

FRIENDS JOURNAL

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IN THIS ISSUE

*F*OR at the first time when thou doest this [work] thou findest but a darkness, and as it were a Cloud of Unknowing, thou knowest not what, saving that thou feelest in thy will a naked intent unto God. . . . Then He will sometimes peradventure send out a beam of ghostly light, piercing this Cloud of Unknowing that is betwixt thee and Him; and show thee some of His privity, the which man may not, nor cannot speak.

—THE CLOUD OF
UNKNOWING

Man and His World

. *by Hale Sutherland*

Toward More Industrial Democracy through Free Enterprise

. *by David S. Richie*

Letter from South Africa

. *by Maurice Webb*

"Distance Covered and Storms Survived"

. *by Robert C. Smith*

Poetry — Book Survey

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FRIENDS JOURNAL



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Book Survey

The Flowers of Hiroshima. By Edita Morris. The Viking Press, New York, 1959. 187 pages. \$3.50

This novel reveals the on-going horror that haunts the lives of survivors of the Hiroshima bombing, brave as is the exterior they turn to a callous world. Sam Willoughby, the fun-loving, impulsive American who takes lodging with a Japanese family, gradually senses the tragedy that stalks their lives: Yuka-san, selfless and loving, carefully covering the deep scars on her arms; her husband, Fumio, soon aware of the doom from which he cannot escape; and the beautiful Ohatsu, sister of Yuka, whose love for Hiroo cannot lead to marriage. Delicately written, this warm and human story is full of the poetry of Japanese life, yet soul-stirring in its depths.

The Soviet Image of Future War. By Raymond L. Garthoff. Public Affairs Press, Washington, D. C., 1959. 137 pages. \$3.25

The book discusses Soviet opinions on nuclear bombing, preventive war, and the permanently operating factors (morale, economic productivity, military potential, etc.). Obviously, the Soviets have learned from the failure of Hitler's *Blitzkrieg* tactics and their own mistakes as well. The book's title promises much more than the text supplies, with its repetitious and general airing of ideas. A large essay would have been sufficient to express the few interesting thoughts that now make a whole book.

Bees, Their Vision, Chemical Senses, and Language. By Karl von Frisch. Cornell University Press (Great Seal Books), Ithaca, New York, 1956. 118 pages. \$1.45

Within one generation readers all over the world have been fascinated by several prominent works about bees. In Maurice Maeterlinck's *Life of the Bees* the sensitive and melancholy Belgian poet combined the curiosity of the scientist with the romantic intuition of the artist, and it was no surprise when his book was quickly accorded a place in world literature a generation ago. Waldemar Bonsel's *Maya, the Bee and Her Adventures* made adults and younger readers insiders by letting them participate in the exciting life of a beehive, the savage battles between different "nations," and the many alarming or pleasant adventures of Maya, whose perceptions and feelings are, of course, made to appear human.

The latest report about these social insects is of a different nature but appears equally fascinating. Karl von Frisch's study, now available in paperback, illustrates the high type of organization and intelligence operating in the communal life of a bee. The little book is the result of 40 years of patient research and experimentation that have yielded a collection of almost unbelievable details concerning the sense equipment of bees and their amazing manner of intercommunication. We now have a comprehensive "vocabulary" and "grammar" of their language, for which bodily motions serve to convey information about the direction and the distance of food supplies. This lucidly written and well-illustrated book contains more than thrilling scientific material; it makes the reader marvel once more at the wonders of nature.

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FRIENDS JOURNAL

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

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Editorial Comments

A Catholic President?

THE emotionalism which John Kennedy's candidacy for the office of the President has aroused in the American public is regrettable. It must have surprised the Senator himself. His public statement last spring in *Look* magazine made it unequivocally clear that he would always uphold the separation between church and state. Many Catholics were not happy about the statement, and it became obvious in the course of the controversy that American Catholics are not as united as we usually believe. The zeal with which some Catholics expressed their criticism of Kennedy's statement is likely to confirm the old Protestant suspicion that a Catholic President might yet be under pressure from Rome to favor the support of parochial schools, delegate an American ambassador to the Vatican, and, in general, receive orders from the Pope for the conduct of the Presidential office.

We remember similarly painful incidents in the 1928 campaign, during which Al Smith also declared solemnly that he was in favor of separation between church and state. At the time he announced that he could not possibly envision a conflict of conscience arising between the duties of his office and his religious convictions. He lost the campaign even in his native state.

The issue, then, has a long and melancholy history. Yet public opinion is obviously undergoing some change. According to recent opinion polls, almost 70 per cent of all American voters, Protestant, Catholic, and Jewish, have no objection to a Catholic President. The 21- to 39-age-group is more tolerant than the older generation.

Most of the doubts rankling in the minds of Protestant voters concern questions that might properly be directed to candidates for the Governor's office, especially the problems concerning parochial school support and the dissemination of birth-control information. A good many of the apprehensions are based on plain ignorance of Catholicism. The Catholic Church is not as united as it may appear to outsiders. Its long history is the story of conflict or even bloody wars between Catholic rulers, not to mention their opposition to Rome. We now have Catholics in the Supreme Court, in both Houses of

Congress, and in several Governors' mansions, all of whom have proven to be loyal and even broadminded Americans.

Race, color, and creed must not be a bar to any office. We shall always cherish the right to question a candidate for public office. But his religious persuasion must never become automatically an obstacle to his political aspirations. American Protestants should not find it too hard to direct their religious convictions and energies into issues of greater urgency.

Karl Marx and Russian Foreign Policies

Karl Marx (1818-1883) predicted some of Europe's later developments with astounding accuracy. Between 1853 and 1856 he wrote a series of articles dealing with Russia's foreign policies for the *New York Tribune* which were published in 1897 as a book entitled *The Eastern Question*. Marx's analysis refers, of course, to the future policies of Czarist Russia. Yet some of the most disquieting features of it seem to be of a permanent character and continue to prevail also in the new regime. Marx said at the time, "Russia, in counting on the cowardice and fear of the Western powers, acts the strong man and overstates her demands in order to be able to yield later and appear magnanimous by accepting the next possible solution." Russian policies, so he stated, may deceive European rulers, but they are powerless when turned against nations which already have had "their revolution," a peculiar truth that might have been a reference to the United States. Furthermore, Marx considered Russia's foreign policies unchangeable. In this assertion he refers to the liberal, official historian Karamsin, who held the same opinion. The ambition to rule the world is, according to Marx, the "fixed star" in the sky of Russian hopes.

