful and united community. At least that is how they appeared as I saw them on television, and subsequent remarks of some of them corroborate this. (There was one unpleasant incident, of which our more sensational papers naturally made much. A carload of antimarchers received rough handling, but the episode was soon over and those attacking the car are said to have been onlookers and not marchers.) On one program—the march was shown frequently on news bulletins—a reporter marched alongside, interviewing people as he went: a young girl belonging to a dancing group and rather breathless, a mother wheeling a pram, a Member of Parliament who had marched all the way, an elderly man "doing perhaps the last thing he might do for his country," and two small children. The cheerful, friendly attitude of those spoken to was coupled with a basic seriousness, except in the case of a smiling small girl who didn't know why she was marching but "liked it." A small boy answered manfully that he didn't want to be blown up by a bomb, and that bombs "caused disease in your bones."

And so they reached their goal, marching in silence for the last mile. At Aldermaston the marchers and several thousand spectators were addressed by Pastor Niemöller, who came over from Germany for the occasion. Before they took their several ways, a resolution was passed, asking governments "to stop the testing, storing, and manufacture of nuclear weapons immediately." Deputations have taken this resolution to our Prime Minister, the American Ambassador, and the Soviet Ambassador. The last of these received the deputation per-



sonally. A book containing the signatures of nearly 3,000 marchers accompanied the copy for our Prime Minister.

It is too early to say what has been achieved, but the marchers look upon it as a beginning, and some of us onlookers have gained new hope from their undertaking.

JOAN HEWITT

### Internationally Speaking

RUSSIAN accusations that activities of the Strategic Air Command are a threat to peace may help call attention to the need for less dangerous methods of defense. High-speed airplanes and guided missiles make sudden attack possible. The military defense against attack relies on the threat of immediate retaliation as a deterrent. There is always the danger that the retaliatory measures may be launched by mistake, on the basis of erroneous information or by error of judgment. The destructiveness of the weapons would make such a mistake disastrous. It is not surprising for the Russians to want something more than American assurance that no such mistake can occur. They would be more likely to get real security if they were more willing to accept a real system of international inspection and supervision of defense measures; but they may have done a service to all nations by emphasizing the danger in present reliance on the threat of speedy retaliation as a deterrent of war. They have helped call attention to the importance of persistent, continuing efforts to achieve internationally controlled disarmament.

*International Supervision*—American dissatisfaction with the announcement of the stopping of Russian tests of nuclear weapons, like the Russian accusation of threats to peace in the exercises of the United States Strategic Air Command (or in sensational newspaper accounts of them), illustrates the necessity of international arrangements for peace and security. Unilateral disarmament, like unilateral regulation of defensive armaments and their use, leaves a feeling of inadequacy. The chaperone may be out of date in social life, but a nation needs the chaperonage of international supervision to protect its own reputation from propaganda-inspired attack and to give others the reassurance needed to reduce their defensive hostility and so make defense measures effective to prevent war.

*The Reciprocal Trade Program*—"Trade, not aid" is an appealing slogan, sometimes used by those who oppose an extensive foreign aid program. To be effective, it must be accompanied by encouragements to trade between nations. Such an encouragement is the Reciprocal Trade Program, whose aim is to encourage trade by reducing tariff barriers by agreements, bilateral and

multilateral. Launched at the depth of the great depression of the 1930's, the Reciprocal Trade Program aided recovery from that depression. It contributes to peace by increasing the possibility of acquiring by purchase necessary commodities that a nation's own territory cannot produce and so reducing the sense of the desirability of acquiring territory belonging to others. By increasing opportunities to buy and sell it reduces the tendency to turn to strict governmental control of commerce and so it contributes to the maintenance of free enterprise. The renewal of the Reciprocal Trade Program is now being considered in Congress. It needs and deserves support from those interested in peace as well as from those interested in improving economic conditions in more needy countries.

*The Daughters of the American Revolution*—War is a prolific breeder of communism. The aim of the United Nations is to prevent war. The Daughters of the American Revolution advocate withdrawing the United States from the United Nations and ejecting the United Nations from the United States. The Reciprocal Trade Program helps maintain free enterprise. The Daughters of the American Revolution oppose the Reciprocal Trade Program. Presumably neither the Daughters nor those who share their views about national policies intend the logical consequences of their attitudes.

