

FRIENDS JOURNAL

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***T**HE best way to rid yourself of hatred is to do your duty, to be imperturbably faithful to the Spirit. For at bottom of hatred and dissatisfaction with others is dissatisfaction with your own self. If you are at peace with yourself, in a living relation to the Spirit, you will have no difficulty in forgiving others, whatever they may do; your forgiveness will be stronger than their baseness, you will overcome all their evil-doing by your serenity and humility, in communion with God. And this is being a Christian.*

—PIERRE CERESOLE,
For Peace and Truth

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Ohio Yearly Meeting, Conservative

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Editorial Comments

Thanksgiving

WHEN the Pilgrims celebrated their first Thanksgiving, they gave a prominent place on several occasions to the singing of the twenty-fourth Psalm, the first verse of which runs as follows: "The earth is the Lord's and the fulness thereof, the world and those who dwell therein." Many centuries earlier the Hebrews had chanted this same passage when they celebrated Israel's unity under the new King David. It expressed their gratitude for the peace and wisdom he brought them; once again the Lord was holding His hand over the chosen people.

In our day certain doubts tng at our hearts when we officially celebrate Thanksgiving. There is, to be sure, ample reason for thanks. Yet more than the farmers are alarmed by our overabundance, while starvation is for millions a daily experience. And food is not all that makes for our abundance. Yet not a single item in the proud statistics of our living standard can be enjoyed again with the naive self-reference of earlier generations. We know too much about those "who dwell in the world" and are poor to consider God's majestic charity still a national privilege. During and after the last war, prosperous Switzerland was surrounded by impoverished nations, and the term *le malaise Suisse* characterized at that time the disturbance which this generous nation felt about herself. We now have our own brand of *malaise*, and other prosperous nations are bound to be equally self-conscious. This is a healthy condition. Thanksgiving must include the will to share and spread the biblical fulness. The sheer magnitude of our overabundance is literally impressing upon us the duty of carrying it beyond our borders. Thanksgiving implies dedication and a promise, lest our fulness become a curse and serve the arguments of those whose political doctrine has no room for Thanksgiving.

Russian Proverbs

When visiting their opponents' respective capitals, Nixon as well as Khrushchev indulged on occasion in the pleasant game of exchanging some Russian proverbs that seemed to raise the conversation at least momentarily to the realm of human wisdom. Russia's treasure of proverbs

has hardly been enriched by additions dating back to the 1917 revolution. In fact, some of the additions are undisguised political propaganda. One proverb read for generations like this: "Without God you can't even step over the threshold." The new version now reads: "Without God, the road is wider."

But hundreds of others have remained untouched. They reflect the shrewdness, patience, and common sense of the Russian people. Some clearly hint at the misery of the Russian peasants under czarism, but most of them will appeal to the plain thinking and the sense of humor of people everywhere. We list a few samples: "A wife is not a guitar that you can hang on the wall after you played on it." "If all fools would wear a white cap, we would look like a flock of sheep." "He is a fool who makes his physician his heir." "The greatest king must at last be put to bed with a shovel." "When you die, your trumpeter shall be buried." "Fear not the law, but fear the judge." "Pray to God but do not offend the devil either." "The bear dances and the gypsy takes the money." "Give your tongue more porridge than liberty." "Do not fear a wise enemy, but fear a foolish friend." "A guest may eat only little but he sees much." "With a hatchet you may go anywhere."

Political leaders who travel to foreign countries might remember the Russian proverb, "You cannot buy wisdom abroad if there is none at home."

Speaking Up

One of our readers calls our attention to the helpful reminder which *The Friend*, London, addresses to clerks. It appeals to them to "speak out clearly, and, when the meeting is large, with a resonant voice." Additional reminders include the hope that the clerk will move on with his agenda items instead of merely dragging along. He also should attempt to speak with an intonation that makes even ordinary facts sound interesting, as is done, for example, in the weather reports of good radio stations. We are inclined to extend this plea for clear and audible enunciation also to Friends who speak in meeting for worship, where it is often difficult for those sitting behind them to hear.

Looking Back

IN 1659, 300 years ago, the first Quakers came to Talbot County, Maryland. Over 290 years ago they built their first meeting house at Betty's Cove near "North Bend," the old Dixon home on Miles River. This was the earliest Quaker meeting house erected in the United States and the first church of any denomination to be built in Talbot County. In 1684, 275 years ago, the present meeting house, Third Haven, stood about completed. Today we are commemorating the 275th anniversary of the first meeting held in this building, which is the oldest frame meeting house in America.

For many years I have studied the history of this meeting house and of the people who worshiped here. As I look back over their long past, I feel that there are three things which have meant a great deal to me and which helped me as I made the religious pilgrimage that led me to Quakerism. For these I feel truly thankful.

I have, first, a deep sense of gratitude for the simple and strong faith of those who built this meeting house, a faith in a God of love who still reveals Himself to those who wait in quietness. This was not a God who had spoken once and for all, whose truth was to be found only within the covers of an ancient oriental book or in a fourth-century creed; but He was a God with whom man could communicate directly rather than through a priest or mediator. And so today we find no pulpit and no altar in this old building, but only a plain room in which we gather in holy expectancy.

The strength of the faith of these early Friends has also expressed itself in the lasting quality of this old frame building, which has withstood the ravages of time. The great storms through the years have passed and have left the building standing. Twice it has been threatened by fire, but both times it escaped with little damage. In the 1820's the Meeting decided to abandon this place of worship and build a new meeting house in the nearby town of Easton. A lot was purchased, and bricks were bought. For some reason the new meeting house was not erected, and the bricks and the lot were eventually sold. Seventy-five or eighty years ago, when the new brick meeting house next door was built, this old place of worship once again narrowly escaped destruction. Only the appeal of an elderly Friend and his offer to provide the much-needed new roof saved the building from being pulled down. And so today it still stands as a reminder of the strong and simple faith of its founders.

