

FRIENDS JOURNAL

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African Ferment

*G*OD'S mind perceives all
sin and evil in the idea of the
corresponding good, not in
the form of sin; for instance,
He knows lying in the idea
of truth.

—MEISTER ECKHART

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Editorial Comments

An Eccentric Quaker Musician

TWO years ago the musical world of England was at once severely shaken and highly amused by Gerard Hoffnung's London concert, which employed in a modern composition such unorthodox sounds as noises made by Hoover cleaners and police whistles. The composer, Hoffnung, a Friend, "did it again" last November in another London performance. There were again most outlandish sounds, but even more surprising were the antics he performed with some of our standard stage characters. Othello was pushed around on a wheelchair by Lohengrin's swan. Valkyries careened on toy scooters, and a general, reckless confusion of characters from Bizet, Mozart, Wagner, and Hoffmann prevailed. All this went under the title of "The Tales of Hoffnung." This contemporary nonsense delighted 6,000 people, and thousands more were unable to gain admission. Much of the performance was recorded by Columbia.

Musical humor has a sporadic history. The ear does not delight as easily in cartoonlike treatment of sound as does the eye, which with slightly less violence apprehends distortions and exaggerations. The lighthearted handling of solemn themes may indicate our fatigue with the overworked classics of yesterday. Ironical performances like this one may forebode changes of a more constructive kind. Hoffnung may articulate this need for a break with tradition. The *Saturday Review* plays on his name, which is German for "hope," expressing the optimistic faith that "Hoffnung springs eternal. . . ."

A Critical Student of Quakerism

Somewhat belatedly we learn of the death on November 15, 1958, of Theodor Sippell, who at the age of 87 was killed in an automobile accident in his native Germany. Sippell, a church historian, was an authority on early Quakerism, about which he had published several original studies. His work, especially *Werdendes Quäkertum* (*Early Quakerism*), 1937, contains penetrating essays on the decline of English Puritanism, the Ranters, the mysticism of John Everard, and the message of early Friends. Sippell touches repeatedly upon the close relationship between English and Continental mysticism, somewhat echoing Rufus M. Jones' position in the *Spir-*

itual Reformers, about which differing or critical opinions have been expressed in recent years.

One aspect of Sippell's studies will interest the modern reader especially, viz., his contention that early Friends considered themselves Latter-day Saints in the sense of being an end-community, awaiting the coming of the Kingdom. In this, Sippell believes, they were akin to many Ranters and other sects represented in Cromwell's army, who saw God's final rule coming closer with every new victory of the troops. Eschatology is an attractive topic which nowadays occupies millions of serious men and women. Sippell may have judged Friends one-sidedly, but one can only wish that our historians would give the public some more exact information on this particular point.

Sippell was not uncritical of Friends. He thought that Quakerism declined to the degree that Quaker eschatological beliefs faded. Yet he expresses admiration for our humanitarian work and still believes that the faith in the inner light has remained central in Quakerism throughout the centuries.

In Brief

Two years after the Yugoslav government banned the regular importation and distribution of large quantities of Bibles, the British and Foreign Bible Society is still not able to normalize its work in the country. Relaxation of the ban on Bibles has allowed a trickle of about 200 copies a month to enter as registered mail. Before the ban, the Society used to bring in 5,000 per month. No printing of Bibles has, of course, been allowed in Yugoslavia since the last war.

There is a trend among Germans in West Germany to convert to Judaism, stated Rabbi A. Krauss of Munich, who is now visiting Israel. The few rabbis left in Germany are flooded with applications requesting conversion to Judaism from many Germans who are both very sincere and very persistent. Most of the applicants come from the upper middle class, the German nobility, grandchildren of barons, and military men. The German rabbis have so far refused to convert them despite heavy pressure.

Some Reflections on the Peace Testimony

IT has always seemed sad to me that we so often use the words "peace testimony" to imply our historic opposition to war. Surely our testimonies are radii, pushing outward from the central concept of God and man, which is—our peace testimony. This testimony is based on the teaching and acts of the historical Jesus; it is confirmed, continued, directed, and strengthened by the Eternal Christ, who is in each human being. George Fox declared that the true gospel was not "Matthew, Mark, Luke and John . . . but the power of God," which is in all men, and over all men.

Because we believe this, we—presumably—seek to act in love in all areas of human existence. To do this is impossible unless we learn to draw on the infinite source of infinite power within, which we call God. Because we tend to limit our peace testimony to one area of life, have we not rendered ourselves measurably less effective? To think of the peace testimony as something that defines exactly the attitude of the whole Society toward the complexities of modern power politics and war has been to create divisions that hamper our efforts. They frequently render us ridiculous to our opponents, who must often think of us as children squabbling over who should call the fire department while the house burns down around us.

There are several approaches to peace work in our Society. They might be grouped roughly, and somewhat arbitrarily, perhaps, under two general headings—the "absolutist" and the "pragmatic." Many members of each group find it impossible to agree with the others on the correct approaches to peace; further, they find it difficult to work together on any common ground. These difficulties are found from the least unit up through the larger committees.

This state of affairs, it seems to me, is worse than tragic; it is sinful. Our whole Quaker philosophy insists that each man honestly and diligently and prayerfully seek the light, and follow that measure of light given to him. It is laid upon us to "grow in the light." Now a man cannot work by his brother's light,—especially if his brother constantly shines it in his eyes as a gleaming example of what light should be, or if he himself is forever trying to estimate which one has the brighter light. A man can, however, look with love on another's light, and rejoice for his brother. He can pray that his brother receive more light *only* if he has asked his brother to pray for him, too, that he may walk in the light. He can hold it high to draw all men to the divine light—not just his own part of it. He can—he must—share his light.

We read in the New Testament that peace is one of the fruits of the Holy Spirit. In other words, it starts with a seed and grows and changes and matures. So do we, who call ourselves Jesus' friends, grow in our understanding of what peace means—to the individual, to the family, to the community, to the nation, to the world. Our backgrounds, our temperaments, the interplay of forces in our day-to-day life—all these will affect our growth in and our attitude toward the peace testimony. Dare one ever say, "Here I stop growing. There is no further light to illumine me along the correct path to individual peace, to world peace"?