April 20, 1958

RICHARD R. WOOD

### Crashing the Thought Barrier of Our Time

(Continued from page 278)

this would involve to throw its total inner and outer power into another way of approach. He realizes that no great power would dare renounce such a weapon without presenting a positive alternative to its people for defending their way of life. Hence he puts the case for exploring with every resource at Britain's command the way of nation-wide nonviolent resistance.

The sections at the close dealing with nonviolent resistance are the weakest in the book. Hastily sketched, they show only the nature of the inquiry. The book also does not face sufficiently the fact Gandhi realized: there are many elements in our Western society which cannot be defended nonviolently, and therefore they would have to go. To take up this method of defense is to call upon a certain level of national life and to release transforming powers that will not later leave a nation. When this has been said, it does not minimize the significance of the book, which is a call for a mutation in social, political, and military thinking. It is required reading for Friends who dare to see their deepest convictions suddenly emerge from the obscurity of a small minority, ghettolike existence, only to be hurled onto the scene of national and international policy in a way that will make them both rejoice and tremble.

DOUGLAS V. STEERE

## Friends and Their Friends

Brian R. DePalma, 17 years old and member of the Class of 1958, Friends' Central School, Philadelphia, Pa., has won a First Prize and a Gold Medal in the Delaware Valley Science Fair held at the Franklin Institute on April 11-18. The award was for Brian's exhibit entitled "A Critical Study of Hydrogen Quantum Mechanics through Cybernetics." The demonstration is designed to locate, as exactly as possible, hydrogen electrons through computation. Brian will now compete in the National Science Fair, held this year at Flint, Michigan, on May 7-10.

In the Delaware Valley Science Fair in April, 1957, Brian was also gold-medal winner for his machine demonstration entitled "The Application of Cybernetics" (the solution of differential equations). This exhibit was taken to the National Science Fair at Los Angeles, Calif., where Brian won the second prize.

At the same Science Fair this month, David Hardman, a student in the seventh grade, Friends' Central School, won second prize in the junior high school biology section with his exhibit on identification of birds.

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The *Daily Californian*, published at Berkeley, Calif., and the *Berkeley Daily Gazette* report that the Berkeley Friends Meeting shipped on April 16 crated radio-active asparagus to the President, the Premier of Russia, and the Prime Minister of Great Britain in protest against further nuclear testings. The shipments were sent air freight, and the parcels for Russia and Great Britain were shipped to the respective embassies in Washington, D. C. An open letter to the heads of the three governments urged the cessation of nuclear bomb tests, stating that "... this produce is a symbol of the increasing danger to the whole world of continued nuclear testing."

Chairman of the Peace and Social Action Committee of Berkeley Meeting is Cecil A. Thomas, who is also head of the Northern California Committee to Halt Nuclear Testing.

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In January, Amelia Swayne, chairman of the Religious Education Committee of Friends General Conference, had a four-day visit with Friends of Mountain View Meeting, Denver, Colo., and a similar period with Friends in Boulder, Colo. The monthly newsletter of the Mountain View Meeting reports that Friends there were "richly stimulated," and goes on to say:

A variety of visits and discussions were possible during her stay, and the seedlings of many new ideas seem to be sprouting as a result, so that we dare anticipate much new growth in areas of religious education for both adults and children. The thoughtfulness of many of our Friends helped Amelia Swayne to become better acquainted with our Meeting. Joseph and Marion Brown Borden were privileged to have her as their house guest, and many an odd moment was spent in reminiscing about George School.

An overflow crowd of nearly 1,000 heard several Nobel prize winners speak on "World Survival in a Nuclear Age" at a public meeting held April 23 in the Free Library of Philadelphia. The speakers were Pearl S. Buck, winner of the literature prize, 1938; Linus Pauling, winner of the chemistry prize, 1954; and Clarence E. Pickett, who was Executive Secretary of the American Friends Service Committee when it, together with the British Friends Service Council, received the peace prize in 1948. The meeting was sponsored by the Pennsylvania Branch of the Women's International League for Peace and Freedom. Presiding was Mildred Scott Olmsted, WIL's national Executive Secretary.