I feel, second, very grateful for the lives of many of the early Friends who worshiped here. In the seven-

teenth and eighteenth centuries, generally a time of low morality and religious interest, there were many here who had a glimpse of what true religion involves, a love of God and a love of neighbor. They knew this to be a love which changes or transforms a person so that he is no longer self-centered and selfish but becomes God-centered, loving, and outgoing. The Meeting's minutes, which begin in 1676, are full of concerns for the unfortunate: the widow, the orphan, the insane, the poor, the Indian, and the slave. These were concerns for both the physical and the spiritual needs of their fellow man.

It has been an inspiration to me to discover such men as William Dixon who, 250 years ago, was the first man in this area to free his slaves and give them land and provisions for their new life of freedom. I feel thankful also for the lives of those members who went forth from time to time as "Friends in the ministry," people such as Mary Berry, John Regester, and Susannah Bartlett. These were people who traveled long distances under primitive conditions in answer to the demands they felt placed upon them. Truly these were people who listened to the voice of the One True Shepherd and went forth to do His bidding.

I am grateful, third, for the lives of the many famous traveling Quakers who, through the centuries, have come here to worship. It sometimes helps me to think of those who have waited here in silence as we ourselves have done this morning, people such as Samuel Bownas, Thomas Chalkley, John Churchman, John Fothergill, Elias Hicks, William Penn, Thomas Story, George Whitehead, and John Woolman. Practically every well-known Quaker of ancient or modern times has found his way here at one time or another.

The greatest of these many visitors was John Woolman, who is universally considered to be the most outstanding product of American Quakerism. In my own mind there is no doubt that he is the most significant Christian that America has produced. And I believe that he, more than any other American, was responsible for the ultimate disappearance of slavery in America. John Woolman first visited this Meeting in 1748 and came again in 1766 (when he made his famous foot journey through Delaware and Maryland), seeking to awaken Quakers to the evils of slavery.

Whenever I think of John Woolman, it is always in connection with the beatitude "Blessed are the peacemakers, for they shall be called the sons of God." Truly Woolman was a *peacemaker* and a *son of God* (that is, one who shows the moral qualities of God in his own life). Here was a man who sought to awaken the con-

sciences of people to all that separates man from God or from his fellow man. He knew that pride, selfishness, arrogance, desire for selfish profit, and wishing to live at the expense of others are things which creep into the heart almost before we know it. And, having crept in, they take root and grow, crowding out the good that should be within us. Eventually they bring forth their fruit in the form of oppression, slavery, and war. They are, therefore, to be rooted out and eradicated.

Today we need to recover the outlook and spirit of John Woolman. The results of the last war are all around us. While we in America escaped much of the destruction of life and property that the rest of the world experienced, many of the other evils that escaped from this Pandora's box of war have come home to roost: high taxes spent mostly to support past or future wars, increasing immorality, juvenile delinquency, crime, etc. Today the threat of an even greater war is with us.

This past spring there was a very interesting television presentation of "The Human Comedy," a story of a boy of fourteen who is suddenly thrust from childhood to adulthood by the death of his father and the drafting of his brother. As the new breadwinner of the family, he takes a job as a messenger boy for the telegraph company. Delivering news of combat deaths to bereaved families makes him really aware for the first time of the suffering and loneliness in the world. One of the most moving scenes in the entire production is that in which he tells his mother of this discovery and asks the question, "Does the loneliness come from the war?" The mother answers, "No, the loneliness does not come from the war. The war comes from the loneliness."

There is a real truth here. *War does come from loneliness.* Man is a lonely being who has never learned to live with solitude. And so he has tried many ways to escape from his loneliness. He must, however, learn to accept solitude and be alone with God if he is to be at home with his fellow man.

As I look back through the history of Third Haven Meeting, I feel especially grateful—for here were people

who had learned to accept solitude, so that they came to know God and to be at home with their fellow man.

KENNETH L. CARROLL

From Out Our Own Chaotic Lot

By GWYNNE SCHMIDT

Let us speak on behalf of the dying
And those about to die.

Let us profess on behalf of the wordless
And those too spent to cry.

Let us mourn for those who slay their brothers
And also for the slain.

Let us weep for the self-destroyed
Who tomorrow must fail again.

We go with clouds of glory
Mushrooming round our heads,
Or we die instead by inches
On our white enamel beds.

We come, Father Abraham,
We still come home today
With silent hymns and prayers unsaid.
(For how can we presume to pray?)

Desire deferred is bitter,
But desire consumed is worse.
The one recedes forever,
While the other, clutched, is cursed.

Deluded by hope, betrayed by fear,
We fumble, drunk on mortality.
Lord, shatter our swords upon Thy word.
Make us Thy slaves that we may be free.

We will fix our eyes upon the mountain,
Upon the mighty hill,
And over the madness eddying round,
We will hear Thy silence still.

Praised be the Lord.

It is far easier, though not very easy, to develop and preserve a spiritual outlook on life than it is to make our everyday actions harmonize with that spiritual outlook. That means trying to see things, persons, and choices from the angle of eternity, and dealing with them as part of the material in which the spirit works. This will be decisive for the way we behave as to our personal, social, and national obligations. It will decide the papers we read, the movements we support, the kind of administrators we vote for, our attitude to social and international justice. For though we may renounce the world for ourselves, refuse the attempt to get anything out of it, we have to accept it as the sphere in which we are to cooperate with the Spirit and try to do the Will.