Marx's predictions about the course of future Russian policies resemble in a striking manner the opinions of Alexis de Tocqueville, who concluded the first volume of his *Democracy in America* (1835) with a similar warning concerning Russia's aggressive tendencies. In the light of Marx's clairvoyant predictions, it is interesting to note that the Russian state edition of his collected works do not contain the essays referred to.

Man and His World

OUR Western world has taken its present shape, has developed our modern technological civilization, amid a veritable babel of voices expounding conflicting estimates of man, his nature and his status in this world, the proper form of his economic system, his political system, and all the other varied relationships of his associated efforts. In this confusion two major tendencies may be discerned. On the one hand, religion, or some major elements in that field, has set forth self-denial and human service as basic principles; on the other, a materialistic philosophy has urged self-expression, self-realization, self-advancement, arguing that the greatest good of the community inevitably flows from this competitive effort of all men, each seeking his own best good in freedom of enterprise.

The rise of science and the scientific method has led to the discrediting of the cosmologies at one time supposed to be bound up as part and parcel of the religious system and has brought about the enthronement of the competing materialism in large sections of popular thinking. Humanism in some form has largely replaced theistic or deistic attitudes, and a profound skepticism as to the significance and value of human life and effort reigns in large sections of the world population.

So long as the answer to the dilemma is sought in the realm of opinion, of intellectual systems, little hope exists either for agreement in diagnosis or for discovery of a solution.

In his challenging study of the laws of the development and change of human cultures, *Crisis of Our Age*, Sorokin, Chairman [in 1942], Division of Sociology, Harvard University, makes the most significant statement that we have neglected to appraise correctly the psychological significance of the visions of the great saints and seers. Here we have facts of human experience which throw immense light upon the puzzle of the nature of man and his destiny. In their moments of vision these great men and women (men and women whose lives, as Evelyn Underhill most pointedly indicates, have been strongly characterized by practical human helpfulness) have come into direct perception of and communion with vast overshadowing Reality, joyous Being, have perceived themselves as one with that Being, and, in that unity, one with all mankind beside.

For interpretation of this vision we may turn to the great transcendentalist, Emerson: "There is one mind common to all individual men. Each man is an inlet to the same and to all of the same." Careful reading of this essay, "History," and especially of a companion in the same series, "The Over-Soul," will show that Emerson

had here intent far more significant than the surface meaning. "Man is a stream whose source is hidden. Our being is descending into us from we know not whence." He is enunciating the truth which mankind has forgotten and which is the root message of all religions, veiled though may be its utterance in myth and symbol, the truth that man is in some manner agency of the creative and sustaining element in the cosmos. We are not what we seem to ourselves to be, isolated semi-intelligent animals, a race marked by the peculiarity, unique in animal life, of a strong bent to fratricidal strife. Or, if we are now that sort of animal, we are so only as a stage in progress to a larger awareness, where we become something other, a being possessed by marked capacity for goodness, for human helpfulness, and by great intelligence and large buoyancy of spirit. The records of the seers reveal it thus.

Emerson once complained that when he delivered in the pulpit his message of the primal unity of man and the oversoul, putting it forward thus as his reasoned conviction as to the true nature and status of man, as though it were a scientific explanation of a cosmic fact and so a basis for man's decisions and acts, he was derided; only as he set forth the message as literature, in poem and essay, was he received. In literature high fancy and speculative flights complimentary to our status were sources of pleasurable but momentary vanities. In the pulpit, however, only that could be stated which was conceived to be in true correspondence with the facts of life. The religious world of Emerson's day could not accept so high an estimate of man and one so different from the canons both of market place and university.

The same difficulty is ours today but to a far less degree. Since Emerson many others have taken on his role of expounder of mystical religion, notably Evelyn Underhill, Baron von Hügel, and Rufus Jones, with the result that there is a widespread movement in that direction today; a quiet movement not attracting great multitudes, but evidently holding a relatively great number both inside and outside the organized religious groups in the Western world.

Other difficulties today hinder us as we ponder this message. The prosaic West resents that from the farther East have come, through Buddhism and the Vedanta, confirming assents. Are not these pagan notions? And then a flood of self-asserted teachers is loose, some noble and some base, some evidently charlatans preying upon the distressed and the gullible. Even the cigar-store psychic takes the high language of this mighty vision and debases it. Crudity, superstition, and emotionalism seize upon horrendous theologies and with bold self-assertion

perform strange antics in the name of so-called religious experience. Can we wonder that those who have been granted sight only of such phenomena hold all religion as the upsurge of the primitive in man?

The intellectual difficulties in the way of accepting the Emersonian message are fewer than ever before in the world's history. Science gives us a world of energy, and there are great names among the investigators who do not hesitate to say that it would seem that a great Mind is back of all. The astronomer Stromberg considers "The Soul of the Universe" the world in the light of the quantum theory and the theory of relativity and concludes, "The study leads to the inevitable conclusion that there exists a World Soul or God." The dualism of a material over against a mental world has largely disappeared from philosophic thinking, and so a great obstacle to religious faith is passing. Modern psychology has many hints leading positively in the direction of religious mysticism. There is no lack today of intellectual validation of the experience of the great seers.

It is, above all, necessary to remember that Emerson was speaking of factual experience. We who think so largely of reality as made known to us through the senses are impressed when experience tells one of our number that goodness and beauty and life and intelligence are of the inner nature of things and may be experienced by those who will condition themselves to the perception. This is the heart of the matter. You and I, ordinary prosaic folk, with little fine fancy and strong distaste for the queer and the mysterious, may, if we will follow persistently the goal, realize in our own experience in some measure, sometimes small and perhaps sometimes large, those insights and awakenings which flooded the lives of the great seers with buoyant happiness and a zeal for human service. We, too, may become so one in spirit with our fellows that we shall see life—increasingly, as we grow into this perception—as purposive, mutual co-operation to the manifestation of a noble civilization. We, too, may feel the continuing uplift of an enthusiasm for racial service which will end discouragement and loneliness and fill all our days with purposive, zestful activity.