The release of carbon 14, a new element worse than strontium 90, by hydrogen bomb tests was mentioned among outstanding dangers in the thirty-minute principal address by Linus Pauling. Other points he made included facts of agreement by all scientists on the lethal aspects of the bombs. An estimate of the number of survivors, if 250 bombers got through, is 50 million in this country, all of whom would probably be wondering what was going to happen to them. If 650 bombers got through, there would not be enough people left to count. He discounted tests for the purpose of perfecting clean bombs, saying that military men would go ahead and use dirty bombs if war came. He also said that testing of large weapons was not necessary to perfect peaceful uses of nuclear energy.

Pearl S. Buck was the first speaker. A member of the Women's International League for Peace and Freedom, she complimented the efforts of the group and raised questions that she said would be answered by the others on the panel.

Clarence E. Pickett's advice on what the ordinary person could do to stop bomb testing was to talk to neighbors, write letters to newspapers, and use the opportunity for getting time on the air. He said the response of the public to meetings such as this showed that people are becoming aroused to the dangers of the nuclear age.

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The third "Border Meeting" for Friends from France, Belgium, the Netherlands, and Germany was held March 15-16 in the Netherlands at Heerlen, near Maastricht, with "The Message of Friends in a Divided World" as the general theme. Dirk Meynen, treasurer of the European Section of Friends World Committee for Consultation, presented "Quakerism as a Way of Life," and Alfred Tucker "Practical Application of the Quaker Peace Testimony."

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At Friends General Conference to be held at Cape May, N. J., June 23-30, 1958, Moses Bailey, Nettleton Professor of the Old Testament at the Hartford Theological Seminary, will give a series of lectures on "The Old Testament: Preface to Faith." His daily subjects will include "Palestine as Toll Bridge," "Zion: its Kings, Priests and Refugee-Pilgrims," "The Prophets: Thus saith the Lord . . .," "Monotheism and the Meaning of History," and "Hope: Then and Now."



Sir Stephen King-Hall, whose book *Defense in the Nuclear Age* is reviewed elsewhere in this issue, has been visiting recently in the United States under the auspices of the AFSC. He gave addresses in Washington, D. C., New York City, Harvard, the University of Vermont, and Pennsylvania State University. He will return to England in early May.

Clement M. Biddle of Bronxville, N. Y., has resigned as chairman of the Board of Directors of the rapidly growing Mount Vernon, N. Y., Boys' Club in order to make room for a "younger and more vigorous man," as his letter of resignation stated. The Board, anxious to benefit from his experience and secure his counsel, appointed him Director Emeritus. Clement M. Biddle and his wife Grace Biddle have given 46 years of active support to the Boys' Club. They generously contributed to the building of a gymnasium at the North Side headquarters, a clubhouse for the South Side group, and gave 46 acres of land at the site of the present Camp Rainbow. The *Daily Argus*, Mount Vernon, N. Y., editorialized on the extraordinary service of Clement M. Biddle by saying, "... No one can know how many boys were inspired by his example, were helped by his interest, attention, and advice to become better citizens and happier men than they might have been had they never come within his reach. But the number must be legion; and the effect of his good works will grow as those whom he helped help others, in a sort of endless chain through which service to boys passes from one generation to the next."

### Seminar for Quaker Leaders

The Washington Friends Seminar Program is a project of the Friends Meeting of Washington, D. C. It arises from a concern of Washington-area Friends that there be opportunity for Friends everywhere to study national issues at the seat of government in the nation's capital. The program's first seminar, May 21 to 24, is designed to provide an occasion for Quaker leaders to become acquainted with Friends outreach as it applies to our peace and social order testimonies.

During the three seminar days there will be opportunity to explore the status of current legislation, the functioning of the machinery of government, the work being done by Quaker and other groups in national affairs, and the role and responsibility of the individual. In combination with Baltimore Yearly Meetings' Disarmament Seminar, the seminar group will deal in some detail with the question of disarmament and nuclear policy. Friends recently returned from the Germantown Conference on Disarmament will lead some of these sessions.

