

FRIENDS JOURNAL

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IN THIS ISSUE

GOD has afforded His people in all ages such a measure of His eternal spirit as hath been sufficient to inform, rule, and guide them infallibly in and about those things which are absolutely necessary to be known or done unto eternal life.

—WILLIAM PENN

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. *by Carl F. Wise*

Letter from Geneva

. *by Robert J. Leach*

Friends and Investments

. *by William Morris Maier*

A Veteran AFSC Worker

. *by Anna L. Curtis*

Poetry — Books

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Friends and Investments

A CONCERN seems to have arisen recently in Philadelphia Yearly Meeting that Friends should make investments "consonant with Friends' beliefs." This is laudable; this is plausible. It is also very misleading.

The idea is not new. Many Friends, indeed, both individually and particularly as Trustees of such bodies as the Friends Fiduciary Corporation, the Trustees of Philadelphia Yearly Meeting, Westtown School, Haverford College, and various enterprises controlled by our Society, have given much thought to this matter and have attempted to act accordingly. It is safe to say that there are in Quaker portfolios few liquor stocks, few tobacco stocks, and few stocks in corporations producing predominantly military items.

How much further can one go in selecting these "moral" corporations in which it is "desirable" that Friends should place their hard-earned dollars? On what basis are corporations morally pure? Is it because they make a product which is harmless—soap, as distinguished from steel—which can be used for peaceful purposes rather than for armaments? What about an investment in highway bonds? Surely that seems a peaceful objective, and yet we have reason to suspect that one of the underlying reasons for a super highway system is to provide for the easy movement of civilian and military traffic in the event of war. Or should we choose a multiple-product company such as du Pont, and play it safe?

Should we look at labor policy? Should we favor a nonunion organization with an extremely liberal record of treating employees, or should we favor a strictly union company? Indeed, with such strong unions as we have today, should one seek to find out how fair the union is in its dealing with the company?

Should we look at the advertising program of each corporation? Does it tell the simple truth in friendly fashion? Does it beguile, or does it mislead? Should we consider the purchasing policy? It is often said that the real integrity of a corporation can be ascertained by its relations with those from whom it purchases and over whom it holds a whip hand.

Let us decide that we will take all of these items into account, weigh them carefully, and then decide on a list of the "righteous." First, how do we find out all the foregoing facts about each and every one of the thousand or more corporations listed on the New York Stock Exchange, to say nothing of the hundreds on the American Exchange and on the over-the-counter market? Do we seriously think that we can learn accurately enough about even a handful of these corporations to make a sound

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FRIENDS JOURNAL

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Editorial Comments

Ecumenical Concerns

PROTESTANTS as well as Catholics are taking an increasing interest in the Ecumenical Movement. In their disappointment about the slow growth of this interest Protestants may have overlooked a few significant factors. Naturally, the huge numbers of church members all over the world will account to some degree for the slow pace with which the movement develops. The emphasis on such a novel idea as church unity was bound to create a measure of surprise, if not reluctance, even in those segments of Protestantism which had created friendly feelings of neighborly competition among the denominations. There is still a great deal of education to be done concerning the ultimate goals of the Ecumenical Movement as well as the different theologies and practices of the denominations. The Ecumenical Movement never attempted to abolish or merge the denominations or infringe upon their historical testimonies. A close federation in the spirit of the *Una Sancta* and in the fellowship of Christ is the goal, the realization of which may take several generations, perhaps centuries. It also may need a broader spirit of tolerance than exists now in many Protestant churches. The exclusion of Unitarians and other groups will always remain an irritating factor.

Catholic Ecumenical Aims

Catholicism feels the pressure of contemporary events; it is called to account. Its losses, especially in East Europe, are extraordinary in number and prestige. The political enemy threatening Catholicism appears in the guise of the Marxist creed and the Communist organization, but the unreserved faith of Marxist adherents is akin to religious fanaticism. The Catholic hierarchy has many reasons for calling together an Ecumenical Church Council and for reviewing or repairing its own position. Yet the Council which it has proposed will be only a deliberative body within the Roman Church itself. Pope John and his advisers consider themselves the shepherds who must rescue the lost sheep of Christian faith. Non-Catholics of all persuasions must, in their opinion, be made to realize how urgent it is for them

to return to the Holy See, in which the only true authority is vested.

When Pope John made his first announcement about the projected Council, some liberal Catholics expressed the hope that Rome might eventually make some concessions to Protestantism, such as the recognition of Protestant ordinations and the marriage of all clergy. But as time goes on, less and less is being heard about such compromises. The Catholic Council might, however, initiate a new feature by giving the Protestant and Orthodox Churches an increasing opportunity to attend some sessions.

The Eastern Orthodox Churches

It is obvious that unity or at least a closer relationship with Orthodoxy is one of Rome's foremost hopes. Equally obvious are the theological and political difficulties likely to block such a rapprochement. The rift between Rome and Moscow is five hundred years older than the schism between Catholicism and Protestantism. In the course of a most interesting development, the Russian clergy has come to consider Moscow the Third Rome of Christianity, the center of true faith, and the spiritual home of all mankind.

It is important to remember this particular conviction which the Russian Orthodox Church still holds. It has lost nothing of its impact on the Russian mind, and in that mysterious chemistry of which feeling, dreaming, and thinking are capable in the Russian soul, the belief in Moscow's mission as the Third Rome has also greatly influenced Russian political philosophy. No ecumenical aspirations can afford to overlook or minimize such factors.

In Brief

Archbishop Abuna Theophilos of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized by his church in the last three years.