—EVELYN UNDERHILL, *The Spiritual Life as Cooperation with God*,
quoted in the March, 1959, Newsletter of New Zealand Friends

He Took God Seriously

"O GOD, thou art my God," said the Psalmist. "My soul thirsteth for thee, my flesh longeth for thee. . . . I meditate on thee in the night watches. . . . My soul followeth hard after thee."

The singer took God as his own, as a personal possession. He took God seriously, no matter what the difficulties and dangers about him. Do we do the same? This is called a Christian nation. On many public occasions we ask God to bless us. Most Americans belong to some religious organization. "At least," as John Erskine puts it, "they know what church they're staying away from."

But do we take God seriously? Our forefathers did. They emphasized, above all, God's punishment for sin. Ministers preached sermons which made women scream and men faint. "You are hair-hung and breeze-shaken over hell," was one of Jonathan Edwards' mildest sayings.

Hell has lost its horrors in these days, and we lay less stress on the moral law, which still catches up with our misdeeds. Not long ago a small New York boy was sent to buy six bananas. But he cheated. He told his mother that the price had gone up, and the money in his hand would buy only four. A little later the family went to the movies. A newsreel showed a New York street, and in the foreground was the boy himself, eating a banana.

The moral law of the universe catches up with our misdeeds, and no man or nation can outwit it. But that is only a coward's reason for taking God seriously. Too many of us are as casual as the college sophomore at a party. Chatting with a gentleman, she asked him his profession. He answered that he taught astronomy. "How interesting!" said the girl. "We just finished that last semester."

Too frequently a similar attitude is taken toward God. Asked if we believe in God, we say, "Oh, yes," as though we had finished that last semester.

There are some things that we need not appropriate personally. They have been done once and for all. Columbus discovered America; that discovery need not be repeated. Edison invented the electric light; we need not invent it again. But in matters of the spirit each of us must make his own discoveries. All the courage of the past means nothing to the man who cannot say, "My courage." The most moving prayers in the world are only beautiful words to the man who does not say, "O God, my God." We must take God seriously.

That is the uniqueness of Jesus Christ. He took God seriously. In essence, Christ said nothing about God which his forebears had not already said. But what others merely believed in theory, he took in deadly earnest. Jesus started a world revolution, not by invent-

ing the idea of one God, but by taking it seriously: one God; then one human family, all children of God.

God is love. Men had said that before. Well, then, said Jesus, love is the strongest, most durable power in the world, and we must trust it to the utmost. And he did—even to the cross.

God is righteous will. The prophets had long known that. Well, then, said Jesus, God has an eternal purpose, and man's first loyalty belongs to Him, to help bring about that purpose.

God is a personal resource to be reached in quiet prayer. How seriously Jesus took that! "I am not alone," he said, "but I and the Father."

In taking Christ as our leader and model—which is what we claim to do in calling ourselves Christians—the first step must be to take God seriously, so seriously that the world may crucify us therefor. Merely doing good works does not mean at all that we are taking God seriously. You remember the hero of Herman Hagedorn's tremendous poem, "The Bomb that Fell on America." This hero, in setting forth to God his achievements for God, said:

. . . "Lord, I've been fighting your battles
For years and years, a lifetime, in fact, you might
say. . . .

I've run my business on the Golden Rule for thirty
years,

Given talks on Christ in industry, written pamphlets
on Christ in labor,

Been a vestryman in the church, a trustee of hos-
pitals and boys' clubs,

Fought in a dozen good causes, been wounded, and
fought the day after. . . ."

The Lord, in His reply, said that He was not interested in what he had done or in his chosen causes. When the Lord shows him his lack, the man cries out in agony, "I have never been crucified. I have never made people angry enough."

"The world is sick for lack of crucifixions," answers
the Lord.

"Men give houses to those who hate them, and coun-
try estates to those who spit on them.

They crucify only those who love them.
I tremble for a world that has no crucifixions."

We are all trembling today at the situation of the world, a world in which there have been too few crucifixions, a world which has not taken God seriously. Christ shows us the way back. He took God seriously.

ANNA L. CURTIS

Letter from Northern Nigeria

IT seems almost unreal to be writing a letter from Northern Nigeria instead of from the Middle East, though there is a sameness about the work that I am doing in that it is teacher training. Here, though, it is direct training, while in the UNESCO work in the Arab refugee camps it was training tutors to train teachers.

I find the Nigerian students a fascinatingly different "raw material" from the Arabs. So far as one can generalize, the Nigerians are more humble, more backward, slower of understanding. But they are also so much more carefree and instinctively happy that I find myself more carefree, too. I have been here too short a time to be sure of any of the results of my efforts.

Kano itself is a charming town to live in, except in the hot season, when temperatures of 106 degrees F. right through the long day and of over 90 degrees F. through the night sap one's energy for weeks on end. I was unlucky enough to arrive at the beginning of the hot season (in April) and at a time when the swimming pool at the local club was closed for repair. Now that we have the swimming pool again, temperatures in the 90's, glorious sunshine, and cool nights, life is bliss. Most of my free time is spent in the pool or wandering the old city with my camera.

For hundreds of years Kano has been the southern terminus of caravan routes across the Sahara from Morocco, Algiers, and Cairo, and caravans do, in fact, still come here. The outward trade has always been in indigo dye and in "Moroccan" leather (from the local Nigerian goat!) for resale from the North African coast to Europe. These ancient crafts of tanning and dyeing still play their part in the life of the city. Only yesterday I visited and photographed a colorful scene at the primitive open-air dye pits just inside one of the gateways in the city wall. I avoid the tannery!