Dr. Mordecai Johnson, President of Howard University, will open the conference with the subject "Christianity's Responsibility for a World in Conflict." Clarence E. Pickett, Chairman of Friends General Conference, will close the final session at noon on Saturday, May 24, with a consideration of the possibility of peaceful coexistence. There will be time to explore alternatives to international conflict and the role of Christian leaders in realizing these alternatives.

Friends are urged to make their reservations for the sem-

inar by May 5. Places are limited. Information and an application blank may be obtained by writing Washington Friends Seminar Program, 104 "C" St., N.E., Washington, D. C.

### Iowa (Conservative) Midyear Meeting

This year, for the first time, Iowa Yearly Meeting of Friends (Conservative) held a Midyear Meeting. This gathering was planned primarily as an occasion when Friends could meet for worship and fellowship, not burdened by the business of the regular Yearly Meeting sessions.

The Midyear Meeting was held at the Bear Creek (Conservative) Meeting House near Earlham, Iowa, on March 29 and 30, 1958. Ackworth Friends helped the small Bear Creek Meeting to prepare for the gathering, and Earlham and Des Moines Friends were generous in providing hospitality. There was good attendance on both days. The distant Meetings of Paullina, Whittier, Cedar Rapids, Iowa City, and West Branch were well represented.

Meetings for worship were held on Saturday both morning and afternoon. The evening meeting was devoted to a report of representatives to the Friends Conference on Disarmament held at Germantown, Ohio, on March 13-16, 1958.

The First-day morning meeting for worship was the concluding session of the Midyear Meeting. The weather on First-day was warm and bright, a most pleasant time for visiting. Friends returned to their homes after the noon meal, feeling that they had shared in a profitable weekend.

HERBERT C. STANDING

### Letters to the Editor

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

I do not think, in the light of the vision of a better world, one can accept the solution of the tragedy in the Middle East suggested in your editorial "Eight Years of Angry Exile," in *FRIENDS JOURNAL* of February 22. Refugees of Germany have settled in this country and will not return to Germany, because they prefer to live in the free West. The same thing cannot be said about the Arab refugees. They did not emigrate to the Americas. They are just a mile away from what was their property and their fields. Communist Russia stands disgraced in the world for its cruelty and force in solving human problems. Nazis are cursed by every civilized human being for their cruelty. Do we have to add Israel to this list? It is for Israel and the United Nations to understand that the only solution is repatriation.

Bronx, N. Y.

DAVID BERKINGOFF

It was brought to our attention that the announcement was made in Philadelphia Yearly Meeting that enrollments at Friends schools, including The Meeting School, were completed for 1958-59. This is not quite true as far as The Meeting School is concerned. We have openings for several new students from among the Society of Friends that would be

interested in the Meeting-centered educational community that we are conducting.

*West Rindge, N. H.*

GEORGE I. BLISS

## Coming Events

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

### MAY

3, 4—Amiya Chakravarty Weekend at the Voluntary Service Center, northwest of Pottstown, Pa. For details see page 272 of our last issue.

4—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Rogers, "The Letters of Paul."

4—Meeting for worship at Chichester Meeting House, Meeting House Road, Chichester, Delaware County, Pa., 3 p.m.

4—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Clarence E. Pickett, "The Goal of Our Civilization: Tendencies and Possibilities Inherent in Western Culture."

4—Purchase Quarterly Meeting, at Wilton, Conn., Meeting House: 9:45 a.m., Bible study; 10:30, meeting for worship, for *High School Friends*, discussion meeting, *Junior Quarterly Meeting*, business meeting and talk by Tilly Walker, "American Indians"; 11:30, meeting for business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30, Fritz Eichenberg, "Heroic Encounter: The Approach to Faith Through Art," *Junior Quarterly Meeting*, activities continued; 2:30, completion of business.

4—New York Meeting, Opeu House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 R. Bhandari of India will show several short documentary movies on India. All invited.

6—Corporation of Friends Hospital, Annual Meeting, in the Hospital auditorium, 5 p.m.; after the meeting, dedication of the new residence for male employees.