Those who are of this vivifying experience are convinced that they have touched deeper levels of reality than are reached in ordinary living. They are convinced

that in some sense they are living parts of a living Whole and that theirs is a definite purpose in existence, to help manifest the plan and purpose of this living Whole. They are convinced that their individual lives have reality and significance only as elements in the Cosmic Being, that their purposes and choices are valid only as they are expressions of that deeper Selfhood which is the common Source of all seemingly individual selves. They are convinced that this realization of unity is the destiny of every human being, and behind even the most prosaic of mundane occupations they see expression at some level of the divine urge to creative unity.

It is evident, thus, that here is reconciliation of the contradiction between the philosophies of self-abnegation and self-realization, the unpopular (and justly so in its common, misunderstanding statements) call to repentance and the widely accepted urge to individualistic autonomy. So long as we labor in the sense of being separate individuals, isolated units, related only externally to others and to life, we are in a state of ignorant self-delusion, and this false self, or sense of selfhood, we must deny in act and thought until it disappears. And yet that which we are doing in this process is actually asserting the Real of ourselves, the inner Cosmic Selfhood, releasing into manifestation the Soul of the whole, a process truly of self-realization. How different a self-realization from that of the egotist! Here with self-assertion come gentleness, love, and mutual helpfulness more and more to the fore; perish hard egotism and all cruelty and selfish seeking.

The cultural system of the Western world in the last five centuries has increasingly and in self-consciousness become the outward manifesting of strongly individualistic attitudes. Today that cultural system is falling and with it the philosophy which shaped it. As Sorokin and so many others assert, this is far more than a world war [World War II] in which we are engaged; rather it is the collapse of a world order founded on a false concept of the nature of man and the universe. But it is not the end of man nor of civilization. For as the inadequacy of his philosophy is forced upon him by its failure, man will turn to other hypotheses; and since truth is embedded in our very inmost nature, it is inevitable that soon or late

*T*HERE is thus nothing in the trend of social psychology to throw doubt on the Christian hope of moral and spiritual progress. There is only the warning that he who chooses the saints must keep company with the saints. A hermitage may be built in the desert, where a man may cling in solitude to his own highest visions—though even in the desert there are visions of another sort, as St. Anthony discovered to his sorrow; but a personal life can be lived only among persons, whose lives must interact. Great hopes and noble dreams will be corrupted unless the dreamer lives his life among men who have seen what he has seen, and can match his hopes with theirs.

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

we shall seize upon it in way of experiment and so proceed the way of unity.

In this time of crisis there do not lack urgent voices directing our attention to a brotherly social order as that only consistent with the basic nature of the world in which we live. The Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Federal Council have united recently in a public statement which makes this assertion and lays down certain characteristics of such an order. Much neglected in this country are official statements of Roman Catholic, Protestant, and Jewish councils of the decade following the First World War, pointing to our social failures and urging reconstruction on cooperative bases. Such pronouncements are finding re-expression today. For instance, the Federal Council of Churches (Protestant) met in the early days of March, 1942, and laid down as guiding principles the belief that the moral law is inherent in the nature of things, a basic principle of our universe as much as physical law; that man's indifference to this principle of nature is the cause of the present world conflict; that the principle of cooperation and mutual concern is implicit in the moral order.

It is significant that this issue of *The American Engineer* is given to the theme of the spiritual vocation of the engineering profession. No human calling more directly embodies the cosmic urge toward positive creativeness. No group has played so large a part in shaping the externals of our social system, and no group is more keenly aware of the immense potentialities of human productiveness, our present power to bring into manifestation an economy of plenty rather than one of want and scarcity. Increasingly the engineer is coming into a position of industrial leadership and so into contact with the old patterns of acquisitive competitiveness which largely dominated the shaping of our social order. Since all his professional work is direct expression of cooperative endeavor, the engineer is more keenly aware than most, it would seem, of the incongruity of the element of strife and self-seeking in a productive system. Yet, being a practical person, hard-headed, in contact with many men of strongly individualistic characteristics, he knows well the futility of finespun scheme and theory. He would be the first to agree that a new order can come into being only as there is large turning from egocentric striving to cooperative activity for a common social goal.

The central theme of this brief paper, the primacy of a larger, wider sense of being in the successful and happy ordering of life, is far from being "finespun scheme and theory." It is homely, basic perception, and the way to its realization on the part of any one of us is plain, with many guiding hands ready to assist. Intellectual perception only of this human goal, direct experience of the

indwelling Self, is sufficient to change life completely, reorient its purposes, order its aims and activities, bring the individual increasingly into line with the democratic purposes implicit in the pattern of our American commonwealth. Psychological or actual realization goes much farther; indeed, is that new and spiritual birth insisted upon by all the great spiritual teachers down the ages. As a new leadership in this spirit arises in the world, the shape of a new and brotherly civilization will come into manifestation.

HALE SUTHERLAND

Ears to Hear

By BARBARA HINCHCLIFFE

But we have not ears to hear.
The first blow of Cain,
the first sound of body striking earth
dulled, blunted the keen edge,
and clang of bronze, and ring of steel,
and silver trumpets gaily trilling death
left it notched and scarred.

After the bullets and the blockbusters,
after the scream on scream on scream
from Carthage, Gettysburg, from Dachau,
from the slave ships and ghettos,
what was left?

And since the Bomb
what have we heard?
(Who listens? What do you hear?
Dear God,
we cannot even hear each other speak.)

Smite us with hearing!
El Shaddai, God who hears,
God who is nigh to all them that cry unto Him!
Hurt us with the crash of every sparrow's fall.
Let us hear the wheat scream
as we glean—
as we glean to glut and waste—
Oh, let us hear the deafening horror of hunger's
silence!

No pleasant sounds—
no larks or nightingales,
no children's laughter,
no soft words of love,
no inarticulate cries of passion!

Open our ears with molten fire!
With hurricane, tornado—
Then let us hear Thy silent, wordless Voice—
or let us die and give the sovereignty
to the dumb beasts
and speechless flowers and stars!

Toward More Industrial Democracy through Free Enterprise

IF the federal government is successful in setting the framework within which private industry can achieve high levels of production and employment, the opportunity will be greater for each individual firm to seek other human values in addition to the goal of profit. However, whether or not adequate demand for full production can be reasonably assured, each individual firm can and should strive to carry out the principles suggested in Chapter 6, insofar as it can do so and still survive.