The city wall, like all else in this mud-built, dusty, brown, sun-scorched, and somewhat somnolent city, is photogenic, especially now when there are a few clouds to break the monotony of a usually harsh blue sky. The wall is of mud, embellished at the top with huge mud spikes about a yard apart. I am told these spikes are to keep the devil at bay. All the houses along the narrow streets have spikes, too, as has the Emir's mud palace. Most of the houses are of plain brown mud, into which geometrical patterns have been pressed; some, however, have been color-washed in bright blues and greens and pinks, and startling white. The city gateways are white-washed.

The contrast with Jerusalem is very striking. There everything inside the mightily strong limestone wall is

crowded so tightly into a small space that houses overlap each other, and there is not an inch of idling space except in the lovely gardens of the Haram es Sherif around the dome and mosque. Here, in contrast, through streets are narrow, everything else is spacious. The wall surrounds, too, large tracts of open land where shepherds of the past brought their animals for safety for weeks on end. Here all roads are mere dust, except for a few that have been recently tar-maccadamed; in Jerusalem all have been cobbled since ancient times. Here all is flat; there the old-city streets rise and fall in shallow steps over the gentle hills on which the city stands, and the Mount of Olives overlooks all. The only similarity—a strong one—is the central focus of a domed Moslem house of prayer. Here it is the gleaming white mosque, and in Jerusalem it is the utterly lovely dome (beside the mosque) over the rock from which Mohammed is said to have risen to Heaven.

As you will have gathered, Kano is somewhat insinuating itself into my heart. So are the Nigerian people. It is a good place for the two years of my contract, but not, I think, for longer.

MARY SIME

A Voluntary Tax for the U.N.

ON United Nations Day, October 24, 1959, a group of concerned people held a meeting for worship in the Urbana-Champaign Friends Meeting House in Urbana, Illinois. A strong sense of pervading oneness filled the hearts of the worshippers, uniting them into a truly "gathered meeting." At the conclusion of the silence the participants presented in sealed envelopes the payment of their self-imposed taxes to the United Nations and signed a statement.

After careful investigation it had been learned that individual gifts to the U.N. may be made only to the United Nations General Fund and not to special agencies within the total organization. These contributions, therefore, will become part of the U.N. General Fund and will be administered by those who are responsible for the allocation of the fund. It is felt by the donors that the way in which the money will be spent is less important than the demonstration on the part of a small group of world citizens of their conviction that there is a vital, urgent need for world law which transcends all barriers, national or of other nature.

The signers of the document desired to make clear that the money donated by them to the United Nations as a symbol of their willingness to be taxed by a world government in no wise supplants the contributions which they are accustomed to giving to other organizations or causes. These gifts to the U.N. were made voluntarily (for some of the donors with a measure of real sacrifice) over and above all other financial responsibilities to which they felt themselves committed.

"A Message to Our Fellow Inhabitants of This Earth" was signed by 20 Friends. Part of it reads as follows:

"We believe that men must consent to be taxed and governed by a system of world law that can maintain peace in the world community which science has brought into being. We believe this law must be enforceable upon the individual citizen. Further, we believe that if peace is to be accompanied by justice, the grave economic disparities which presently exist between peoples and nations must be reduced and gradually eliminated through generous sharing on the part of the more economically privileged citizens of the world community.

"On this United Nations Day, October 24, 1959, we hereby voluntarily tax ourselves one per cent of our gross income for 1958 and give this tax as a gift to the United Nations, the one tangible symbol of world community, imperfect and incomplete though it may be.

"We wish this self-imposed tax to be a token not only of our willingness to be taxed and governed by a system of world law but also of our desire to share in the economic betterment of other peoples and areas."

This action, taken by individuals, as the statement shows, was warmly supported by the Urbana-Champaign Meeting. A minute passed at the meeting for business in October, 1959, speaks of the action "as being consistent with the Quaker witness," and says, "The meeting recognizes the motivation as growing out of the spiritual experiences of some of its members," and ends by declaring that "The meeting is moved . . . to support the issuance of this statement."

The "Message" is being widely circulated among Friends and other religious groups and is being sent to various persons in public office, as well as to newspapers and periodicals. It is the hope of the signers that the statement will receive publicity. We believe it to be a newsworthy fact that a few inhabitants of planet Earth have felt a desire to express in action their conviction that they are citizens primarily of a complete world composed of every human being in every land, and that this conviction will strengthen rather than diminish their loyalties and responsibilities to their national, state, and local governments. Who knows how many others are ready to share this conviction?

RACHEL FORT WELLER

Ohio Yearly Meeting, Conservative

(Continued from page 630)

the FWCC meeting held in Bad Pyrmont, Germany, last fall. She gave an impressive and interesting report of her experiences there and her visit with the small group of Friends in Fritchley, England.

Charles Harker of the Friends Committee on National Legislation told us of a concern which has arisen among Iowa Friends, "that Friends should meet to consider how we may share the abundance of our food with the world." A meeting on this subject will probably be held sometime this winter at William Penn College in Iowa.

Matt Thomson and William Hayden of the AFSC regional office in Dayton attended some of the sessions. The former gave us three questions to consider: (1) What is our attitude toward war? (2) Toward race relations? (3) Toward living

in relative luxury while two-thirds of the people of the world go to bed hungry every night? These questions should present a challenge to all of us.

The report of the Boarding School included a financial report and a well-written account of the activities of the School. The new assembly room and classrooms are now in use. Enrollment for the school year is 78.