Certainly there are as many ways to work for peace as there are concerned Friends willing to work. If you are a vital force for love and reconciliation in your family and Meeting, you are doing one kind of peace work. If you are part of a hard-working Peace Committee, leading a bimonthly discussion group of Friends and "interested attenders" on the complexities of disarmament and what the individual can do that is useful, surely this is peace work. If you belong to a weekly prayer group which meets to pray for the heads of governments, you are working for peace. Is it necessary that we single out any one of these and say, "This and this alone implements the peace testimony according to God's will?" I would say further, "Dare we go on doing this sort of thing?"

Certainly we differ; let us differ creatively, in love and honest humility. Friends have always held that work done under the weight of a concern is the most likely to be successful. Let us seek to understand what motivates each fellow Friend, as we seek to understand those who are called our "enemies." If we are to witness to the world that God calls us to love our enemies, it is painfully evident that we must begin from the firm center of loving our Friends!

It is the task of each Friend to discover for himself what his peace testimony is. This discovery involves a great deal of hard work, mentally, emotionally, and spiritually. It involves self-searching, praying, thinking, reading, and studying. Possibly the Friend who has only a vague idea of what he thinks about the peace testimony is as great a deterrent as the Friend who feels he holds the only possible morally correct idea. One need not struggle with this task alone, of course; he should be able to find loving assistance from Friends living and released for higher service. Having arrived at a working hypothesis, and realizing that he is only at the beginning of his search, he should go on to interpret and implement in his life his own compelling vision. If he is doing

this—if he is seeking to love God with all his heart and mind and soul and strength, and his neighbor as himself—he will work in love with his fellow laborers. Only from this loving unity can any effective peace work ever come forth.

BARBARA HINCHCLIFFE

Letter from Lebanon

IN the several months since our last letter to Friends, events of the most disruptive kind have occurred throughout the Middle East, and attention again has been focused upon this part of the world. Opposition to the Lebanese government which was brewing last spring erupted in a more explosive form than any of us had reason to suspect, the locally unpopular Hashemite Federation of Iraq and Jordan showed itself to be extremely short-lived, and one would presume that even the more ardent supporters of the Baghdad Pact have had cause to reassess that instrument's worth. Capping all of this was the landing of some 14,000 American soldiers and 200 reporters in Lebanon and the despatch of British forces to Jordan to delay the inevitable collapse of the Hussein regime.

The saddening strife here in Lebanon had its personal repercussions among Friends—some wives and children of foreign Friends were temporarily evacuated at the insistence of their embassies—but at the same time provided an opportunity for service, fulfilment of which in similar situations in the past has been among the sustaining strengths of Quakerism.

Shortly after the economic consequences of the communal violence began to make themselves evident, Brummana Monthly Meeting appointed an Emergency Relief Committee to investigate and plan action upon whatever needs of the civilian population seemed most acute. The decision was promptly made to concentrate upon the distribution of staple foods to families hardest hit through loss or incapacitation of the breadwinner. With initial funds provided by the American Friends Service Committee and Friends Service Council, local Friends moved quickly into both opposition and government-held areas. Within a few days Butros Khoury and helpers had purchased and distributed almost ten tons of wheat and flour to desperate families in the mountainous Chouf, stronghold of the Lebanese Druzes and of the opposition leader, Kamal Jumblatt. Ralph Kerman, Duncan Campbell, and Douglas Kerr did similar work among refugees from strife-torn villages in the South along the Israeli border.

Under the leadership of Wadad and Emile Cortas, the Committee then set up a joint Moslem-Christian distribution unit to work in the hard-hit city of Tripoli,

and Friends' efforts are at present concentrated in this area. The international flavor which characterizes the Quaker meetings here has carried over into this work, with Lebanese, British, and American Friends all sharing actively. Jordanian Friends, not able to join us personally, have nevertheless contributed their prayers and their money; support by other concerned Friends is being provided through the AFSC and FSC, as well as through committees in Canada, Australia, Denmark, South Africa, and elsewhere.

Middle Eastern Friends felt God's hand as they were able to sandwich between outbreaks of violence a most meaningful Yearly Meeting in Ramallah, Jordan, last Eastertime. Through Herbert Hadley's thoughtful report in a previous issue of the FRIENDS JOURNAL, Friends learned of the strong desire of Near East Yearly Meeting to widen its outreach through friendly contacts with individual Quakers and small Quaker groups in Cyprus, Turkey, Greece, Iran, Afghanistan, and Egypt. The Clerk of Cyprus Allowed Meeting, in response to our epistle, has already expressed an interest in sending representatives to next Yearly Meeting. Earlier this year Bob Avery, a Friend with the Congregational Mission in Turkey, and Stan Segal, a Friend teaching at Robert College, Istanbul, spent a weekend with members of Beirut Preparative Meeting. Friends had already established a close tie with Lloyd Swift and family, who were with us a year ago in Beirut. Lloyd, also with the Congregational Mission, is in Izmir, Turkey.

A most meaningful happening during the past year has been Butros Khoury's trip to the United States, Canada, England, and Ireland to raise funds for the rebuilding and continuation of the Daniel and Emily Oliver Orphanage. Brummana Meeting has appointed a committee to consult with Butros Khoury and to make recommendations to the Board of Trustees in the United States concerning the orphanage's redevelopment and future. Local Friends are prepared to shoulder the responsibilities of this concern to the limit of their resources and pray, with God's help, that this worthwhile Quaker work can continue.

Elmore, Beth, Karen, and Gale Jackson, sojourning with us during the past year, have been a great source of strength to Friends individually and to our meetings. Both Elmore Jackson, here representing the AFSC, and Herbert Hadley, who was with us for a few days at Yearly Meeting time, have done much to tie us closer to the wider Quaker community. They have also, we believe, departed with an increased understanding of the many problems of this area and, perhaps, some ideas of how Friends might contribute to their solution.