Of the 21 million persons in Ethiopia, in addition to the nearly 11 million Christians, there are six million Moslems, and 150,000 Jews, with the remainder chiefly animists. The Ethiopian Orthodox Church has close his-

torical ties with the Coptic Orthodox Church of Egypt. Formerly under the Coptic Patriarchate, the Ethiopian Church today has its own patriarch.

The number of children and mothers protected against malaria with UNICEF insecticides in 1958 was

29,390,000—a number about equal to the total population of Spain.

With UNICEF help, last year 14,490,000 children were vaccinated against TB. This total is more than the entire population of the Union of South Africa.

What Is a Friend?

THE question "What is a Friend?" can hardly be asked too often since it underlies every query that Friends ask now or are likely to phrase in the future. It bears repetition, moreover, because no answer can hope to be definitive. One must always ask other questions. Do you mean historically? Do you mean regardless of division? For whom is the answer intended? What prompts the question?

The stimulus for this repetition is William Warren Bartley's recent article in *Harper's* ("I Call Myself a Protestant," May, 1959). An Episcopalian by birth, he recounts his religious pilgrimage to Quakerism, declaring at one point, "As their [the Friends'] general stand on warfare (a position I cannot agree with at all) shows, they are not interested in simply adjusting their ethic to the prevailing mores of the culture. They are often silly and naive, but they are desperately honest."

The comment led this reader to wonder how many of the testimonies of the Society a member can slough off and still be a Friend. There was a further puzzlement. Friends as persons may, like their neighbors, expect to be silly and naive in the usual percentage of instances. But is it wise to welcome into the Society someone who finds them silly and naive as Friends? How many of the testimonies should an attender accept in order to become acceptable?

What follows will be principally a series of questions. Suppose someone who seeks membership in our Religious Society asks them of you. How will you answer them?

It may be assumed that all Friends believe in a Power "in which we live and move and have our being." Is there a specifically Friendly definition of that Power? Or do Friends wish to leave the Power undefined? Is a definition of an infinite Power a self-contradiction? Do Friends believe that the Power is personal, i.e., that the power is primarily or specifically interested in human welfare, directs its progress, and bestows upon men a care superior to that which sparrows enjoy? If so, how do Friends cope with the problem of evil, that suffering which is neither pain (the simple warning of physical maladjustment) nor retribution but seemingly wholly capricious? How do Friends answer the question of

Greek tragedy: why do the gods punish man for crimes they decree him by fate to commit? Is it sufficient for a Friend to be concerned with man's relationship to God, i.e., the place and purpose of mankind in a universe of many creations? Or must he have a conviction about God's relation to man, i.e., what special intervention and assistance he may hope for in his own life, and under what conditions?

Are Friends Christians? What is a Christian? Is he someone who believes in the divinity of Jesus? Or is he someone who follows the guidance of Jesus? Do Friends automatically cut themselves off from Christianity by rejecting the sacraments? Can a seeker approach Quakerism from some avenue other than the one it has historically used? As there are Christian-Quakers, can there also be Buddhist-Quakers, Islamic-Quakers, Hindu-Quakers, Stoic-Quakers, pragmatic-Quakers?

Dogma is, of course, dependent upon theology. Both are statements of faith. As used here, dogma refers to statements of religious principles rather than attempts to explain God.

Do all Friends accept the dogma, "There is that of God in every man"? Once some Friends repudiated the dogma of the inward light. Do all Friends now accept it? In what respect is a Friend's inward light different from another man's conscience? Do Friends accept the dogma of grace, i.e., the possibility, with divine assistance, of human perfectibility?

Do Friends generally accept the dogma of continuous revelation? If they do, does that acceptance not also separate them from most of the remainder of Christianity? Since the dogma of continuous revelation implies a denial to the Bible of the exclusive possession of the divine voice, where do Friends get authority for their pronouncements? Is the pattern of reason a sufficient authority? For example, are the pronouncements of Jesus valid because he made them, or did he make them because they are true? Would the statements (e.g., do good to them that hate you) be equally valid in the mouth of Buddha or Gamaliel the Elder?

How do Friends interpret the Kingdom of God? Is it to be here or hereafter? Do Friends believe in personal

immortality? Can someone who prefers to do without belief in personal immortality be an acceptable Friend?

The published testimonies as set down in whatever book of faith and practice is published by a given Yearly Meeting are presumably the "official" declaration of the group. They are commonly enlarged upon in "advices." The use of this word rather than "rules" or "laws" is of obvious significance and importance. Nevertheless, how many published Friendly testimonies may a member of the Society ignore or disdain and still remain a Friend? How many should an applicant be willing to accept in order to receive a favorable recommendation from a visiting committee? If a quantitative answer is impossible, may there be a qualitative one? Are some testimonies basic, and others of lesser importance? Which are which? Are there any testimonies that are not inevitable applications of Friendly dogma to the problems of living?

Is there a valid distinction between repudiation of a testimony and human weakness in attempts to sustain it? How often shall human lapses be forgiven—unto seventy times seven? In instances of honest disagreement, which is more important, loyalty to the testimony or loyalty to intellectual integrity? Is there a difference between bearing with the defections of a dissident Friend and disloyalty to Quakerism? Should eclectically dissident non-Friends who nevertheless find Quaker meeting spiritually nourishing be accepted into membership in the hope that some day their disagreements will be outgrown?

These are not the only questions that may be asked, but one must pause somewhere to catch his breath. Although the doctrine of continuous revelation implies that they will never be turned into final declarations, Friends should wrestle with them as willingly as Jacob wrestled with his angel. Only after we have illuminated our own souls are we ready to illuminate the inquiring stranger.