The Board of Managers of the Walton Home for the Aged gave an interesting report. Some generous donations have made possible new equipment in the kitchen. Gifts of another refrigerator and a large freezer have been most welcome. Appreciation was expressed for the work of the new managers, Howard and Edith Holloway, and their faithful helpers. All rooms are occupied, and many inquiries about the Home have been received.

The Spiritual Life Committee gave a report of the retreat or series of meetings held at the School on a weekend during holiday vacation last winter. This retreat was well attended and, our members felt, resulted in a deepening of the spiritual life in local Meetings. The Committee hopes to have another such retreat this year.

We were encouraged by the presence and participation of the younger people of our Society. In them lie the hope and leadership of our Yearly Meeting for the future.

BLANCHE S. THOMAS

Books

A GENUINELY HUMAN EXISTENCE. By STEPHEN NEILL. Doubleday and Company, Garden City, N. Y., 1959. 312 pages. \$4.50

"This," says the author, "is primarily a book about human nature in the light of the Gospel," and with incisive facility he proceeds to cast new light on practically every aspect of man's world, all the way from fear, frustration, and resentment through materialism, sex, and split personality to existentialism, the ecumenical movement, and the anonymity of mass society.

Too ambitious an undertaking? It sounds so, perhaps; yet in the exceptionally capable hands of Bishop Neill it comes off magnificently and with vivid helpfulness throughout.

"Man's real warfare," he writes, "is against himself. He does not know how to live with himself." Yet even while we are struggling with the problem of how Dr. Jekyll is to live with Mr. Hyde, we also "have to live with other people, but other people are so difficult to live with."

It comes as a refreshing surprise to find a bishop of the Church of England declaring that "The rebel in the Church may be as important as the defender of the orthodox faith. . . . Harsh and even violent criticism is fully compatible with loyalty to the Church in its true nature and to the eternal truths for which it stands."

He himself is never for an instant in doubt about man's significance. "The basic presupposition of this book," he tells us, "is that human existence has value. . . . The worthwhileness of life sets free the instinct for creative activity

... which tends to be inhibited by doubt as to the value of life. . . . Men are happiest when they are nearest to pure creation."

Reading this book is truly a rewarding experience, and one to return to time and again.

FRANCES WILLIAMS BROWIN

THE DEVIL'S REPERTOIRE. By VICTOR GOLLANCZ. Doubleday and Company, Garden City, New York, 1959. 192 pages. \$2.50

Kathleen Lonsdale recently wrote, "I am a convinced pacifist, but I find it very hard to convince other people." Victor Gollancz undoubtedly finds the job equally hard, but makes a good try in this book. To this already convinced reviewer his impassioned eloquence, as he pleads the case for sanity and unilateral nuclear disarmament, is thoroughly realistic and should move even the most "hard-boiled" materialist. That it may not do so is no fault of his, but rather because the human understanding is often so perversely conditioned.

He makes his argument from the spiritual point of view, because he considers it "the only point of view that really matters." Man's spirit is at stake, a much more precious thing than his life and in greater danger of destruction. The incalculable physical ruin which results from the throwing of nuclear bombs is far less serious than the attendant spiritual ruin visited on those who do the throwing.

The last chapter, entitled "The Devil's Repertoire," from which the book gets its name, has a character of its own. It is a compendium of "general apothegms and exclamations" most frequently used at the devil's instigation to rebut spiritual logic "when a show of level-headedness, of sound judgment, of man-of-the-world maturity is above all desirable." They are old familiars and he disposes of them well. The list includes: "You can't apply Christianity to politics," "We don't want emotionalism, we want reason," "Too much sentimentality!" and "It isn't practical."

This book should be read by everyone. A good start would be for all the convinced to lend it to their unconvinced friends.

DUDLEY M. PRUITT

About Our Authors

On September 13, 1959, Third Haven Meeting, Easton, Maryland, commemorated the 275th anniversary of the first meeting held in the old frame Third Haven Meeting House. "Looking Back" was a message given by Kenneth L. Carroll at the meeting for worship that day. Kenneth L. Carroll, Associate Professor of Religion at Southern Methodist University, is Clerk of the Dallas Monthly Meeting, Texas, and has served as Clerk of the Southwest Friends Conference.

A native of Easton, Maryland, Kenneth Carroll published a 45-page article "Talbot County Quakerism in the Colonial Period" in the December, 1958, issue of the *Maryland Historical Magazine*. He spent three months this summer visiting Friends in Europe.

Anna L. Curtis, formerly Secretary of New York Yearly

Meeting, is the author of *Stories of the Underground Railroad*, *Ghosts of the Mohawk*, and *Quakers Take Stock*.

Mary Sime, a Friend, is a London University geography graduate. She has taught in England at three separated intervals and at a college for girls in Egypt; was a member of the American Friends Service Committee reconciliation team which went into Galilee for six months; later went to Jordan for UNESCO as a specialist in a teacher training venture set up for the refugees; and now is a member of the faculty in the Women's Training College, Kano, Northern Nigeria.

Blanche S. Thomas is a member of Stillwater Monthly Meeting, Barnesville, Ohio, and a former teacher and principal of the Friends Boarding School, Barnesville.

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

Friends and Their Friends

There are now 13,000-14,000 Tibetan refugees in camps along the northern frontier of India, according to recent information received from that country by the American Friends Service Committee. The Committee reports that money collected last spring for emergency relief to Tibetan refugees was sent to the Quaker Center in Delhi. From there it was channeled through the nonofficial Indian committee existing for this purpose, from which request for aid had come. Since then the Indian government has taken over the running of the camps, leaving the work of rehabilitation to the nonofficial committee. Rehabilitation plans, it is reported, consist of resettling the Tibetan refugees in the Indian hills where the terrain and climate will be far more familiar and endurable to them than the hot, flat plains. It is further hoped that jobs—possibly building roads—may be provided for them.