Much in the minds of local Friends these past months

is the near fruition of the long-time concern of Naguib Saad, Michel Cortas, and others for the establishment of a Friends International Center in Beirut. Long-laid plans, given impetus by Elmore Jackson, have now developed to the point at which negotiations for suitable housing and furnishings are under way. Initial expenses for the Center will be provided by grants from both the AFSC and FSC and by funds raised by local Friends. Directed by a local Board of Managers, Beirut Friends Center will fill a substantial need in this area. In addition to providing a much-needed home for Beirut Preparative Meeting and a focus for Lebanese Friends service and social functions, the Center will include office space for the AFSC Middle Eastern representative and a site for future diplomats' conferences, workcamp re-

cruitment, and other international Quaker activities. To be situated close to both the American University of Beirut and the Beirut College for Women, the Center's initial program will be directed primarily towards the needs of a student community comprising some 50 nationalities and 20 major religious groups.

It has been a happy experience during the past few years to witness the rapid physical and spiritual growth of our two Lebanese meetings for worship, of which these service activities are but an outgrowth. Truly, membership in the Religious Society of Friends in Lebanon provides a heartwarming experience in international friendship and cooperation.

CALVIN W. AND GWENDOLYN SCHWABE

Capital Punishment in America: Review and Forecast

SINCE the middle of the seventeenth century Friends have declared their opposition to the death penalty. For more than a century secular organizations, such as the American League to Abolish Capital Punishment, have joined in this struggle. But many Americans who are not Friends and who have never heard of the ALACP will remember 1958 as the year when they discovered capital punishment and began to question its desirability. It is easy to see why if we review what happened last year in the abolition movement.

Of the 18 states in which abolition bills were filed in 1958, Delaware turned up the headline event of the year. In April Governor Boggs signed into law a bill which totally abolished the death penalty for all crimes. Although no one had been executed in Delaware since 1947, the actual statutory repeal was a giant step forward. The credit goes largely to the thorough work of Herbert Cobin and the Prisoners Aid Society of Delaware. Through their efforts a public hearing was held in March before the entire House of Representatives, and national and international authorities such as James McCafferty of the Federal Bureau of Prisons and Thorsten Sellin of the University of Pennsylvania presented irrefutable evidence against the death penalty. By taking this historic step Delaware became the first state in the nation to abolish capital punishment since North Dakota, in 1915. The abolitionist cause has not had such a lift in a generation.

The sharpest blow to the movement fell in Oregon, which had once abolished the death penalty between 1914 and 1920. In Oregon a constitutional amendment

is required to abolish capital punishment. During 1957 the legislature passed an abolition bill, and Governor Holmes endorsed it. These steps placed it on the ballot for 1958. During the year the Oregon Prison Association worked vigorously to inform the public on this referendum. Despite its work and the favorable action of the legislature and governor, abolition was defeated at the polls by 10,000 votes, about 2 per cent of the total. Close as this was, it was still a setback.

Some compensation, however, was obtained a month later in Massachusetts. Since 1947 there has been a virtual moratorium on executions in the Bay State, thanks to the efforts of Mrs. Sara Ehrmann and the Massachusetts Council to Abolish the Death Penalty. After immense effort this group got the legislature in 1957 to appoint a Commission to study whether the death penalty ought to be outlawed. Relatively little was heard of the Commission until the end of December. Its lengthy majority report, however, vigorously and unequivocally urged abolition without any qualifications. This stand was a great triumph. (A brief minority report was also filed, defending executions with the usual unsound arguments.)

In New Jersey, the only other state in which a major effort was made last year, abolition was brought out of the doldrums and into the center of attention. After ignoring for four months the abolition bills introduced by Assemblyman Haines, a Friend, the Judiciary Committee, in response to mounting public pressure, granted a public hearing in June. When the day arrived, an outstanding group of authorities, both state and na-

tional, were assembled in Trenton. Among them was Trevor Thomas of the Friends Committee on National Legislation in California. The experts at this hearing were there thanks largely to the foresight of New Jersey Friends, working through their newly formed Committee on Social Order under the direction of Edmund Goerke, Jr. He had already in May prepared a now famous report surveying the whole problem of capital punishment and summarizing the many religious, moral, and scientific reasons for abolition. Friends did yeoman work in arranging for a copy of this report to be given to every New Jersey legislator, and to hundreds of others across the nation.

As the hearing got under way, it became clear that the abolitionist position was to receive an articulate, informed, and comprehensive presentation, in sharp contrast to the sincere but incompetent testimony supplied at a similar hearing a year earlier. Even the state correctional officials, led by Commissioner Tramburg, freely expressed their beliefs that the legislature ought to repeal all capital statutes immediately, a position which was utterly unprecedented, and invaluable.

There was only one hitch: none of the legislators bothered to attend the hearing. Of the Committee's seven members, only Chairman Stepacoff heard all of the testimony, while no more than two or three of the other 80 Assemblymen and Senators heard any of it. (They did, of course, each receive a copy of the transcript.)

In July, after the legislature recessed, two television programs from Newark carried debates on the death penalty; one of them was moderated by Governor Meyner. In October the state branch of Americans for Democratic Action passed a resolution favoring abolition. (Already in May the state branch of the Women's International League for Peace and Freedom reaffirmed its well-known position against the death penalty.) In November, when the legislature reconvened, Assemblyman Stepacoff became a cosponsor of the Haines bills, giving them bipartisan support. But this was the end of the line. In December the bills died ignominiously in Committee, as they had for the previous two years, and as they regularly do in other states year after year.

Why? There are at least four reasons. They apply not only to New Jersey, but also to states such as Illinois, Ohio, Massachusetts, New York, and Pennsylvania, where abolitionists have labored unsuccessfully for decades. (1) The members of the committee to which the bills were referred were poorly lobbied by abolitionists. (2) No sign of support was shown anywhere in the higher levels of the state government (save for the correctional

officials); none of the state judges and no more than a handful of the legislators gave any support. (3) No state organizations (civic, political, professional, fraternal, or religious) expressed their support for abolition, except for the Friends, WILPF, and ADA. (4) Abolitionists were unorganized and too impoverished to conduct the kind of publicity and educational program needed to succeed. These obstacles can be removed, of course: they were in Delaware. But they simply overwhelmed the valiant efforts of the few dozen people in New Jersey who carried the burden of the campaign. Still, 1958 will go down in the record as the first year within living memory when in New Jersey the abolition of the death penalty was made a vital public issue.