CARL F. WISE

Carpe Diem

By SUSAN DOROTHEA KEENEY

The anvil stands beside the dying fire.
Take up the bellows from the dusty floor
And blow the glowing coals until desire
Leaps into flame; hold not a moment more.

Beat out the sparks upon the hissing steel.
Bend the hot metal to the maker's plan.
Strike, strike, and let the yielding metal feel
The flame. Burn out the pattern while you can!

Letter from Geneva

ABOUT twenty years ago, if I recall correctly, Gerald Heard, one-time associate of Aldous Huxley, both resident at Pendle Hill, likened the Society of Friends in Philadelphia to a fragile antique: exquisite, quaint, otherworldly. Two decades later we seem less esoteric—if that is the right word to be used in this connection. I am not sure, however, that we have learned sufficiently to stretch our imaginative understanding to escape from ourselves.

I have in mind particularly the dearth of intelligent, stimulating response which characterizes the correspondence columns of our admittedly well-written FRIENDS JOURNAL. And conversely, I am frequently struck with the intensely controversial nature of the correspondence columns of the *London Friend*. Leading and not-so-leading British Friends seem to rush into printed invective and closely reasoned dispute with an avidity which leaves no doubt in the reader's mind as to the intellectual tough-mindedness of the Society of Friends in Great Britain. No issue goes unchallenged. And I don't have in mind the "crank" reaction. In America, for instance, you can always count on a certain few Friends who will ride their hobby-concerns, and only those, when the right kind of red shirt is waved. To prolong the figure of speech, they would seem to be color-blind to everything else in the spectrum of Quaker thought. Does my invidious comparison prove only that British education is better training for reasoned composition? I'm not sure. The correspondence columns of the *Progressive* and the *Reporter* measure well with equivalent exercises in the *Manchester Guardian Weekly* and the *New Statesman*.

We need needling, and at exactly those points where we are oversensitive. Else how do we shed completely that anachronistic mask which Gerald Heard, perhaps too perceptively, described?

Now that President Eisenhower appears to have convinced Premier Khrushchev of the futility of Berlin *ultimata*, it would seem an appropriate moment for us as Philadelphia Friends, as well as for Americans in general, to take stock of less well-understood but equally dangerous tensions building up elsewhere. One measure of the thoroughness of our escape from antiquarianism is to observe how sharply we are aware of what Adlai Stevenson has recently (and rightly, I believe) declared to be the central problem of our time. This may be simply summed up in the truism that "them as has gits." The problem holds over us a double-edged sword, for the largest undeveloped populations of the world are multiplying in a frightening geometric ratio. Their multiplication is largely responsible for a terrifying descent

into poverty, malnutrition, and revolutionary violence. On the other hand, the "rich, the well-born, and the able" among the community of nations grow richer—in the case of the United States unbelievably so. In twenty years, by 1979, there may well occur a population explosion before which all other problems pale into insignificance.

This year the world has been uniquely touched and responsive to the appeal to liquidate the refugee problem. What is needed, however, is a similar but utterly magnificent program to meet head on and effectively the threat of population explosion. We need not a Refugee Year but a Save the Human Race Year, by a thoroughgoing shift of the balance of venture capital from economically mature nations to those still backward. Given the immensity of the present American national income, the goal for a Save the Human Race Year should lie in the *hundreds of billions of dollars*. The agency to effect the investment should be the United Nations and its specialized bodies.

Now that the Ford family is forced to give away the greater portion of its holdings in order to retain control of its business; now that two-thirds of American wealth belongs to equivalent self-perpetuating megalithic corporation, the transfer of such capital to U.N. investment no longer threatens either the "sacred" standard of living now achieved in the United States nor diminishes the third of American property still held privately. Similar conditions toward investment against population explosion may be encountered in the economic development of other nations, such as Canada and West Germany. Ironically, though still largely undeveloped, the "state capitalism" of the Soviet Union moves in the direction we have come to regard as uniquely sure. The time would seem ripe, perhaps by 1961, for such a momentous year as I have suggested above.

And what role lies with Philadelphia Friends? I would suggest that we might re-evaluate our corporate investments with our eye less beamed to conservative, sound stewardship in the orthodox sense, and rather

more attuned to what Jesus had pertinently to say to the rich young ruler. A ten-million-dollar token investment transfer to a U.N. Save the Human Race Year Fund from Philadelphia Yearly Meeting would go far to mobilize world opinion behind the idea. And it would help us to know we would be the better Christians for it.

ROBERT J. LEACH

A Veteran AFSC Worker

I HAVE read with much interest the paragraphs about Gilbert L. MacMaster which appeared in the FRIENDS JOURNAL for November 7, 1959, page 605. The German *Der Quäker* for November has an article about him. Friends may be interested to learn that Gilbert MacMaster first held membership with Friends in the New York Monthly Meeting, where a cousin of his was a member. He was not a Friend when he went abroad but joined after entering into the American Friends Service Committee child-feeding work. His name first appears in the Directory for 1921, but by 1931 does not appear. During these years Germany Yearly Meeting was established, and he removed his membership to the country of his residence.

The JOURNAL speaks of Gilbert's "concern for reconciliation between Poland and Germany." He arranged the first peace conference between the two countries after the First World War. This was in 1925, and was perforce held in Danzig, then an independent and neutral city, as neither Pole nor German would set foot in the other's country. The conference was under the auspices of the AFSC. Gilbert and I attended, and an English Friend from the Berlin office. Wilmer Young, now famous for his part in the Omaha Action, was then head of the AFSC center in Warsaw and also attended. Half a dozen each of hand-picked peace workers from Germany and Poland completed our group.