One Quaker employer has suggested that in our day and age every individual company has an obligation to do the following things:

- (1) Provide the best wages and salaries and benefit plans which competitive costs will permit.
- (2) Negotiate sincerely with the freely chosen representatives of employee groups.
- (3) Provide the steadiest employment permitted by competitive conditions.
- (4) Maintain safe, clean, pleasant working conditions.
- (5) Employ and promote according to merit without discrimination on the basis of race, creed, or national origin.
- (6) Keep all members of the organization well informed about company operations.
- (7) Use the fairest means available to establish performance standards for all employees.
- (8) Provide an effective grievance procedure.

Even after meeting these conditions many difficult moral questions remain. For example:

- (1) Is it right to lay off employees for lack of work while the company continues to operate at a profit?
- (2) Is it right to downgrade and cut the pay of an older employee unable to perform as he once did?
- (3) Is it right to ignore individual need in determining individual wages and salaries?
- (4) Is it right to establish a compulsory retirement age?
- (5) Is it right to pay wage incentives based on output, or is this in any way undesirable?
- (6) Is it right to put the needs of production first in assigning work tasks?
- (7) Is it right to "bargain" with a union in the sense of holding back something for final settlement?
- (8) Is it right to invest in technological advances which will inevitably displace people?

The answers to these questions often seem to require a compromise in the name of the greatest good for the greatest number, but this compromise only too frequently

involves the sacrifice of the individual for the sake of the group.

An increasing number of employers are seeking the right answers to such difficult problems as these *along with* the representatives of their employee groups. They are evolving collective bargaining from a power struggle into a mutual search for creative solutions to common problems.

Beyond the moral issues involved in particular personnel questions the ethic of love requires the examination of the basic structure of industry in terms of its impact on human attitudes and values. For example:

- (1) Can a human being develop fully without an effective voice in determining the conditions under which he works?
- (2) Must all important decisions in an industrial enterprise be made from the top down?
- (3) What goals should a company seek beyond maximizing return on invested capital?
- (4) Is it possible or practical for any large or small corporation or firm to be evolved into a community of work where every worker feels a true partner in the enterprise?

Various experiments in the direction of developing the full potentiality and participation of workers have been undertaken. For example, the Incentive Management Plan of Lincoln Electric Company in Ohio stresses the recognition of each person's contribution as a basis for remuneration. The Multiple Management Plan of the McCormick Tea Company of Baltimore stresses participation of the lower levels of management in decision-making. The Joint Earnings Plan of the Hormel Company in Minnesota stresses both job security through the Guaranteed Annual Wage and bonuses for productivity. Among the many profit-sharing plans and group-incentive plans that have been mutually agreed upon by management and labor, special mention can be made of the Productivity Earnings Plans installed in various companies by the late Joseph Scanlon both when he was on the staff of the United Steelworkers and when he was on the faculty of M. I. T. Through its Pension Trust Fund the Sears Roebuck Company has expanded its employee ownership of stock to the point that employees are represented on the Board of Directors as stockholders.

In all these experiments some degree of associative relationships has been achieved. The objectives of the businesses have been expanded beyond profits to include employment security, job satisfaction, even in some cases worker-participation in decision-making. In all these ex-

periments, however, the decisive control, the ultimate right to hire and fire, even though sometimes severely restricted by their labor unions, still rests with the management-ownership group.

Perhaps this is necessary and as it should be to insure the solvency of the enterprise. Perhaps any further degree of industrial democracy is bound to fail. Certainly many experiments in industrial democracy have failed, sometimes due to their inability to take the painful steps necessary to survive the competition of their less humanitarian rivals. In spite of this, the ideal of a true community of work still appeals to those who have faith that the greatest good of the greatest number can best be achieved by the greatest number themselves selecting their own management and expanding the purposes of the enterprise beyond profit. Is not this the same faith that has inspired our political democracy through all its shortcomings?

As far as is known, only one Quaker company has committed itself to the relinquishment of controlling power by the few in the faith that the greatest good of the greatest number can best be achieved by the greatest number selecting their own management. This is the Scott Bader and Co., Limited, in England, and it has not yet completed the process. In 1957 it set up the Scott Bader Commonwealth with about 170 members and with the following four principles: (1) Equality for all, assured by each employee having a share in ownership and a vote in running of the business, and by everyone being paid a salary or wage and none receiving interest or dividend on contributed capital. (2) Community ownership, secured by common ownership of the shares, by elected representatives on the Board of Directors, and by the right to dispose of the profits by the members themselves. (3) Democracy, established by the employees making their own laws, appointing their own administrative representatives, having their own court of appeal, and exercising their voices in the daily affairs of the business. (4) Social responsibility, effective by replacing the profit motive by that of service, by supplying high-quality goods at the right price, by refusing to engage in products for questionable purposes, by contributing towards good causes, and by rendering neighborly service in the locality. The ultimate control is still in the hands of the founders, but the direction is clear and the adventure is in the evolutionary process.

Two other English companies, Farmer and Sons, Ltd., in London, and Best and Lloyd, Ltd., in Birmingham, have also done significant pioneering in this direction.

In France a number of watch factories and other small businesses have transformed themselves into communities of work with a wide variety of growing experiences.

Who in America will help to pioneer this new frontier? Who will use our present situation to increase the interest, understanding, and participation of workers in coping with management problems? DAVID S. RICHIE

"Distance Covered and Storms Survived"

SUSCEPTIBLE as we are to doldrums, mental and spiritual, it has been suggested in these pages that man's best in all the arts is a far country where none ever need lose the sense of wonder. And yet we as Friends know that our vistas across those frontiers have not always been clear. Some in the later reaches of middle age remember times when the gate was strait, and the road was narrow.

In 1896 my grandfather, a physician and member of North Meeting, Philadelphia, bought my mother a piano. As the story is told in the family, mother was playing Mendelssohn's "Spring Song" on the day and at the hour when the Overseers called. The bell rang, and the visitors were ushered into the parlor, from which mother had just fled. They were seated facing the upright piano, which, being inanimate, could not have been grinning. We kept the piano, and North Meeting lost a member. Yet upstairs in the library that day under pictures of Elizabeth Fry visiting Newgate and Samuel Pickwick asleep in a wheelbarrow was much frivolous reading which a decade earlier might have been contraband for another committee. The rows of bound *Harper's*, *St. Nicholas* and *Chatterbox*, Dickens and Scott, and a great miscellany, including a worn-out illustrated *The Boys of '61* were tolerated fare at the turn of the century.