The entertainment industry, of all places, supplied valuable support for abolition last year. Television programs during the summer in Los Angeles ("Thou Shalt Not Kill") and in New York ("Sacco-Vanzetti Case") prepared the way for the nation-wide "Omnibus" show in October. With Boston attorney Joseph Welch acting as moderator, viewers were given a thorough exposure to the whole sordid business of executing one's fellow beings. In its accuracy, thoroughness, and candor the program set a high standard. Rather more controversial is the current movie "I Want to Live," released in November. It is built around the trial and execution in California's gas chamber of Mrs. Barbara Graham in 1955. Whether or not the movie is right in implying that Mrs. Graham was innocent, it does bring home the emotional impact of preparing to kill a person as punishment. Since most of those who see the movie seem to be horrified at this part of the story, it may force them to remember who bears the responsibility for allowing such a barbaric practice to continue.

The year 1958 also found religious and secular groups adding their weight behind abolition. During the summer both the Reform Jewish Rabbis and American Baptist Convention publicly endorsed abolition. In October the Protestant Episcopal Church, meeting in Miami, passed a similar resolution. Meanwhile, in Connecticut, New Jersey, New York, and Tennessee, state abolitionist societies had been formed or reactivated, under the guidance of the ALACP.

Certain sensational criminal cases also threw the national spotlight on capital punishment. In July Charles Rothschild in a South Carolina jail confessed to a murder for which James Foster was awaiting execution in Georgia. This case was a classic, since Foster was convicted largely on the testimony of an "eye witness." In September the nation was again alarmed to learn that Jimmy Wilson, a Negro convict, was slated

to die in Alabama's electric chair for stealing \$1.95 from a white woman. Governor Folsom, after a deluge of letters and telegrams pleading for Wilson's life, commuted his sentence. But real tragedy struck in Massachusetts late in November. Young Jack Chester, awaiting electrocution, hanged himself in his cell the day before Governor Furcolo planned to announce the commutation of sentence on grounds of insanity. During his trial Chester pleaded with the jury to sentence him to death, and he more than once tried to commit suicide. Chester's miserable death, like the faulty conviction of Foster and the death sentence to Wilson for a trivial offense, amply illustrates the impossibility of achieving criminal justice with a penology whose cornerstone is the death penalty.

What can we forecast for 1959? We can expect to see other religious denominations join in repudiating the death penalty. The ALACP, under its new President, Donal MacNamara of the New York Institute of Criminology, will become more widely known and more active; additional state abolition societies will almost certainly be organized (Illinois' was formed late in January). Abolition bills of various sorts are already "in the hopper" in California, Connecticut, Illinois, New York, and New Jersey; one or more of these states will probably conduct public hearings or establish a study commission this spring. Then there is the new U.N. Seminar on Capital Punishment under the direction of Dr. Manuel Lopez Rey of Uruguay, Chief of the U.N. Social Defense Section; it will operate out of the New York headquarters. Best of all, we are off to an excellent start. On January 1, Alaska became the 49th state and thereby the eighth abolition state (it repealed its capital statutes while still a territory in 1957).

It is not improbable that before 1960 we shall see the death penalty repealed in other states as well. Why not? In the language of Madison Avenue, all that is needed is a little "promotion." Since the goods are first-rate, the sales resistance will collapse in the face of a little money for advertising, an intelligent sales campaign, and some hard work.

HUGO ADAM BEDAU

Book Review

THE CAUSES OF WORLD WAR THREE. By C. WRIGHT MILLS. Simon and Schuster, New York, 1958. 172 pages. \$1.50

"In this exploratory essay I want to find out how, within the history of our immediate epoch, World War III is coming about. I also want to determine whether or not any identifi-

able group of men and women can do anything about it and, if so, who they are and what they must do if there is to be peace."

In this way C. Wright Mills begins his book, *The Causes of World War III*. One wonders how he is to accomplish such a monumental task in the 172 pages of this book. But after reading it, one realizes that, at the very least, he has taken one, good giant step toward achieving his purpose. Mills applies to the problems of war and peace the thesis he developed in *The Power Elite*, namely, that a certain "power elite" composed of the top men of the military, business, and political world by definite decision or default are responsible for the history-making choices made by this country. Especially gratifying is Mills' address to the "cultural workmen," as he calls them, of our society, the ministers, intellectuals, and scientists. Criticism of present policies is often quite eloquently presented, but a presentation, such as his, of definite alternatives for specific people is rare. Mills is at once both optimistic and pessimistic,—optimistic in his opinion that, perhaps for the first time, the power structure of this country makes possible the greater role of reason in human affairs; pessimistic in his belief that the "power elite" is blinded by the "military metaphysic," which is leading us toward World War III.

That Mills is trying to stir up discussion and gain a large audience is evident from his title and the impassioned character of many of his chapters. For the same purpose, perhaps, he sprinkles his work with catchy phrases ("we now witness the rise of the cheerful robot, of the technological idiot, of the crackpot realist"), which some readers will find delightful, while others, no doubt, will find some of them a little obnoxious.

His playfulness and moral fervor, however, are accompanied by admirable scholarship. For those who believe that impassioned cries are needed in this age, especially those arising from understanding and sensitivity, this book is inspiring reading. Many have rightfully declared it a "must" for anyone struggling with what at times seems to be the impossibly complicated problems of war and peace.

BRUCE C. BUSCHING

Fool's Fact

By SAM BRADLEY

The sky
Is upheld

By God's
Great laughter.

If He
Were grim,

There'd be no here,
No hereafter.