Randall Malin, a member of Swarthmore Meeting, Pa., who lives in New York City, was selected a member of the 1959 All American Lacrosse team.

A special centennial edition (Autumn, 1959) of the *Religious Education Bulletin* published by Friends General Conference has been issued. An excerpt from an address fifty years ago by Alice Hall Paxson covers the beginning of First-day schools. The story of the second fifty years is told by Amelia W. Swayne, Chairman of the Friends General Conference Religious Education Committee. There is an excerpt from an address on "Fifty Years of Progress" by Jane P. Rushmore and a splendid picture of her and Emma B. Wallace taken during a visit at Swarthmore, Pa., First-day School. The caption under the picture begins: "The clear thinking, wise judgment and high pedagogical standards of Jane P. Rushmore greatly influenced the First-day School Movement during the second half of its first century." All of this, together with a description of new materials, has been compressed by the Editor, Bernard Clausen, Religious Education Secretary, in a leaflet of four pages. It is indeed *multum in parvo*.

The Norwegian Parliament has awarded the 1959 Nobel peace prize to Philip Noel-Baker, 70-year-old statesman of the British Labor Party. Philip Noel-Baker comes of a family with Quaker and pacifist traditions (his ancestors were personal followers in London of George Fox), he attended Haverford College before continuing his education at the Sorbonne and Cambridge University, and last year he climaxed a 30-year struggle for world disarmament by publishing *The Arms Race—A Program for World Disarmament*. Containing proposals for the gradual abandonment of all classes of weapons, nuclear, conventional, chemical, and biological, the book is based on a series of lectures presented at Haverford College in 1954 as a William Pyle Philips guest lecturer.

Philip Noel-Baker has worked for peaceful international relations throughout his life. He was a delegate to the Versailles conference of 1919; remained to help establish and serve in the League of Nations; was a moving spirit in the founding of the United Nations; and was a British delegate to the first and second U.N. General Assembly. Through the years he attended numerous international peacemaking and disarmament conferences.

With the outbreak of World War I he helped to organize the Friends Ambulance Unit, which served with such distinction in France, Belgium, and Italy. For a brief time he was professor of international relations at the London School of Economics. Then came his election to Parliament (where he has served since 1929) and the publication of the first of a long series of books. His political career took him to the highest ranks of the Labor Party, of which he was once Chairman; he is now a member of that group of Labor men who would hold office if the party won control of the government.

Something of the all-around character of his interests is revealed in his athletic achievements and activities. At Haverford College he broke the one-mile record (at an unofficial 4:23), helped Haverford win the mile relay at the 1907 Penn Relays, and played on Haverford's intercollegiate champion soccer team in 1906. Since 1924 he has been a member of the Olympic Games Council. In 1920 and 1924 he captained the British Olympic Teams, and in 1912 he represented Britain as a runner.

Philip Noel-Baker has said that he will use the Nobel peace award (\$42,602) to promote world disarmament.

Moorestown Friends School, in connection with its annual Friendship Fair, December 4, will issue a series of cards and an envelope honoring Rufus Jones as a pioneer peacemaker. Mailings will be made in "Rufus Jones' Country" around China Lake, Maine.

The School earnestly solicits contributions of stamps and covers of all kinds for the mail auction. Auction lists and bid sheets will be sent to contributors.

Collectors may send 25 cents for a cacheted card and envelope to J. T. Lippincott, Moorestown Friends School, Moorestown, N. J. If interested in a set of precancelled cards with cachet or cacheted cards with precancelled stamps, send four-cent stamped envelope for further details, or a set of either will be mailed for \$1.00.

The Work Room of the New York Monthly Meeting, 144 East 20th Street, New York 3, N. Y., is circulating an emergency call for Algerian student refugees in Tunis. More than 500 Algerian refugee students are subsisting on two pieces of bread and two plates of soup a day; on this they are trying to study. They sleep directly on concrete and have one blanket, given by the American Friends Service Committee. They have no washing facilities except a well in an open courtyard. In this region the winters are very cold.

The Work Room is appealing for kits containing, in each, one good towel and face cloth, one toothbrush (no toothpaste, as it would squash out in baling), one bar of soap, one handkerchief, one tie, one large-sized notebook, one reliable ball pen, and a pencil with eraser. These items are to be wrapped up firmly and flatly in the towel and secured with safety pins. Packages are to be marked "Algerian Student Gifts" and mailed before November 30 (if possible) to the Work Room at the above address, or preferably, directly to the American Friends Service Committee, 23rd and Arch Streets, Philadelphia 3, Pa.

Isabel and W. Carson Ryan left in the latter part of August for Barcelona, Spain, where Carson Ryan gave the opening address at the World Federation of Mental Health. Isabel Ryan reports that the small but active group of Friends in Chapel Hill, N. C., is hoping to build a meeting house shortly. The Ryans are members of Swarthmore Meeting, Pa.

Wilfred V. Jones, a member of 57th Street Meeting, Chicago, who is an executive for the Illinois State Employment Service in Chicago, is the author of *El Servicio Publico Del Empleo*, recently published. The purpose of the publication is to explain the state employment service machinery and services to Spanish-speaking unemployed. Wilfred Jones has long been Treasurer of 57th Street Meeting.