You could lie on your stomach in front of an open Franklin stove and be transported to the Scotch highlands. And the magic which performed the small miracle was a quiet magic supplied by a Waverley novel and abetted by a faint whiff of peat smoke, which no one that day in all the thirteenth ward, except you, could smell or imagine. The piano's magic was not so quiet. On a spring evening, with parlor windows opened, mother played "Träumerei," accompanied by father on the violin, and the neighbors, including Mr. Schimpf, the saloon keeper across the way, guessed that Doctor Smith had company.

When the record is given of a Cunarder's crossing, the expression "distance covered and storms survived" is used. If we Quakers were to chart our development in the arts on a similar basis, we could say that our progress is substantial and even triumphant. More important still are the courses we lay, which none of us, if we lay them true, can live long enough to complete.

ROBERT C. SMITH

Letter from South Africa

THE year 1959 has been eventful for South Africa. Encouraged in 1958 by a third victorious general election, the government proceeded to round out the application of its *apartheid* policy. South Africa, with three out of every five of all the white people on the African continent, must be secured as a white state set over against the fast-growing number of black states. So, a "white" university may no longer admit a nonwhite student except by special permission; nonwhites may not live in a white residential area except as servants; better paid industrial jobs may now be reserved by law for whites; the representation of Africans in the legislature has ended.

On the opposite side are the Bantustans now being created. These are eight scattered rural areas occupied by tribal Africans. Those of you who heard or read Mr. Eric Louw's statement to the United Nations Assembly know that these Bantustans are South Africa's official answer to the challenge of emergent Africa. They are to be led towards a measure of self-government exercised by chiefs under government control. Whether these Bantustans, imposed on the Africans on the general principle that "papa knows best," will prove an answer to that drive for freedom that is changing the map of Africa is South Africa's most vital question.

It is now three years since, in a dramatic swoop before dawn, 156 South Africans of all races were arrested on charges of high treason. After a preliminary enquiry that lasted more than two years the charges against 65 were withdrawn. Thirty are now on trial. The charges against 61 were quashed by the court on legal grounds. They are now released on bail. Whether they will be confronted with a new indictment will probably depend on the result of the trial of the 30.

Perhaps it is because of the seemingly endless treason proceedings that the government has been making use of its powers of banishment without trial. The act that gives these powers (that apply only in respect of Africans) dates back to the days of Smnts but was rarely used. Nothing is definitely known, but it is believed that in recent years 80 Africans have been sent from their homes to remote places where, isolated from political associates and even by difference of language, cut off from the local Africans, they are, from the official point of view, out of harm's way.

While the names, the alleged offences, the fate of most of those banished are almost unknown, one became world famous: Mrs. Mafekeng, the African organizer of workers in the canning industry. The banishment order assigned her to a remote spot 700 miles from her

home. But she fled and has found refuge in Basutoland, that small mountain country entirely surrounded by the Union of South Africa, that is now emerging from British rule into independence.

Perhaps it was because of her eleven children that Mrs. Mafekeng was world news. Not since the "Church Clause" has there been so united and vociferous a protest. But the Prime Minister's answer is simple. Africans who live in white South Africa, even if (like Mrs. Mafekeng) they were born, have their homes, and work there, are transients. They must behave themselves or they will be sent to "their own areas," which, likely as not, they have never seen.

South Africa is not alone in resorting to banishment. The Federation, our northern neighbor, is doing the same with Africans regarded as politically dangerous. It is understandable that governments should become impatient of the legal processes that flow from the right of a person to know of what he is accused and to face his accusers, to open trial by an impartial judge, and, if found guilty, to a defined and regulated punishment. The law is slow as in the case of our treason trial. But we see here, as in the Federation, the difficulties and dangers, the probable injustice and inhumanity that follow a departure from the rule of law.

South Africa's racial policies, spotlighted by the case of Mrs. Mafekeng, have been much before the world during 1959. They have been debated at the United Nations and in the British Parliament, have been the subject of nation-wide protests in New Zealand because of the exclusion of Maoris from the rugby team to tour South Africa, and have led to organized boycotts of South African goods in several countries.

South Africans of all political beliefs are inclined to resent criticism of their country, specially when, as is often the case, it is imperfectly formed; but we live in

When Making a Contribution

In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

a world that is increasingly aware of injustice and is quick to feel indignation and to demand action.

This presents a problem for Christians (and perhaps particularly for Friends) who are asked to take part in action. It is my conviction that *apartheid* or segregation, whether here or elsewhere, is by its nature evil, for its aim is to destroy the unity of mankind. And I believe that we are all concerned with this evil wherever it may occur and that as Christians we must oppose it. But just as it is at our peril that we depart from the rule of law, so, too, it would be fatal to forget in times of righteous indignation the teaching as to the first stone, that Satan cannot cast out Satan, that only by good can evil be overcome. We have a standard by which action may be judged, for we are called to serve the unity, under God, of the family of man.

Durban, South Africa

MAURICE WEBB

Tin Cans and Time Bombs

AN American in a Peking prison one day in 1955 sat opening a small tin can, part of a package sent him by the American Red Cross. His Chinese cellmates looked on spellbound until they saw him pour a thick, red liquid from the can.

"Tomato juice!" they exclaimed in disgust. "You mean to say you Americans waste precious tin to preserve a bit of ordinary juice? It's criminal!"

The incident was a recurring subject of discussion for several weeks in the cell. The men finally concluded that the rich United States could afford to "waste" metal in frivolous pursuits, whereas China, whose economy was just developing, had to watch carefully how every scrap of material was used.

Most Americans today do not question the use of natural resources for comfortable, convenient living; nor do they question the amount of money spent in turning minerals into missiles and weapons which can have no constructive use. We are "rich in resources," we have a highly advanced technology, and we can afford to let our material wealth be turned, on the one hand, into comforts and, on the other, into weapons which become obsolete almost before they leave the factory.

A small but articulate number of Americans, however, are beginning to raise questions concerning the practicality and morality of our acceptance of indiscriminate arms expenditures, both in terms of over-all waste and inefficiency, and in terms of our moral relationship with our fellow men.