Out of a Blue Sky

THE six women flew from London to Geneva with only a short notice of their coming. We at the Quaker Center knew merely that they were six or eight women who on behalf of British parents intended to protest before representatives of the three nuclear powers assembled in our city in November. We had perhaps expected to see in them the crusading spirit incarnate, so that when they arrived at the Center, almost straight from the airport, we found their good looks and their femininity unexpectedly charming. Two Geneva Friends had joined us to meet them, and all of us, who knew the intricacies of the international scene, could not help being skeptical about the results of such an expedition. How would these women ever get to the three mighty ones without a contact in Geneva to pave the way for them? And weren't they lucky to have found beds in our crowded city without having made orderly arrangements for their lodgings!

Our doubts vanished, however, as time went on. We listened to the leader of the group, Mrs. Ridealgh, a former M.P. and the Chairman of the Cooperative Women's Guild, explaining their mission. They had had very little time for preparation, but here they were, she said, speaking clearly and slowly, to "see the representatives of the three nuclear powers, to urge them to reach agreement to stop tests for all time, or, failing common agreement, to renounce tests unilaterally."

Soon she went into action; seated at the Center telephone, she proceeded to ask for appointments while we made the acquaintance of the rest of the delegation. They were Sarah Jenkins, a journalist; Anne Clark of the London County Council and Christian Action; Frances Hughes of the Fire Brigades Union, one of the largest in Britain; Peggy Darvell, a Quaker, representing the Campaign for Nuclear Disarmament; Pat Arrow-smith of the Direct Action Committee against Nuclear War, leader of the Aldermaston march, and not long ago a participator in an American Friends Service Committee project in Chicago. While we served tea and distributed aspirin here and there to the more travel-weary, two Dutch women joined the delegation. They were Mesdames J. L. Rütte and Klas Brouwer, representing the Albert Schweitzer Committee against Nuclear Tests.

Before the introductions were finished, in walked a young student from Ghana, a summer visitor to the Center, who came to report to me on his tour of Europe with a UNESCO youth travel grant. While Mrs. Ridealgh was still telephoning in the Center office (one of the group reported periodically the outcome of these conversations to the rest, seated in the meeting room), two

of the women took a few minutes off, and, escorted by a Geneva Friend, walked to the nearest toy shop to buy something to take back to their children. When they all left the Center at the end of the afternoon, they had obtained an appointment for the next morning, a Sunday, with Mr. Ormsby-Gore, the head of the British delegation.

On Monday morning, when the group of women walked into the Center again, a quiet air of triumph attended them. They had on Sunday morning met all the heads of delegations, Mr. Ormsby-Gore, Mr. Wadsworth, and Mr. Tsarapkin, and they had convened a press conference at the Center. Nine journalists, representing the *London Times*, the *United Press*, *Associated Press*, *Le Monde* (a great French paper), and others, came to meet them. With an ever-widening circle the British women shared their observations. They were happy to have been so well received by the three heads of delegations, and they had been impressed by the awareness in each of his tremendous responsibility; all three seemed determined to make the conference succeed.

But each of the three mentioned how he had to insure the military security of his country. There seemed to be agreement on the principle but wide disagreement on the method. The Soviet proposal was to "end the tests forever" on the condition that the other nuclear powers do likewise; the Soviets declared themselves ready to have "control posts" in their country. Mr. Ormsby-Gore hoped that an agreement on the ending of tests would lead to an agreement on total nuclear disarmament, which in turn could lead to a cutting down of conventional weapons. Mr. Wadsworth said that the U.S.A. wanted to stop the tests forever, but this could be done only by "safeguarded steps." The women's group quoted as an example of his devotion to the cause Mr. Wadsworth's closing remarks: "I am even prepared to stay here and forgo Christmas at home with my grandchildren, and that means something to me!"

The representatives of the press scribbled busily and asked many questions. They wanted to know whether what they heard was merely impressions, or whether the group listened to regular statements. Every question was answered graciously and with precision by one or the other of the group, and we, the skeptics, who had watched all this, were convinced that in spite of the improvised character of the expedition, the group had achieved a great deal of what they had hoped for. The rest lies in the hands of the delegates of the nuclear powers and in the lap of tomorrow.

BLANCHE W. SHAFFER

About Our Authors

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Hugo Adam Bedau is Lecturer in Philosophy at Princeton University, Executive Secretary of the New Jersey Council to Abolish Capital Punishment, and a member of the Board of Directors of the American League to Abolish Capital Punishment.

Blanche W. Shaffer, formerly on the staff at Pendle Hill, has been since June the Associate Director of the Friends International Center in Geneva.

Friends and Their Friends

In response to an emergency call from Quakers in Cuba, the American Friends Service Committee is sending relief to the Oriente Province area. An immediate gift of \$500 has been made to supplement the emergency relief program conducted by Cuban Friends.

Robert Lyon, New England regional Executive for the American Committee, flew to Cuba on January 21 to review further opportunities for service. He was joined there by Hiram Hilty, Associate Professor of Spanish at Guilford College, North Carolina, who went to the strife-torn area the preceding week. The two men were authorized to recommend use of additional funds if immediate conditions required. They conferred with Cuban Friends in Havana and in Oriente during a ten-day study of the problems.

Professor Hilty formerly taught in Cuba for five years. It was upon his recommendation, and the recommendation of others, that the Service Committee acted after receiving several requests for aid.

The Cuban rebellion began in Oriente two years ago. Since then, forces of both sides in the conflict have occupied parts of the province. Recent heavy fighting culminated in Santa Clara. One small town in the province has an influx of 2,000 hill farmers, refugees from the fighting. They have neither houses nor food. Supplies are available on the island, but transportation and prices have made the food problem acute.

Early in World War II the Service Committee helped establish a hostel outside of Havana for European refugees. In 1954 the Committee also sent clothing shipments to the Oriente Province.

A two-day conference on "Labor and Science in a Changing World" was recently conducted in Washington, D. C., by the Industrial Union Department of the AFL-CIO. The remarks of the two featured speakers, Walter Reuther, labor leader, and Paul G. Hoffman, industrialist and statesman,

indicated strong recognition of the absolute essentiality of putting science and labor to work on the problems of peace, if mankind is to survive. The necessity of applying the resources of science and technology to the problems of international accord, and of giving hope to the uncommitted and needy millions in the world was central in the thoughts of these two speakers, who addressed a gathering of some 500 labor leaders, scientists, and educators.