Four languages were used, as nobody spoke Polish except the Poles, and some of them had neither English nor German, only French. At the very first session an argument about the Polish Corridor broke through the language barriers and apparently threatened real violence.

Gilbert MacMaster, the presiding officer, rose to his feet. He was perfectly calm and unruffled, and smiled around the circle. "I think this would be a good time for us to have our

If we dwell on disappointments, we may become sour in spirit, and, especially as we grow older, we need to guard against this. We do not keep a failure of this kind to ourselves even when we think we do; the loss of grace in Christian living will be apparent. To strengthen ourselves it is right to remember that as Christians we believe that earthly life is not all; it is a preparation. We are "called the sons of God." The full glory of that calling is to be realized; the radiance of what is to be is reflected on our path, however shadowed that path may be. We have been caught in that radiance, and we shall be again, as we are by the sunlight among the trees in springtime. In the recollection of it and in the hope that we may see it again and yet again, why should disappointments count? Let life do its worst to us; and if we are even more careful to let life do its best to us, we shall come near the language of the Psalm: "I have set the Lord always before me. Because he is at my right hand, I shall not be moved."—HORACE B. POINTING, "On Disappointments," in the Wayfarer for October, 1959

afternoon coffee," he said. It was. We adjourned at once. Presently we were in mixed groups of Poles and Germans, with a Quaker in every group. (Gilbert's diplomacy? I have wondered.) The group with which I found myself talked dispassionately about the Polish Corridor. So, I think, did others, and the entire conference discussed the subject later.

The gathering was a triumph for Gilbert. At the final session the keynote was "our Polish neighbors" and "our German brothers." Later conferences were held in Berlin and Warsaw. Correspondence and visits were arranged between students of the two countries. A real reconciliation movement was started. Unfortunately, the swift rise of the Nazi movement soon afterward ended anything of the sort.

ANNA L. CURTIS

Friends and Investments

(Continued from page 34)

judgment? If it is impossible to make firsthand judgments, whose word shall we take? Shall we depend on mere hearsay? Investment houses spend millions of dollars examining, weighing, and evaluating the statements and figures put out by various companies and talking to company officials. Yet even they do not attempt to weigh the intangible factors referred to above. Whose word shall we take, and from whence will come the information?

Furthermore, how does one keep pace with changing situations? Very few corporations are static. New products are added, advertising agencies change, labor policies shift, and management occasionally turns crooked. Does one evaluate investments yearly? Biennially? Or does one carefully make the investment and then sit back and relax?

It is almost axiomatic with Friends that they love the difficult. But it is submitted that a frank facing of the problems and questions raised above leads inevitably to the conclusion that the making of a "moral" evaluation of corporations is not merely difficult; it is impossible.

Should we be more discriminating in our investments than we are in our daily purchases? In both we support the same corporations in different ways. When we buy a refrigerator—a substantial purchase—do we investigate the labor policy of the General Electric Company, of Westinghouse, or of Borg Warner? Do we, before we buy a box of shredded wheat, delve into the advertising policy of the National Biscuit Company? You may say that this investigation is ridiculous, that it is a matter of degree. If so, perhaps we should buy only one share of lots of corporations for \$20 each and make it a small matter.

No, the answer is not so simple. We live in and support a vastly complex society. Let us refrain from arrogating to ourselves the ability and duty of weighing conclusively in a moral balance great organizations, the inner

workings of which we cannot surely know. But let us, on the other hand, continue to be alive to our responsibilities, and let us continue, as many Friends now do, to choose from among the great array of investments those that are prudent and wise, and those that on the whole seem not to conflict with our fundamental Quaker principles.

WILLIAM MORRIS MAIER

Rebirth

By ROY Z. KEMP

With soul imprisoned in the mire
And clay,
He toiled and saved his earnings,
Day by day;
His inner nature never found
Its wings,
For starved minds will grasp at
Common things.

There is a way that man may go
And find
Life's larger meanings and new life;
A mind
In fellowship with human woe
And pain,
Will know the beauty of new birth
Again.

Books

SEGREGATION AND DESEGREGATION. By T. B. MATSON. The Macmillan Company, New York, 1959. 178 pages. \$3.50

AFRICA DISTURBED. By EMORY and MYRTA ROSS. Friendship Press, New York, 1959. 182 pages. \$3.50; paper, \$1.95

"Disturbed" is a word which may bridge the vastness between the white-black relations of the United States and those of Africa.

Segregation and Desegregation examines the issue of racial relations in America from the point of view of the Christian responsibility and devotes a chapter to the impact of segregation on world missions. The book might become a classic interpretation of the Christian role. It has a well-chosen reading list for those who want to probe more deeply.

One volume useful for further search into the truths of white-black disturbances can be the sprightly and informal *Africa Disturbed*. The authors remind us that Africans have grasped new ideas, and the consequences are burgeoning over the entire continent.

There is a profound lesson in the two books for those who want to understand white-black relations in America or Africa. There is a significant relationship between new ideas,

with their power to change old customs, and the great disturbances which often accompany altered patterns of social custom.

ALEX MORISEY

KARL BARTH AND JOHANNES HAMEL. *How to Serve God in a Marxist Land.* Introduction by Robert McAfee Brown. Association Press, New York, 1959. 126 pages. \$2.50

This thought-provoking book comprises the title essay by Karl Barth, the noted Swiss Protestant theologian, and a similar piece by Johannes Hamel, a Protestant pastor in the East Zone of Germany. An introduction by Robert McAfee Brown provides a useful summary and a brief critique.