At hearings conducted by the Subcommittee for Defense of the House Appropriations Committee in January

(a censored report of which was released by Congress on March 31), General Maxwell Taylor, Army Chief of Staff, stated: "I consider that we have an excess number of strategic weapons and weapons systems in the atomic retaliatory force. . . . Having determined the bombs required on target, you can calculate all the possible losses due to enemy action, aborts, ineffectiveness of the weapons, and so forth, and determine how many vehicles are required. When such a computation is made, you end up, in my book, not with thousands, but with hundreds of vehicles as a requirement. We presently have thousands."

Stewart Meacham, Director of the Labor-International Affairs Program of the American Friends Service Committee, speaking at a conference of labor leaders in Chicago last year, said, "Approximately \$50 billion yearly is futilely put into the arms race, while people of the world are in desperate need of the essentials of life. There are half a million villages in India, a nation which desperately needs help if she is to remain democratic, and one fifth of our military budget would provide \$20,000 for each one."

It is not only abroad that the essentials of a better life are lacking. While we spend \$7 billion a year on missile programs and buy bombers "that cost their weight in gold exactly" (see President Eisenhower's State of the Union Message for 1959), we cannot find funds to build the 130,000 classrooms urgently needed for our children, or the 1,200,000 hospital beds needed for our sick.

We are a highly developed nation. We can afford to use tin to can juice, and aluminum foil to wrap potatoes for baking. But has our wealth not lulled us into insensibility to the larger problems, or at least warped our perspective?

We cannot expect our government to take any measures to reevaluate the use of our resources unless we ourselves raise the issue. And we cannot raise the issue unless we have first thought about it, discussed it, and come to some conclusions, whether they be from a moral or a practical standpoint. That is our job! Stop, look, and take stock!

About Our Authors

"Man and His World" is the summary of a talk Hale Sutherland gave to professional engineers at Atlantic City, N. J., in 1942 and is reprinted from *The American Engineer* for March-April, 1942. "Changing Concepts Offer Hope that Revival of Spiritual Values Will Reshape Civilization," the subheading of the article, still enunciates a hope that is perennial.

Hale Sutherland was Chairman of the Department of Civil Engineering at Lehigh University, Bethlehem, Pa., from 1930

until a few years before his retirement in 1953. After his retirement he devoted a great deal of time to the compilation of the Discipline of Philadelphia Yearly Meeting, *Faith and Practice*. He died on May 23, 1959.

David S. Richie is Secretary of the Social Order Committee of Philadelphia Yearly Meeting and internationally known for his contributions to the work-camp movement. "Toward More Industrial Democracy through Free Enterprise" is chapter eight of *Building Tomorrow* (subtitled "A Religious Search for a Better Industrial Society"), a 100-page booklet by David S. Richie which was published last August by the Social Order Committee (\$1.00 per copy; 75 cents each for ten or more copies). The questions for discussion and suggested readings which follow each chapter make the pamphlet ideal as a basis for adult study groups.

A flyer announcing the publication of *Building Tomorrow* said: "This pamphlet is based upon the assumption that the society we have now does have very much of value but at the same time does urgently need improvement. It suggests some of our most serious social and economic problems and a direction in which solutions to these problems can be sought . . . a direction we believe to be important."

Robert C. Smith is a member of Moorestown Meeting, N. J. In a covering letter he writes: "North Meeting was at 6th and Noble Streets, Philadelphia. The structure and its walls are still standing. I attended around 1903 to 1907. It was laid down in 1914, and its most respectable neighbor in those years was a Turnverein which had its quarters over the way on 6th Street."

"North Meeting" was the shortened name for the Monthly Meeting of Friends of Philadelphia for the Northern District. The meeting was founded in 1772 and met in a succession of meeting houses, all of which it outgrew except the last.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal in Durban, South Africa.

Friends and Their Friends

A new Friends meeting house and Center will open soon in Atlanta, Georgia, at 1384 Fairview Road, Northeast. A house has been purchased, and the first meeting for worship was held there in early November, 1959. It is hoped that a fund-raising campaign, now in progress, will assure the Center program for the next two years.

Atlanta, a city with more than one million people, is the educational and industrial center of the South. The constructive forces of the city are moving slowly ahead as they grapple in one locality with racial issues that confront so much of our country.

The Atlanta Meeting has been integrated for the past eight years. It is concerned that Friends develop a program based on their religious insights which will help an increasing number of persons searching for new patterns of living in this troubled period of social adjustment. The American Friends

Service Committee looks forward to sponsoring special programs in Atlanta as it widens its activities in the South.

Howard and Gertrude Kershner of Montclair, N. J., Meeting took a trip in 1959 through 15 countries on both sides of the iron curtain in Europe and Turkey, Egypt and the Near East. They gathered material for Howard Kershner's radio, syndicated column, and editorial work. The method used was to seek out officials, especially in Communist countries, who were willing to talk frankly about economic and political problems. Information was also obtained from guides, interpreters, taxi drivers, air line and hotel employees, and from managers and workers on collective farms.

Howard Kershner gave a series of ten lectures in Norway and England before groups affiliated with his Christian Freedom Foundation. Holy places in Palestine made familiar by the Old and New Testaments were the subject of description and comment in some of the broadcasts and columns.

"Up Top For Today" in the Chester, Pa., *Times* of June 18 is William Taylor, Jr., of Media, Pa., a lawyer, who is a member of Providence Monthly Meeting, Pa. Doris Wiley, who writes the article, salutes Bill Taylor for his unrelenting campaign to make the white cane law universal in this country. Working through the Lions Clubs, to which Bill Taylor gives the major credit for the success of the venture, he picked up a languishing project in the middle 'forties and carried it through with characteristic vigor and devotion. Now every state, including Alaska, has given legal recognition to the idea of a blind pedestrian carrying a white cane as a warning signal to motorists.

Bill Taylor, in spite of being blind since he was seven, has had a brilliant academic record, graduating from Swarthmore College in 1932 with honors, where he was elected to Phi Beta Kappa.

A Friend who is a fellow townsman wrote of Bill: "His tremendous fight against the great handicap of blindness, together with his outstanding success in his chosen career and his tireless and successful efforts in social, legal, and economic betterment of blind people throughout the country, make the story of his life a real inspiration for all."

George E. Otto, former Chairman of the Philadelphia Friends Social Order Committee and a leading Bucks County, Pa., builder and realtor, has joined in the direction of Modern Community Developers, Inc., as Executive Vice President. Modern Community Developers, Inc., with headquarters at 84 Nassau Street, Princeton, N. J., is a national corporation to promote the building of integrated housing.