At the suggestion of some members of the Overseers and of the Committee on the Future of the Meeting of New York Monthly Meeting, meetings for worship are now being held regularly on Sundays at 11 a.m. in Earl Hall, Columbia University, 116th Street and Broadway, New York City. This meeting may be considered a sequel to the midday-midweek meeting held on the Columbia campus during the academic year 1957-58.

Responses to the mailing announcing the meeting showed strong interest in a morning worship in uptown New York City, and it is hoped that this meeting will also be of help to students of the Columbia University community. Based on the replies received and discussed at the first meeting for worship, the decision was made to consider the possible need for a First-day school. Friends interested in meeting and First-day school may obtain information from Victor Paschkis (office telephone, UNiversity 5-4000, extension 489; home telephone, MONument 6-8048).

Swarthmore College, on the action of its Board of Managers and Faculty, has voted not to participate in the student loan program of the National Defense Education Act of 1958 unless Title X, Section 1001 (f) (1) of the Act is repealed. The College does not find unacceptable the loyalty oath, or affirmation, of allegiance required of all students receiving loans under the program, but it does oppose the disclaimer affidavit of belief as being contrary to American principles and to the principles of sound educational procedure.

Swarthmore College is opposed to the requiring of any commitment from students as to belief or disbelief as a condition to their receiving loans made in aid of their education. The freedom, privacy, and integrity of individual beliefs is a crucial aspect of America's constitutional tradition, and these aspects of belief were precisely what the men who wrote the Constitution and the Bill of Rights intended to protect.

As an educational institution Swarthmore College believes that strong citizens in a democratic society are produced in an atmosphere of freedom where ideas do not need to be forbidden or protected. The College has confidence in its students and in the educational process itself, confidence in the efficacy of free inquiry and debate to reveal error.

In view of its action Swarthmore College will as proves necessary provide loans to students with established need at the same rate of interest contemplated in the government's program.

COURTNEY SMITH, *President*

Dr. and Mrs. Martin Luther King left on February 3 on a Quaker-sponsored trip to India, where they will study the Gandhian nonviolent movement. Last summer Martin Luther King addressed an evening session of Friends General Conference at Cape May, N. J. During a month in India the Kings will meet with top leaders of the government as well as the Gandhian movement. Mrs. King will be particularly interested in examining the role of women in the Indian independence movement.

The American Friends Service Committee has been planning the trip for several months. James Bristol, the Committee's representative in Delhi, and Dr. William Stuart Nelson, Dean of Howard University, have been making arrangements in India. Dr. Nelson, the former director of two programs in India for the AFSC, is in India now, studying nonviolence as currently applied to the political life of India.

The Kings will be accompanied by Dr. Lawrence Reddick, Professor of History at Alabama State College, who will study basic education programs in Gandhian centers. A prominent Indian leader will accompany the Kings during their travels in the country. Cooperating in the visit of the Kings is the Gandhi Peace Foundation, a new international center devoted to the teachings and philosophy of Gandhi.

Martin Luther King gained national and international recognition when he led the successful bus boycott in Montgomery, Ala. He is pastor of Dexter Avenue Baptist Church in Montgomery and President of the Montgomery Improvement Association and the Southern Christian Leadership Conference. The two latter organizations also helped make the trip possible. His story and analysis of the Montgomery protest, *Stride Toward Freedom*, is being widely acclaimed.

John Weaver, a member of Pittsburgh Meeting, Pa., was the winner of a Jaycee award in the field of communications as Program Director and Moderator of the Allegheny Roundtable, Pittsburgh.

The New York City office of the American Friends Service Committee is planning to hold a weekend institute, Friday evening to Sunday afternoon, March 6 to 8, at Hudson Guild Farm in Andover, N. J. The title will be "Search for New Directions: A Quaker Approach to Contemporary Affairs," and the cost will be \$20 per person. This program will be similar to that of the institute held in Pawling, N. Y., last July, with small discussion groups in the morning and panel meetings in the evening, assisted by a distinguished faculty. Albert Bigelow, Christopher Emmet, William Huntington, Ajai Mitra, and Bayard Rustin are expected to be there.

Hudson Guild Farm is in northern New Jersey, about 55 miles from New York City. It is 550 acres of country, with comfortable accommodations, pleasant meeting rooms, and recreation facilities. It is easily accessible by car, bus, or train (schedules and travel information will be available). The participants will be limited to 60 people. Registration forms are now available from the AFSC, 237 Third Avenue, New York 3, N. Y.

Word has been received of the death of Dr. Kenneth B. Crooks, a member of Cambridge, Mass., Meeting, on January 20, at Grambling, La., following a brief illness. He was formerly Headmaster of the Friends School in Jamaica, and recently was Professor of Biology at Grambling State College in Louisiana. Surviving are his wife, Nella Crooks, and four grown children.

Little Rock, Ark., Meeting reports in the *Newsletter* of the Friends Southwest Conference that "most activity has been in relation to the high school situation. Teachers in the region are in a precarious position."

Dr. Mary S. Calderone, a member of Manhasset Preparative Meeting, N. Y., writes us that "Family Planning," a statement issued by the Lambeth Conference in England, 1958, has aroused considerable attention in the entire ecumenical church for the liberality and realism of its approach to planned parenthood. The Lambeth Conference brought together Bishops of the Anglican (Protestant Episcopal) Church representing 46 countries. Reprints of the statement of the Lambeth Conference are available at five cents each from the Planned Parenthood Federation of America, Inc., 501 Madison Avenue, New York 22, N. Y. Mary Calderone adds that the December, 1958, number of *Social Action* is an excellent presentation of the total problem. Copies of this issue of *Social Action* are available from the same organization, at 25 cents each. Quantity prices will be quoted on request.