9—Flushing Monthly Meeting, N. Y., at the meeting house, 137-16 Northern Boulevard, 8 p.m.: Howard Hintz, Head of the Department of Philosophy, Brooklyn College, "Application of Religious Truths to the Modern World." All welcome.

10—Abington Quarterly Meeting, at Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa., 11 a.m. *Note change of date and hour.*

10—Burlington Quarterly Meeting, at Princeton Meeting House, Stony Brook, N. J., 4 p.m.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: William Hubben, "Friends and Publicity."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "The Vision on Patmos."

11—The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., Spring Open House, 3 to 5 p.m. All welcome.

17—Calm Quarterly Meeting at Coatesville, Pa., 4 p.m.

17—Celebration of 275th Anniversary of Welsh Quaker Migration to Pennsylvania, by Friends Historical Association at Radnor Meeting House, Ithan, Pa., 4 p.m. Speakers, Geoffrey Nuttall and Evelyn Southall Whiting.

*Coming:* Young Friends Conference at Camp Onas, Rushland, Pa., August 25 to 29. Information is available from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

### BIRTHS

BAILEY—On April 8, to Omar and Bertina Bailey of Narberth, Pa., a second son and third child, JONATHAN BAILEY. His paternal grandparents and great-grandparents are in New England.

DELAPLAIN—On April 11, to John and Esther Delaplaine, a son, LAWRENCE COLIN DELAPLAIN.

### MARRIAGE

CARPENTER—STONE—On April 14, in the Collegiate Presbyterian Church, New York City, MILDRED YATES STONE of Whiting, Ind., and JOHN S. CARPENTER, Sr., of Salem, N. J. The groom is a member of Salem Monthly Meeting, N. J.

### DEATHS

FERRIS—On April 16, WALTER FERRIS of Milwaukee, Wis., aged 90 years. He was the son of David Ferris and grandson of Benjamin Ferris of Wilmington, Del. His first wife, Hannah Brinton Price Ferris of Philadelphia died in 1926. They were both members of Central Philadelphia Monthly Meeting. He is survived by a son, John Ferris of Washington, D. C., and a daughter, Sarah Ferris Baker of Milwaukee.

TYLER—On April 15, WILLIAM F. TYLER, aged 80 years. As a member of Salem Monthly Meeting, N. J., he had served in many capacities.

## MEETING ADVERTISEMENTS

### ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, 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.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

### COLORADO

DENVER—Mountain View Meeting. Chil-

dren's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

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

### DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

DAYTONA BEACH—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.

### 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.

### INDIANA

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

### KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 6-7110.



## IOWA

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

## LOUISIANA

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

## 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 6-8883.

**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.

## MINNESOTA

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

## NEW JERSEY

**ATLANTIC CITY**—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

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

## NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

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

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

**LONG ISLAND**—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 137-18 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

**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 and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermaid Lane. **Coulter Street** and Germantown Avenue. **Fair Hill**, Germantown & Cambria, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, Penn and Orthodox Streets. **Frankford**, Unity and Wain Streets, 11 a.m. **Green St.**, 45 W. School House Ln., 11 a.m. **Powelton**, 36th and Pearl Streets, 11 a.m.

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

**READING**—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.

## PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

## 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, Sundays, 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 MEltrose 9983.

## VIRGINIA

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

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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

## WANTED

**COMPANION FOR ELDERLY WOMAN** living in apartment, Philadelphia suburb (Main Line). Telephone ELgin 6-0583.

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**NURSE, COMPANION** for lady. Prefer suburb; A-1 references; call LOwell 6-3630, Media, Pa.

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**FOR SUMMER EMPLOYMENT**: Guilford College senior, primary education major, George School graduate, capable driver. Have no gun—will travel. Carol Blackburn, Box 754, Guilford College, N. C.

**HOUSE IN AWBURY PARK**, Philadelphia, June 7 to August 23; suitable 2 to 4 persons. Minimum expense in return care of pets. References exchanged. Box C43, Friends Journal.

**ANN ARBOR, MICHIGAN**: June 15 to September 1, 3-bedroom house, fenced yard, children welcome. Box H41, Friends Journal.

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1893

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