George Otto previously served as President of Concord Park Homes and Greenbelt Knoll, Inc., builders of integrated housing developments in the Philadelphia area which led to formation of the new corporation. He is currently President of Princeton Housing Associates, Inc., also in the integrated housing field. He has sold his real estate firm and is terminating his own building activities.

An illustrated article on Frank Ankenbrand, Jr., in the Bridgeton, N. J., *Evening News* for April 14, 1959, describes the joys of being a book collector. Friends will recall pleasantly his poem "First-day Worship" in the issue of June 27, 1959. The article coincided with National Library Week. Frank Ankenbrand numbers his books in the thousands; they cover a multitude of subjects. Highlights are an assortment of Shakespearean plays antographed by great Shakespearean actors; first editions of Henry James, Emily Dickinson, Amy Lowell, Willa Cather, John Galsworthy, and William Somerset Maugham, among others; close to 200 editions of *The Rubaiyat* of Omar Khayyam by various translators and in several languages (1959 was the centennial of Edward Fitzgerald's first publication of *The Rubaiyat*); and books noteworthy for their beautiful design, printing, and illustrations. He also possesses a print collection. His love of book collecting covers two-thirds of his life.

Frank Ankenbrand, Jr., now teaches English to college-bound seniors at Haddonfield, N. J., High School. He has served as librarian of the Vineland Historical Society, N. J., and was President of the New Jersey Society of Artists. At present he is an officer of the Philadelphia Graphic Arts Forum. He is a member of Greenwich Monthly Meeting, N. J., and lives at Greenwich, N. J.

The American Bible Society has received the 1958 Award for producing the best documentary film of the year, "The Bearer of the Book." The citation was made by the National Evangelical Film Foundation. "The Bearer of the Book" is a 16mm. sound film in Technicolor that highlights the worldwide work of the American Bible Society in its distribution of the Scriptures in many tongues and many lands.

"Most of you will recall Marcy Schmoeger's devoted and highly successful efforts in the founding of Fountain House, Philadelphia, about eight years ago," says the November *Newsletter* of Lansdowne Meeting, Pa. "Since that time this organization has assisted in the rehabilitation of numerous former psychiatric patients. Not content to rest on her vital part in this sizable accomplishment, Marcy is now on the threshold of another major and very much needed project for assisting in the rehabilitation of released psychiatric patients. An additional and important feature of the new project will be the establishment of the individual in specially arranged lodging for several months. This transitional period from the hospital to the community should prove important in recapturing the working and social skills necessary for a useful return to society. The new organization will be called the Tricounty Fountain Center and will serve the needs of Delaware, Chester, and Montgomery Counties, Pa. Several Lansdowne Friends are already assisting in the launching."

"When the Executive Council of the Five Years Meeting of Friends met in Poughkeepsie, New York, October 29 to 31, 1959, a new kind of Friends history was made," says the quarterly *Newsletter* of New York Yearly Meeting. "Poughkeepsie

became the first site in the U.S.A. where both the Friends General Conference and the Five Years Meeting had held their executive sessions, the Central Committee of FGC having met there in 1957."

Pendle Hill's latest pamphlet is *The Way of Man According to the Teachings of Hasidism* by Martin Buber, with a Foreword by Maurice Friedman. There is no better approach to Buber than to read the six short Hasidic tales comprising this pamphlet. No other of Buber's work gives us so much of his own simple wisdom. The pamphlet is available at 35 cents a copy from Friends bookstores or from Pendle Hill.

The annual report of the T. Wistar Brown's Teachers Fund for 1958-1959 states that the Fund made 35 grants to 14 men and 21 women. Twenty were for attendance at summer school, 11 were for part-time study during the academic year, and four were for a year of study. Of the last group, three participated in the highly successful Teacher Training Program of the Friends Council of Education.

The Fund primarily encourages and assists young Friends interested in entering the teaching profession and is available to young Friends 21 years of age or older. Grants are valuable as a help in financing a teacher's professional improvement, as an aid in meeting professional requirements, and in assisting those who otherwise might be lost to the teaching profession, which needs them acutely. Grants are limited to members of Philadelphia Yearly Meeting, except for small grants to Friends from other Yearly Meetings who are teaching in schools under the care of Philadelphia Yearly Meeting. Application forms are obtainable from Helen G. Beale, 16 North Highland Avenue, Clearwater, Florida.

The Religious Education Committee of Philadelphia Yearly Meeting has recently published two new pamphlets, *Religious Education in the Home* (50 pages; 50 cents) and *As We Gather Together* (66 pages; \$1.00).

Religious Education in the Home was prepared by the Adult Section of the Committee. This pamphlet was planned as a guide to parents of young children. Part one deals with such subjects as teaching children about God and Jesus, and understanding Friends worship. To live life at its best, there must be a firm religious foundation in the home. Part two is a compilation of actual experiences in religious education in the home. It is strongly recommended that the Overseers of Monthly Meetings have copies of this pamphlet available for young parents.

As We Gather Together was prepared by the Worship Section of the Committee. This booklet was created to help fill a need often expressed by superintendents and teachers of our First-day schools for assembly periods or gathering-together time in the First-day school. It contains many suggestions of ways to make opening and closing exercises meaningful to children. There is a chapter on special assemblies for Thanksgiving, Christmas, Easter, and summer programs.

These pamphlets can be purchased at the Philadelphia

Yearly Meeting Religious Education office, 1515 Cherry Street, Philadelphia 2, Pa.

JANE H. BOEDKER

Conference on Student Government

A Conference on Student Government was held recently at Woolman Hill, the Quaker Center in Deerfield, Mass. Students and faculty attended from the Lincoln School, Providence, R. I.; the Meeting School, West Rindge, N. H.; Moorestown Friends School, Moorestown, N. J.; Moses Brown School, Providence, R. I.; and Oakwood School, Poughkeepsie, N. Y. The weekend was spent as a working seminar on the problems and opportunities of student government.

Among the conclusions drawn was the fact that school committees and Boards of Trustees should be closer to the school activities so that policy-making would take place with the need of the student more clearly in mind. A student government is often asked to administer policy that it does not understand, policy which in some cases has not even been explained. If somehow student government leaders and faculty, administration, and trustees could meet together periodically, student councils would more clearly understand their role in the school.