The Friend, London, for January 9, 1959, carries a personal letter which was approved by the Peace Committee, London, signed by its Secretary, Eric S. Tucker, and endorsed by Meeting for Sufferings. The letter was sent to every Friend and attender involved in the court sequel at Swaffham, Norfolk, on December 29 to the demonstrations of December 20 and 21 at a rocket missile base near Swaffham. In part the letter said: "Not every member of the Peace Committee would feel it right to take part in direct action of this sort; there are different roads towards our common goal; but we all unite in gratitude for the courage and determination which you have shown, for your steadfast adherence to the principle of nonviolence, and for your cheerful acceptance of personal suffering and hardship.

"'New occasions teach new duties.'

"The evil which our Government is preparing to do in our name may teach new and more vigorous methods of protest and opposition. You have not only helped to focus public attention upon what is being done in Norfolk; you have also brought workers for peace to a fresh urgency, to an awakened revaluation of their individual witness for peace, to a new dedication, and a deeper commitment.

"To all Friends, whether now at home or still in prison, who upheld our testimony for peace at Swaffham, we send loving greetings and warmest thanks."

Again this year, through the generosity of Clement M. and Grace Biddle, grants are to be given through the Friends World Committee to encourage Quaker leadership in our Society. There will be long-term grants for those who wish to pursue further Quaker study either at Woodbrooke or some other institution. There will also be the usual five-week summer program, including Pendle Hill Summer School and visits to Quaker centers in Indiana, New York, and Washington. Further information and application forms may be secured through the offices of the World Committee at 20 South 12th Street, Philadelphia 7, Pa., and Wilmington College, Wilmington, Ohio. Applications must be in by April 1, 1959.

The FCNL Story, Fifteen Years of Quaker Witness

The Friends Committee on National Legislation by the end of 1958 completed fifteen years of its adventure in bringing the Quaker witness to the halls of Congress. Its decade and a half of effort spanning a most intense and critical period in the history of our times is sketched in a pamphlet just published, *The FCNL Story*, subtitled "Fifteen Years of Quaker Witness."

The Committee set up by the Quaker Hill conference in the midst of the Second World War is widely representative, with members named from each Yearly Meeting or other participating Friends groups, and augmented by members-at-large chosen by the Committee. The *Washington Newsletter* issued monthly has grown in circulation to nearly 18,000.

FCNL's first Washington office opened in November, 1943, in the Florida Avenue Friends Meeting House, with a staff of three, now grown to twelve. The office grew out of the meeting house bounds, and its second move brought it to the "Hill," very close to the Capitol. Due to lose its present location to the government, the Committee will move its headquarters early in the year to a somewhat larger site about a block distant. The building there is now in the process of remodeling.

Three area offices, in San Francisco, Pasadena, and Chicago, have grown up through the initiative of local Friends.

Through the years E. Raymond Wilson as Executive Secretary and Jeanette Hadley as Assistant Secretary have maintained staff continuity. Numbers of Friends and others have taken part in the Committee's work, some as staff, some as volunteers for a period of weeks or months, many hundreds as members of delegations to carry concerns to their representatives in Congress. Thousands have conscientiously written letters or taken part in committee and conference sessions to clarify issues and seek ways to make their individual and group testimony more vital, more widely understood. The Administrative Secretary, Wilmer A. Cooper, and the Legislative Secretary, Edward F. Snyder, as well as Raymond Wilson, travel to many Friends gatherings and are often in demand as speakers before other religious and lay groups.

The FCNL Story describes efforts in FCNL's early years to protect the rights of conscience, to unify public resistance

to conscription and militarism, and to bring about government action for relief and reconstruction in war-ravaged countries. Undergirding all this was the ideal of a disarmed world organized for peace—a just, free world where all people could develop according to the light that was in them. Succeeding chapters trace the course of each of these concerns.

Reviewing the needs which gave it birth and the events which have shaped its history, *The FCNL Story* also scrutinizes the Committee's "Balance Sheet" on effectiveness in the light of goals, as it passes the fifteenth milestone of its continuing journey.

Copies of *The FCNL Story, Fifteen Years of Quaker Witness* (40 pages) may be obtained from FCNL, 104 C Street, N.E., Washington 2, D. C., at 25 cents each.

ADA WARDLAW

Letters to the Editor

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

The statistics which Howard E. Kershner challenged as to there being more problem drinkers in areas where total abstinence is an issue, I am unfortunately not able to prove as the nationally known magazine in which I read it about a year ago is no longer in my possession.

As to the amount of alcohol consumed per person, I quote a report by Clark Wharburton of Columbia University, which was printed on or about November 30, 1958, in the *Elmira Sunday Telegram*, *The Williamsport Grit*, and *The Towanda Daily Review*: "The average adult American put away eight ounces of hooch a week from 1922 through 1930. Last year he or she downed about five ounces."

Troy, Pa.

BUDD MITCHELL

A few words in response to Howard Brinton's recent articles, "The Place of Quakerism in Modern Christian Thought." It appears to me that the fundamentalist doctrine regarding the second advent of Christ to establish the Kingdom of God is the only answer to such problems as war, natural disasters, suffering, death, and man's continuing inhumanity to man. I somehow cannot conceive how the permanent eradication of all these evils could be eventually realized through the evolutionary process of social progress. All signs seem to point in the direction of the fundamentalists, at least on this question.

Rome, N. Y.

JAMES B. PASSER

I am very sorry my article (see page 706 of the issue for December 6, 1958) was so poorly phrased that Gertrude Thomas, and perhaps others, should think I envisioned "a God who has no concern whatever for the well-being of His children." Believe me, I meant no such thing.

An infant can't begin to understand his parents' hopes for their child. But certainly he can understand that they love him, and he can return their love. In my article I was protesting the tendency of some Friends to preach that by

loving God we can achieve secular goals, such as, for instance, understanding God's purpose for us. Does this suggest that we should not "bring Him our problems and seek His help as children do to a loving human father"? I meant to suggest simply that real love is a matter of giving, not of demanding a reward.

New York City

R. W. TUCKER

In the FRIENDS JOURNAL of January 24, Elton Trueblood wrote a review of E. Merrill Root's book of poetry, in which he remarks: "... it is true that we have, so far as is known, only one first-class living Quaker poet today."