The American Rocket Society's 1959 award "for outstanding contributions to the scientific rocket and jet propulsion literature" will be presented to a Northwestern University engineering professor, Ali Cambel on November 18, at the 14th annual meeting of the society. Ali Cambel, a member of Evanston Meeting, Illinois, is Chairman of the Department of Mechanical Engineering and director of the gas dynamics laboratories at the university. He is coauthor of *Gas Dynamics*, a textbook, and has written numerous articles on rockets and jet propulsion.

A beautiful, happy little story about a small stove in a tiny meeting house has been written and illustrated by Katherine Hunn Karsner, a member of Central Philadelphia Meeting. *The Stove at Appoquinimink* has been published in a tiny booklet of 12 pages and is available at 30 cents a copy from the author at Westtown, Pa. Though written for small children, it is told with such sensitivity that it will appeal to all who value poetic detail. Appoquinimink Preparative Meeting, Odessa, Del., is part of Wilmington Monthly Meeting, Del.

Green Pastures Quarterly Meeting

Nearly 150 Friends overflowed the facilities of Cedar Lake Camp on October 3 and 4 for the fall sessions of Green Pastures Quarterly Meeting. Friends were encouraged by the establishment of an informal worship group at Saginaw, Michigan, and of a vigorous new Preparative Meeting at Birmingham under the care of Detroit Monthly Meeting. Formerly active in various Birmingham churches, most of the members of the new Meeting had originally moved to this area from General Conference Meetings in the East. A series of Sunday afternoon discussions gradually built up the momentum to establish this suburban Meeting under the clerkship of Oliver Rodgers.

Phil Ruopp and Ray Blakeley of Indiana Yearly Meeting, Friends General Conference, Marshall Sutton of Wilmington Yearly Meeting (and the Friends World Committee), and Robert Hinshaw, Principal of Olney Friends Boarding School of Ohio Yearly Meeting, Conservative, brought continued contact with those nearby Yearly Meetings. While continuing to be interested in Yearly Meeting developments, the Quarterly Meeting asked its Committee on Wider Affiliation to explore next the possibility of affiliating directly with the Friends General Conference.

The chief decision of the Quarterly business meeting was to appropriate \$250 to underwrite the travel expenses of Wally Wells, a University of Michigan graduate student, as volunteer staff member of the Michigan College Program Committee of the American Friends Service Committee. For several years this Committee's work camps, institutional service units, and international student seminars have drawn primarily from the Ann Arbor-University of Michigan area. While a small beginning, the Quarterly Meeting's new appropriation almost doubles its budgeted expenditures for the year and establishes a precedent which many Friends hope will pave the way to Quarterly Meeting responsibility for an expanded program of student activities throughout the state.

ROBERT O. BLOOD, JR.

Letters to the Editor

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

For some time I have been concerned about some practices which do not seem to me conducive to worship in various Meetings I have attended. Are the chairs overstuffed, inviting us to slouch and to sleep rather than to an alert and expectant passivity?

My next concern has to do with posture. Who hasn't seen Friends with one leg crossed over the other, having to shift it often, or with a chin resting on one hand? If we do not kneel or prostrate ourselves, let us at least sit with both feet on the floor, our hands in our lap in a relaxed and balanced position which can easily and quietly be maintained.

My third concern is about our vocal ministry. Why have so many of us given up the practice of standing when we

speak? Or why do some of us speak so faintly that we cannot be heard?

Worship is not easy to achieve. Saints and mystics have given us some techniques to help us. We might take them up in our study groups in preference to so many worldly concerns which fill our agenda, for before we *do* we must *be*.

Great Barrington, Mass.

ADELE WEHMEYER

I am anxious to correct a statement in the issue of FRIENDS JOURNAL of November 7, 1959, concerning the office of the treasurer of the AFSC. He is William A. Longshore, who has faithfully served in this capacity for many, many years.

Incidentally, Barbara Hinchcliffe is now secretary in the office of the Middle Atlantic Region of the AFSC.

Philadelphia, Pa.

JOHN H. CURTIS, *Comptroller of the AFSC*

Coming Events

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

NOVEMBER

22—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: panel of School Committee; Herbert K. Taylor, Jr., Chairman, "Abington Meeting and Friends Education."

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Grace and the Spirit of Christ" (Romans 5-8).

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence Slater Kesson, "Is Sweden Ahead of the United States?"

22—Dedication of the new building by Camden, Del., Monthly Meeting at the Meeting House, Camden, Del., 2:30 p.m. Speaker, Rachel Cadbury.

22—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent C. Kling, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment." Note change of date from November 15.

22—Second Quaker Lecture in the Fall Series at Orchard Park, N. Y., Meeting House, East Quaker Road, 4 p.m.: Margaret Gibbins of Edinburgh, Scotland, temporary resident at Pendle Hill, "Quakerism, a Faith for Today."

24—Quaker Business Problems Group Luncheon, Room 3, 1515 Cherry Street, Philadelphia, 12 noon. Topic, "Investments: A Challenge to Our Quaker Conscience."

27 to 29—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas.

28—Brethren-Friends-Mennonite-Schwenkfelder Fellowship at the Norristown, Pa., Meeting House, Swede and Jacoby Streets, 4 to 9 p.m. Topic, "The Quest for Peace." Wilmer Young, Jack Rothenberger, Clarence Pickett, Elmer Kolb, Frank Ward, and others expect to attend. Bring a box supper; beverages will be provided.

29—At Abington Meeting, Jenkintown, Pa., brief program concerning the Library, sponsored by the Advancement Committee, 10:30 a.m. Time will be allowed for browsing and learning library procedures.