The conference set up a school-visitation program whereby students from one Friends school could visit over a longer period (two to four weeks) to gain an understanding and appreciation of the working of another Friends school. It is hoped that this program will get under way before this school year is over. Miss Joyce Toothaker, Lincoln School, Providence, R. I., was made coordinator of the program, and inquiries should be sent to her.

GEORGE I. BLISS, *Clerk
for the Conference*

Letters to the Editor

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

In an effort to encourage better Anglo-American understanding, the American Museum in Britain has been founded near Bath, England. American paneled rooms and furniture covering the period from 1680 to 1830 have already been shipped to England and are in the course of being installed in the Museum, which will open in 1961.

The Museum would like to include in its Special Collections a good example of a woman Friends silk costume and bonnet dating from 1780 to 1830.

We are wondering whether any Friend would generously donate such a dress (the Museum is an American tax-exempt organization, and gifts are tax-deductible) or would feel able to make a long-term loan to the Museum.

222 East 49th Street,
New York 17, N. Y.

JOHN JUDKYN

Many things are being done in the name of the Society of Friends of which I believe most Friends would not approve. Twice this past year the American Friends Service Committee has arranged meetings in the New York area at which Russian

Communist speakers were presented. One was a larger group at which there was opportunity for discussion and a presentation of opposing views. The other was a small group with only one speaker, the Russian Communist, who included with his glowing eulogy of communism and his sarcastic ridicule of our American freedom the circulation among the group of many Soviet cartoons portraying America as a Shylock and a bloodthirsty imperialist. Both meetings were officially called by the Service Committee, the smaller meeting by sending out invitations addressed to individuals on Service Committee paper. It was held in a private apartment with an air of secrecy and with few introductions among those attending.

In my judgment, few Friends will approve of having their best known organization used as a vehicle for the propagation of communism. More especially so when such propaganda is accompanied by sarcastic vilification of our own country. Surely such activities will in time destroy the confidence of the public not only in the American Friends Service Committee but in the Society of Friends as well. Do they not place in jeopardy the enormous amount of good work done by the Service Committee?

These lines are written in the hope that more Friends will become aroused and informed and will join in the efforts which many of us have been making for many years to change this unsatisfactory situation.

Mountain View, N. J.

HOWARD E. KERSHNER

The following reply to Howard E. Kershner's letter was received from the Executive Secretary of the AFSC:

We are glad to supply some facts which will help readers to get a clearer picture of the situation. In the first place, it is generally recognized by Friends that the activities of the American Friends Service Committee are not carried on "in the name of the Society of Friends." They are conducted as carefully as possible in the name of the American Friends Service Committee, though it is difficult to make many non-Friends realize that there is a distinction between the two.

It is true that the AFSC New York City office has on occasion arranged meetings with speakers from Soviet Russia on the program. This is part of a diversified effort to promote friendships, remove misunderstandings, and increase knowledge of the obstacles that lie in the way of peace. There is usually, in Howard Kershner's words, "opportunity for discussion and a presentation of opposing views." Some of our meetings are intentionally on a smaller scale—but none with any "air of secrecy." They simply represent the desire of a specially interested group to delve more intensively into a particular problem.

Of the Soviet citizens Howard Kershner refers to, one was an accredited Russian journalist, the other a staff member of an international organization. One meeting had as subject "The Press in the Soviet Union" and the speaker brought Russian papers and magazines. It is to be expected that occasionally in the future Russians may be included in AFSC programs when such a course is considered helpful.

Philadelphia, Pa.

COLIN W. BELL

Coming Events

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

JANUARY

10—Adult First-day School Class, Gwynedd Monthly Meeting, Pa., at Gwynedd Meeting House, Sumneytown Pike and Rte. 202. 10 a.m.: Margaret Gibbons, London, and Sigrid Lund, Norway, speaking from the point of view of the World Committee on behalf of the Ministry and Worship Committee.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m. and 1:30 p. m. Worship and Ministry, 9 a.m. Afternoon speaker: Richard K. Taylor, "My Summer Visiting in the United States with Young Russians and American Friends." Lunch served. Baby sitting and child care provided.

17—Adult First-day School Class, Gwynedd Monthly Meeting, Pa.: Colin Bell, "The Testimonies of Friends."

17—New Jersey Friends Committee on Social Order at the Montclair, N. J., Meeting House at 1:30 p.m. Meeting for worship

at 11 a.m. Bring box lunch. Richard Bacon of the Pennsylvania Prison Society and Donald Goff, New Jersey Bureau of Correction, will be present. The recent Friends Conference on Crime and the state of the death penalty will be considered.

18—At Westminster Student Center, 5075 Campanille Drive, San Diego, California, discussion: "The Spiritual Roots of Friends." Leader, Mary Mendenhall. 8-10 p.m.

21—Chester, Pa., Monthly Meeting Forum, 8 p.m. J. A. Waddington: "Christianity and Politics."

22—Women's Problems Group, 10:45 a.m., Race Street Meeting, Philadelphia, Pa. Anne Reid, Howard University, "Dramatics."

22-24—Conference for Meeting Clerks in New England at Woolman Hill, Deerfield, Mass. Write Woolman Hill or Edward A. Manice, 380 Yale Station, New Haven, Conn., for details.

25—At Westminster College Center, 5075 Campanille Drive, San Diego, California, discussion: "Friends and the Offender." Leader, David Wills. 8-10 p.m.

26—Friends Forum at the Reading, Pa., Meeting House, 8 p.m.: Rabbi Harold Kamler, "Struggle for Freedom in Israel."

29—1960 Rufus M. Jones Lecture, offered by the Religious Education Committee, Friends General Conference: Sophia L. Fahs, Curriculum Consultant for the Council of Liberal Churches: "Why Teach Religion in an Age of Science?" 15th Street Meeting House, New York City, 8 p.m.

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monday meetings the last Friday of each month, at 7:30 p.m. 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—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.

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, 11 a.m., First-days at 300 North Halifax Avenue. 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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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. 1384 Fairview Road, N.E., Atlanta 6. 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 6-7778).

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

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 6-6583.

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—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.

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 YORK

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—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.

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 Lucile Knight, Clerk, at EA 1-2769.

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 Wain 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 7-8414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

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