Barth and Hamel are agreed that the Christian church is in effect undergoing a process of threshing at the hands of the Marxists. This process they see as an integral part of God's will in history, a challenge to the church to rediscover the fundamentals of its faith, unsupported by traditional trappings and privileges. Both men are clear about the materialistic and coercive elements in Marxism, but they are equally critical of the political and economic opportunism with which they identify the West. Both writers call for a third way. For them repentance must precede, but not exclude, a defense of religious positions, and love (loyal opposition) must govern protest. Christians in Marxist lands, they hold, should become as never before dependent on the spirit and printed word of God, instead of hearkening to the voices of statesmen, whether in Moscow or Washington.

JOHN CARY

THE POWER OF NONVIOLENCE, Second Revised Edition. By RICHARD B. GREGG. Fellowship Publications, Nyack, N. Y., 1959. 192 pages. \$2.50

In 1935 Rufus Jones wrote in the introduction to the first edition of *The Power of Nonviolence*: "Here is a new kind of book . . . a fine book of what is and what ought to be. . . . The book must go forth into print to do its work of leadership in the world. I rejoice to see it on its way, and I predict for it a far-reaching appreciative welcome."

Rufus Jones was right. There has been an appreciative welcome, and now the Fellowship of Reconciliation has published the second revised edition with a good deal of new material. Original chapters have been consolidated; experiences in nonviolence in Denmark and Norway during World War II are included; and the challenge of communism is dealt with. It is a textbook on the subject, with considerable emphasis upon the psychological and moral rightness of nonviolence as an effective substitute for war.

The general orientation for Richard Gregg's philosophy and analysis is Indian. While there is much of value in Gandhi's experience, one wonders if it can be transplanted to a highly industrial country. It would seem that there must be an indigenous movement, based perhaps on the Montgomery and other American experiences. In respect to India, it is a major tragedy that India did not develop a truly non-

violent national army that would now be prepared to deal with the China-border incidents in an entirely new way.

With the growing interest among Friends in nonviolence, this new edition of *The Power of Nonviolence* becomes a primary resource book.

LAWRENCE McK. MILLER, JR.

THE GOSPEL IN DISPUTE, THE RELATION OF CHRISTIAN FAITH TO OTHER MISSIONARY RELIGIONS. By EDMUND PERRY. Doubleday and Company, Inc., New York, 1958. 225 pages. \$3.95

This volume is the latest addition to the Christian Faith Series, of which Reinhold Niebuhr is the Consulting Editor.

Dr. Edmund Perry, Chairman of the Department of History and Literature of Religions at Northwestern University and a Methodist minister, attempts to re-examine the biblical basis for the Christian mission and outlines a new strategy of thought and action for Christianity in relation to Judaism, Buddhism, Islam, and Hinduism. Copious notes at the end of each chapter indicate the thoroughness with which the author has prepared himself.

"How should we Christians estimate and relate the Gospel of Jesus Christ to the mission and message of other faiths?" we are asked in the very first paragraph. Near the end of the first chapter we find the statement: "To be a Christian at all anywhere in the contemporary world is to be a responsive and responsible missionary Christian."

This would be an admirable book for group discussion, provided the group using it might be unhurried. Many points might well stimulate soul-searching discussion. The often expressed fear of many Friends that we must not "impose" our religion on those who are satisfied with a religion that they already possess is answered in this manner: "The Christian missionary should offer men nothing but the Gospel of Jesus Christ in its full relevance to their lives in their civilization, and having placed the Gospel in these civilizations the missionary should be content to allow the Gospel to create its own form of Christianity in each civilization."

SYLVAN E. WALLEN

FROM ONE TO ANOTHER, Pendle Hill Pamphlet No. 102.

By NORMA JACOB. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

Norma Jacob's theme is that the mentally ill are part of the human family. Criteria for separately categorizing them cannot be found in science, religion, or history. The Friends' refusal, for example, "to accept the doctrine that any human being could be finally alienated" was behind the mental hospital reforms which they began to bring about as early as the eighteenth century. Modern psychiatry offers evidence that this religious insight is scientifically demonstrable; what the mentally ill respond to is care, in the deepest meaning of the word. Caring from the professional field has, among other things, initiated the open-door hospital policy, with the extraordinary and immediate effect it generally has on a patient population. From the lay source care is demon-

strated by such organizations as the National Association for Mental Health, particularly in its mental hospital volunteer programs. Care by Friends for the outcast lunatic has been at times revolutionary and extremely forceful, but not always sustained. Norma Jacob makes clear that work with the mentally ill and efforts toward further hospital reform are still a privilege and responsibility open to Friends, among others. She points to a number of established avenues along which such energies may be directed.

ROBERT C. MURPHY, JR.

About Our Authors

William Morris Maier, a member of Haverford Meeting, Pa., and of the Representative Committee of Philadelphia Yearly Meeting, serves as Treasurer of the Corporation of Haverford College and as a member of the Finance Committee of the Friends Fiduciary Corporation, of Westtown School, and of various other Friendly institutions.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He recently joined the Board of Managers of the Friends Journal.

Robert J. Leach, our correspondent from Geneva, has been for some years a member of the faculty of the International School, Geneva, Switzerland.

Anna L. Curtis, a member of New York Monthly Meeting, is author of *Stories of the Underground Railroad*, *Ghosts of the Mohawk*, and *Quakers Take Stock*. She had extensive experience in European relief work.