29—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "Faith and Other Religious Terms . . ." (Romans 1-3).

29—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: G. Richard Bacon, Executive Secretary of Pennsylvania Prison Society, "Should Capital Punishment Be Abolished in Pennsylvania?"

29—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Rambir Singh, "Nehru's India Today."

30—Annual Meeting of the Friends Historical Association at the Race Street Meeting House, Philadelphia, 8 p.m., in honor of the 75th birthday of Howard H. Brinton, who will speak on "Friends for Seventy-five Years."

DECEMBER

1—Women's Problems Group at the Race Street Meeting House, Philadelphia, 10:45 a.m.: Elizabeth W. Furnas and Frances G. Conrow, a report on the meeting of the United Society of Friends Women held at High Point, N. C., May 2 to 6, 1959. Bring sandwiches and stay for the fellowship afterwards; coffee and tea will be served.

1—Philadelphia Quarterly Meeting at Race Street, west of 15th Street, 4 p.m.

2—DocuDrama, "Which Way the Wind?" at the Media, Pa., High School, 8:30 p.m. Admission, adults, \$1.50; students, \$1.00. The event is sponsored by the Joint Peace Committee of Media and Providence Meetings, Pa.

5—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch; business, 1:30 p.m. At 2:15 p.m., conference addressed by Norman J. Whitney of the American Friends Service Committee.

5—Haverford Quarterly Meeting at Radnor, Pa., 4 p.m.

5—Conference on "Latin America" at Friends Select School, 17th Street and the Parkway, Philadelphia, for senior high school and college students, 9 a.m. to 4:30 p.m., sponsored by the Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting.

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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.

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, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

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).

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. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

ing. Fee, \$2.25 for registration, lunch, literature. Send \$1 with registration by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

BIRTH

HANCOCK—On October 20, at Salem, N. J., to William C., Jr., and Jean Whitaker Hancock, a daughter, SUZANNE WHITAKER HANCOCK. She joins three sisters and a brother. The family holds membership in Salem Monthly Meeting, N. J.

DEATHS

HAINES—On October 29, following prolonged hospitalization in Frederick Memorial Hospital, W. MORRIS HAINES, a birthright member of Pipe Creek Monthly Meeting, Union Bridge, Md. He was the son of the late Joseph and Elizabeth Lupton Haines. His first wife was the late Helen Nourse Haines, who died in 1910. In 1914 he married Lula May Windsor, who survives him, together with a son, C. Lawrence Haines of Moose, Wyoming. Funeral services were held on November 1 at his beloved Forest Home, Linwood, Md., with interment in Pipe Creek Friends Burial Ground. He was a member of the first class to graduate at George School. Pipe Creek Monthly Meeting has lost a devoted and valued member.

TONKIN—On October 7, in Underwood Hospital, Woodbury, N. J., after a brief illness, HANNA WHITE TONKIN, aged 73 years. A resident of Mullica Hill, N. J., for 42 years, she was a member of Mullica Hill Meeting. She is survived by her husband, Raymond C. Tonkin; a brother, Wilmer White of Woodstown, N. J.; and three sisters, Mrs. Bertha Miller, Mrs. Elma Haines, and Mrs. Mildred Madara, all of the Woodstown area.

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.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0262.

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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.
Flushing: at 137-16 Northern Boulevard.

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

OHIO

CINCINNATI — Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, 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., 10:30 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.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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

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YOU CAN DO TWO THINGS:

1. Write a card or letter to your local radio station.

If you live in the Philadelphia area, write to WCAU, City Line Avenue, Philadelphia, asking them to continue the Ed Randall program.

Wherever you live, if you have heard "This is a Friendly World" or any of the documentary programs, and if you are convinced that they are worth supporting, write to your local station commending them for their public spirit and sense of civic responsibility.

2. Send money to help continue Friendly World Broadcasters.

Send any amount you can and send a personal note of encouragement so Ed Randall will know he has friends and supporters in this courageous adventure. Send checks and money orders to:

EDWIN RANDALL, Friendly World Broadcasting, 122 N. Providence Road, Wallingford, Pa.

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30 DEC. 1959

3 JAN. 1960

Daily worship 10 a.m. Afternoons free for rest, reading, quiet.
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This year's institute will be based not so much on historical interest in Quakers as on our present longing to be used more fully in whatever way the need of this generation demands. The speakers have not been assigned topics; they have been left free to say what they most want to say to Friends at this time.

COST \$20—for room and meals.

All sessions are open and without charge.

PROGRAM

| | | |
|----------------|-----|---------------------|
| Wed. 30 Dec. | 4-6 | Registration |
| | 6 | Dinner |
| Speakers: | 8 | Clarence Pickett |
| Thurs. 31 Dec. | 8 | Mildred Young |
| Fri. 1 Jan. | 8 | Paul Lacey |
| Sat. 2 Jan. | 8 | James Bristol |
| Sun. 3 Jan. | | Worship—Adjournment |

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These grants are offered to students who are entering the tenth or eleventh grade. To be eligible, a student must be a member of the Society of Friends, or have one parent who is a Friend. There will probably not be any vacancies in the eleventh grade in the fall of 1960.

The grants are awarded on the basis of character, leadership, and scholarship. Once granted, scholarships may be retained until graduation, provided the faculty are satisfied with the standard of work and conduct maintained. Application must be made before the end of the year directly to the school, the deadline being **JANUARY 1, 1960**.

For further information or applications, please write:

DANIEL D. TEST, JR.
Headmaster

J. KIRK RUSSELL, *Director of Admissions*
Box #1000, Westtown School, Westtown, Pa.