I commend to Elton Trueblood's attention the book of poetry *Before No High Altars*, published in 1955, written by the Quaker Winifred Rawlins. E. Merrill Root has written of her: "Winifred Rawlins is a true poet of the new renaissance . . . she sings and shines; she speaks from the heart to the heart. . . . She is philosopher and mystic, yet always the poet who brings sight and insight fused into sensuous beauty."

These are words of one who knows, I believe, in praise of a first-class living Quaker poet.

Claremont, Calif.

ISABEL FOTHERGILL SMITH

BIRTHS

PATTERSON—On December 9, 1958, to Charles and Irene Patterson of Columbus, Ohio, a son, DAVID BRIAN PATTERSON. The grandparents are Willis and Bertha Binns of Flushing, Ohio, and George and Dortha Patterson, Worthington, Ohio.

POLLOCK—On January 18, to Henry and Betty Thompson Pollock, a son, HUGH HARRISON POLLOCK. The parents are members of the Augusta, Georgia, Monthly Meeting. Hugh Harrison Pollock is the sixth birthright member born into the Augusta Meeting since its organization in 1955.

PUSEY—On January 25, to Donald K. and Barbara Hood Pusey, a son, STEPHEN BRINTON PUSEY. The parents are members of London Grove Monthly Meeting, Pa.

MARRIAGE

MICHENER-TAYLOR—On January 10, at the home of M. Courtland and Margaret W. Michener near Chatham, Pa., according to the manner of Friends and under the care of London Grove Monthly Meeting, Pa., ANNA E. TAYLOR and MAURICE H. MICHENER, both of Kennett Square, Pa., and both members of London Grove Monthly Meeting.

DEATHS

EVES—On January 4, at the Charmund Nursing Home, MAE B. EVES of Millville, Pa., aged 86 years. She was a member of Millville Monthly Meeting, Pa. Surviving are a brother, Scott Eves; a sister, Mrs. Eunice Eves Shaffer; a foster sister, Mrs. Alberta Gordner; and several nieces and nephews.

KOTSCHNIG—On January 24, CHRISTOPHER KOTSCHNIG, beloved son of Walter and Elined Kotschnig. He had recently taken his M.A. in Speech and Drama at Catholic University, Washington, D. C., and become a member of the Actors Equity Association in pursuance of his theatrical career. Like his sister Enid and his brother John, he was a graduate of George School. A moving memorial service was held at Washington, D. C., Meeting House and burial was at Sandy Spring Friends Burying Ground, Md.

ROBBINS—On January 11, LUCILLE D. ROBBINS of Main Street, Millville, Pa., aged 68 years, a member of Millville Monthly Meeting, Pa. She was the daughter of the late John M. and Frances Eves Smith of Millville and wife of Francis M. Robbins. Surviving

besides her husband are two brothers, Norval Smith of Atlanta, Ga., and Arthur C. Smith, who made his home with her; and several nieces and nephews.

WORRALL—On July 29, 1958, SARAH FLOWERS WORRALL, aged 86 years, a member of West Chester Monthly Meeting, Pa. She was buried in the Willistown Meeting Burial Ground, Pa.

Coming Events

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

FEBRUARY

14—Annual Quiet Day at Radnor Meeting, Sproul and Conestoga Roads, Ithan, Pa., 10:30 a.m. Leader, Ann Walton Pennell. Box lunch, 12:30 p.m.; afternoon session, 1:30 p.m.; tea and social time, 3:30 p.m.

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Meeting for Worship." (This is the first of a new series dealing with "Quaker Belief.")

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 7:30 p.m.: informal musical evening, hymn singing, etc.

15—Merion Friends Community Forum at Merion Meeting, Pa., 8 p.m.: William B. Schwab, Professor of Anthropology, Temple University, just returned from a month-long conference in Africa, "Africa, Continent in Ferment."

15—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Douglas V. Steere, "Africa—Challenge to the West."

16—Open gathering for Friends and others on "New Roles for the Church in Planning and Caring for the Later Years," sponsored by the Social Service Committee of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Speakers, Dr. Eleanor R. Wright, Dr. Edward C. Meisler, Walter R. Harrison. Chairman and moderator, Lowell E. Wright.

18—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Great Commandment."

18—Open Meeting: Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 7:45 p.m. Reports, business, program, refreshments.

20—Meeting on Worship and Ministry of Bucks Quarterly Meeting at Yardley, Pa., 6:30 p.m. Covered dish supper; beverage and dessert served by the host Meeting.

21—Bucks Quarterly Meeting at Newtown, Pa., 10 a.m. At 12:30 p.m., box lunch; beverage and dessert served by host Meeting. Forum, 2 p.m., on "Friends and Giving"; panel, Lawrence McK. Miller, Jr., George E. Otto, and Elliston P. Morris.

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Charles J. Darlington, "The Meeting for Business."

22—Important meeting of the New Jersey Friends Committee on Social Order, at the New Brunswick Meeting, Moses Guest House, 60 Livingston Avenue, New Brunswick, N. J., 1 p.m. Meeting for worship, 10 a.m.; bring a box lunch (dessert and beverage provided). David I. Stepacoff, Assemblyman from Middlesex County, who is now, with C. William Haines, cosponsoring bills to abolish capital punishment in New Jersey, will speak at 2 p.m. on the current legislation that would end the death penalty in New Jersey.

26—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m., Mary Moss Cuthbertson, YWCA Executive, College and University Work, Middle Atlantic Region, "Behold, I Make All Things New." (Other speakers in this series are Howard H. Brinton, March 5; Richard R. Wood, March 12; and George W. Willoughby, March 19.)

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

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. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 937 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, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2833.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

ILLINOIS

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

INDIANA

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

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TEXAS 4-9138 evenings.

MINNESOTA

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

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

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, 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 YORK

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

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

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

NEW YORK—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.

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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

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

TEXAS

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

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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, 11 a.m., 232 University Street.

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by James J. Mahon, C.P.A., of Lybrand, Ross Bros. & Montgomery

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