Friends and Their Friends

The American Friends Service Committee, located at 20 South 12th Street, Philadelphia, Pa., since its founding 42 years ago, will move this year to a new location at 15th and Race Streets, Philadelphia.

Colin Bell, Executive Secretary of the Committee, said the Quaker agency had purchased a four-story building from a Philadelphia advertising firm. In acquiring the building the Committee returns to Quaker ownership a structure previously owned by Friends Central School. The property adjoins others owned by the Philadelphia Yearly Meeting of the Society of Friends and the Central Philadelphia Monthly Meeting.

"Our oldest member, Emily Greene Balch," says the *Newsletter* of Cambridge Meeting, Mass., "will celebrate her 93rd birthday on January 8, 1960. We extend our love and congratulations. She lives now in a nursing home at 8 Dana Street in Cambridge. In her younger years she was a professor at Wellesley College. In 1946 she was awarded the Nobel Peace Prize for her work with Jane Addams in founding the Women's International League for Peace and Freedom."

Would some of our readers be so kind as to mail us the issue of the FRIENDS JOURNAL for January 10, 1959? A university library needs this issue to complete its 1959 volume. Please mail the copy to the Friends Journal, 1515 Cherry Street, Philadelphia 2, Pa.

Henry J. Cadbury, Haverford, Pa., a founder of the American Friends Service Committee, one of its first workers, and the man whose name appeared on its first check, has stepped down as Chairman of the Corporation and the Board of Directors. He will continue to serve the Committee as Honorary Chairman. He had been Chairman for 25 years, having succeeded the late Rufus M. Jones. The Committee was founded in 1917.

Harold Evans, Philadelphia, was elected Chairman of the AFSC Corporation at the meeting of the Board of Directors on January 7. A member of Germantown Friends Meeting, he has been associated with the Committee since 1919. During 1919-20 he was on assignment in Germany with the AFSC child-feeding program and returned there in 1941 in connection with a similar program. Other missions for the Committee have taken him to Yugoslavia, England, and Switzerland. He is a member of the law firm of MacCoy, Evans, and Lewis.

Re-elected Vice Chairmen of the Corporation were Anna Brinton and William Eves, 3rd.

Eight Board members were named to second three-year terms. They are C. Edward Behre, Alexandria, Va.; Hugh Borton, Haverford, Pa.; Lucy P. Carner, Philadelphia; William R. Huntington, St. James, L. I., N. Y.; Sumner A. Mills, Indianapolis, Ind.; Ellis B. Ridgway, Jr., Swarthmore, Pa.; Elizabeth M. Scattergood, Philadelphia; and Harry E. Sprogell, North Wales, Pa.

New members named to the Board are Ralph Connor, La Grangeville, N. Y.; Thomas B. Harvey, Philadelphia; Cornelius Krusé, Middletown, Conn.; William Morris Maier, Bryn Mawr, Pa.; David C. McClelland, Cambridge, Mass.; and Mary Evans Bethel, Philadelphia.

Colin W. Bell, Swarthmore, was renamed Executive Secretary, and Clarence E. Pickett, Haverford, Pa., Executive Secretary Emeritus. William A. Longshore, Swarthmore, was re-elected Treasurer.

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 minute adopted by the Friends Southwest Conference in session at Camp Cho-Yeh, Livingston, Texas, November 27 to 29, 1959, reads in part: "We are deeply concerned for our members Max and Margaret Carr in their trial due to Max Carr's conscientious stand opposing Act 10, a measure enacted in August 1958 by the Special Session of the Arkansas Legislature. This law requires that each teacher employed in a tax-supported school file an affidavit listing all memberships in and contributions to organizations during the preceding five years. We commend Max Carr for his courage, and we pledge our sympathy, prayers, and support.

"We are aware that Max Carr's position is based on a deep-rooted Christian concern imbedded in 300 years of Quaker heritage, which stands opposed to not only oaths of all kinds but also restrictions on civil liberties. Both democracy and civil liberties are nourished by the recognition of 'that of God' in every man. Such respect for human personality was embodied by our forefathers in the Bill of Rights."

The minute was adopted after Max Carr told the Conference the details of his experience this past year and a committee has been asked to formulate an expression of the feeling of the Conference. Max Carr taught at Arkansas State University, Fayetteville, Arkansas.

The Japan Committee of Philadelphia Yearly Meeting is happy to announce the appointment of Fumiye Miho of Honolulu Meeting to succeed Esther B. Rhoads in 1960 at the Tokyo Friends Center, sharing, as way opens, with Japanese Friends and others in extending Christ's message.

Fumiye Miho is eminently well-qualified for these new responsibilities. From 1940 to 1947 she was in Japan, caught there by the war. (On the fateful morning of August 6, 1945, she missed her train into Hiroshima.) She has attended Yale Divinity School, the Oxford Conference and the Young Friends Gathering in Reading (1952), and the American Friends Service Committee seminar in Klosters, Switzerland. She has held the chaplaincy at Colby Junior College, an AFSC appointment in Tokyo (1954-1956), living several months at the Friends Center, helping with Neighborhood Centers, seminars, lecture series, work camps, teaching Bible at the Friends School, and joining in various Meeting activities. She has participated in YWCA work, social work, religious education, fund raising for the meeting house, and the nuclear-test controversy of the *Golden Rule* and *Phoenix* in Honolulu. For the past year Fumiye Miho has been serving as Japanese language worker for the Lahaina Methodist Church on the island of Maui. She expects to be in Philadelphia for Yearly Meeting in the spring.

The 78th Annual Report of "Friendly Acres," the Friends Home for Children at 900 South Avenue, Secane, Pa., has been issued. Although the Home is nonsectarian, Friends principles have furnished guidance in the care and training of the children. As of May 31, 1959, fourteen girls and eight boys were residents at "Friendly Acres." The children attend a local school and Sunday school.

The Autumn, 1959, issue of *Quaker Religious Thought* (Vol. 1, No. 2) has as its main article "The Quaker Interpretation of the Significance of Christ" by Maurice Creasey, Director of Studies at Woodbrooke College, England, and comments by Harold Walker, Theodor Benfey, and Douglas Steere. Copies are available at 50 cents each from Edward A. Manice, 380 Yale Station, New Haven, Conn.

New Haven, Conn., has pioneered in being one of the first cities in the United States to permit the erection of a peace shelter on the public green in the heart of the city. Previously a sample fallout shelter had been erected. After this was built, religious leaders of every faith, together with Promoting Enduring Peace, Inc., thought it would be appropriate to have also a small peace booth which would display all the flags of the United Nations and from which free literature on peace would be distributed to all who cared to receive it.

At the formal dedication a few days before Christmas, representatives of the Catholic, Jewish, and Protestant faiths participated. The Wilbur Cross High School Brass Ensemble played Christmas music at the opening of the ceremony. Rev. James F. Carlone of St. Brendan's Church gave a prayer. Jerome Davis, Executive Director of Promoting Enduring Peace, told the purpose of the work as follows: "We believe that we are all citizens of one small world and therefore brothers one of another. We believe that all our citizens want peace and that it is appropriate if we have a fallout shelter to have also a peace shelter. We agree with President Eisenhower when he says that we must all promote enduring peace. We are convinced that the people of every country in the world want to do this.

"If we are to avoid World War III and genuinely build peace in the world, every single citizen has a moral responsibility to play his part. What are you doing for peace? What will you do? Let us read peace literature, let us give it to our friends, let us mail out peace post cards, and let us write our Congressmen and Senators to promote enduring peace."

Rev. George Teague of the First Methodist Church urged all to be peace workers and peace builders. The prayer of dedication was given by Rabbi Robert E. Goldberg of Temple Mishkan Israel.

It is hoped that many other communities in the United States may similarly build peace booths in public places, for we must be more zealous to build one world of peace than we are to spend billions for armaments.

Romeo Cascarino of Philadelphia is working on an opera based on William Penn. Originally intended as a choral piece, it has become a full-length opera with a large cast and four principal roles. Romeo Cascarino expects to complete the opera in the next year and a half. His *Pygmalion* was premiered by the Royal Philharmonic Orchestra, London, in 1957. His "Sonata for Bassoon," which brought him a Guggenheim award of \$6,000 in 1948, has been recorded by Columbia Records.

A new device for sound amplification and simultaneous tape recording will be installed, with an expert operator in charge, at the Rufus Jones Lecture in the 15th Street Meeting House, New York City, on the evening of January 29. The chairman of the meeting, Amelia W. Swayne, and the lecturer, Sophia L. Fahs, will be able to remain seated at a speakers' table during the whole of the proceedings from 8 to 9:15 p.m. Thus the announced discussion of "Why Teach Religion in an Age of Science?" will make full use of scientific equipment at its best. The installer and operator will be Rudi Dickel of Philadelphia, who has already proved helpful in the Frankford, Pa., Meeting Forum.

The University of Nebraska Press announces selection of *The Year of the Green Wave*, a collection of poems by Bruce Cutler of Manhattan, Kansas, as the first volume of its First-Book Poetry Series. The poems will be published in the spring of 1960, in both clothbound and paperback editions. *The Year of the Green Wave* was selected from over 100 manuscripts.

A native of Illinois, Bruce Cutler attended Northwestern University, the University of Iowa, and Kansas State University. He studied at the University of Naples in 1957-58 under the terms of a Fulbright Scholarship. From 1951 to 1955 he served with the American Friends Service Committee in Mexico, in El Salvador, and in Texas. He is currently an instructor in the Department of English at Kansas State University.

Bruce Cutler's poem "The Year of the Green Wave" is a poem of exceptional beauty. It was printed first in the *Friends Intelligencer* for July 18, 1953, page 389, and is reproduced here for those who did not see it at that time:

They say that galleon timber rides the dark
Sargasso, and the sentinel sharks that troll
those pearling coves off Venezuela bark
the sea-tangle from Spanish gold. Their roll
complexes the bluefish and quick eel in weeds
below, as in wind, and the olive-brown
Sargasso clacks with feeding.

When stampedes
of bluefish cut the sealanes, this crown
of Neptune, so they say, turns and turns
among the trades, elusive as a sea-
daisy; and white as abalone hurns
in sun, a seacrest breaks on a mast—free
for a moment, and then veined with the green
improbable earth that grows here, unseen.

Meeting of FWCC in Kenya, 1961

When the Friends World Committee for Consultation accepted last year the invitation of East Africa Yearly Meeting to hold the next triennial meeting of FWCC in Kenya in 1961, few thought that the attendance at such a meeting could be as large as at the two most recent meetings held in Germany (1958) and in Ohio, U.S.A. (1955). Approximately 100 mem-

bers attended each of these meetings of the Committee. But there is already, two years before the meeting is to occur, a widespread interest in this event on the Quaker calendar.

It is not surprising that the attention of Friends is attracted by a Yearly Meeting only 13 years old, which is, nevertheless, the largest and most rapidly growing of all the Yearly Meetings. The membership of East Africa Yearly Meeting is very close to 29,000. Add to this peculiarly Quaker interest the focus of world attention on the development of the African Continent, and the result is unprecedented anticipation of a FWCC Meeting still nearly two years in the future.

This unusual interest calls for the announcement of some preliminary information:

Location: The Meeting will be held at Kaimosi in the western part of Kenya. Kaimosi is the center for the East Africa Yearly Meeting and, also, for the Friends Africa Mission. Facilities of the Friends schools will be used, school dormitories providing accommodation for 80 Friends. Rooms in private homes will accommodate 20.

Date: The facilities will be required for school use from September 5. The approximate dates of a seven-day meeting are August 28 to September 4.

Program and Agenda: Broad outlines of the program will be announced about May 1, 1960. The role of Friends in the development of the African Continent will claim a large share of interest, but basic spiritual principles applicable to Quaker witness and service everywhere must also be considered in planning the program.

Participation: It is the responsibility of Yearly Meetings to appoint their quota of members to FWCC; if for the purpose of participation in the Kaimosi meeting substitutes need to be named, the Yearly Meetings are responsible for designating substitutes. Because preparation for the Kaimosi meeting and for making the journey to Kenya will require time, it is hoped that within the next few months Yearly Meetings will examine their list of representatives, keeping in mind appropriate participation in the next meeting of FWCC. These triennial meetings are committee meetings, and it is desirable that those who participate should be familiar with the work and concerns of FWCC.

Letters to the Editor

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

In Dean Freiday's article (December 19, 1959) on "The Quaker Epistle" there is the following statement: "Until this century no Friends body existed even in a consultative or advisory capacity beyond Yearly Meeting level." I know of one exception to that statement; there may be others.

The Associated Executive Committee of Friends on Indian Affairs (AECFIA) was founded about 1870 on the basis of Friends concern for the welfare of American Indians. The committee suffers from lack of competent leadership. People of ability and vision are needed to formulate and implement new programs of service. If Friends interested in tradition

would like to keep this committee active—and it is in danger of losing its life—this is a good time to suggest that they attend the next annual meeting, which will be held in May and announced in the pages of the *FRIENDS JOURNAL*.

It is likely that your Yearly Meeting belongs to the AECFIA, and perhaps you would be willing to attend as a delegate. Won't you put it on your calendar to check on the place and date?

Yellow Springs, Ohio

WILLIAM PREIS

I was much disturbed on reading the article in the issue of December 12, 1959, "Every Day Is Christ's Birthday." It seems to me to detract very much from the preciousness of the "gift of God through Jesus Christ our Lord." We are willing to acknowledge the good in Mohammed, Buddha, or any other of the world's great teachers, but not as Christs along with Jesus. The Apostle Paul has so ably expressed this in the second chapter of his epistle to the Philippians, verses 5 through 11.

Earlham, Iowa

ALFRED STANDING

BIRTHS

ALDEN—On September 18, 1959, to James C. and Anne Brewer Alden of 229 North Mole Street, Philadelphia, Pa., a daughter, BONNIE LEE ALDEN. Her mother and maternal grandparents, Nathaniel and Hilma Brewer of Newtown, R. D. 2, Pa., are members of Wrightstown Monthly Meeting, Pa.

DAUGHENBAUGH—On November 12, 1959, to Peter Scott and Shirley Daughenbaugh of Dublin, Pa., a son, SCOTT JAY DAUGHENBAUGH. His father and paternal grandparents are members of Wrightstown Monthly Meeting, Pa.

JONES—On December 24, 1959, at Salem, N. J., to Kenneth R. and Jean Mitchel Jones, a daughter, MARYELLEN MARGARET JONES. The parents and four brothers and sisters had just before become members of Salem Monthly Meeting, N. J.; hence the baby is a birthright member of Salem Monthly Meeting.

MANCILL—On November 13, 1959, to Robert F. and Janet M. Mancill, a son, JAMES BERNARD MANCILL. His father is a member of Hockessin Meeting, Del.

RILEY—On November 22, 1959, to Lyman W. and Dorothy M. Riley of Glen Mills, Pa., a son, BRIAN WALTER RILEY. All are members of Birmingham Monthly Meeting, Pa., at Birmingham.

ROSSELLI—On October 23, 1959, in London, England, to John and Eleanor Timbres Rosselli, their second son, DAVID ALAN ROSSELLI. David is the grandson of Rebecca Timbres Clark and the late Dr. Harry Garland Timbres and the great-grandson of the late Dr. and Mrs. O. Edward Janney of Baltimore.

SMITH—On December 18, 1959, at Salem, N. J., to Milton G. and Lyn Bacon Smith, a daughter, WENDY LYN SMITH. She will be registered as a birthright member of Salem Monthly Meeting, N. J.

MARRIAGES

CANHAM-McGHEE—On November 25, 1959, in the Brick Presbyterian Church, Rochester, N. Y., LINDA McGHEE, daughter of Mr. and Mrs. James E. McGhee of Spencerport, N. Y., and ROBERT CANHAM, son of Mr. and Mrs. Leslie Canham of Albion, N. Y. The groom is a member of Rochester Monthly Meeting, N. Y. Robert and Linda Canham are at home at 1370 Salt Road, Webster, N. Y.

NEWBOLD-BATCHELDER—On December 27, 1959, at Riverhead, N. Y., ARRIA JANE BATCHELDER, daughter of Mr. and Mrs. Stewart Putnam Batchelder, and LARRY EDWIN NEWBOLD, Lieutenant, United States Air Force, son of Alfred M. and Dorothy K. Newbold. The groom is a member of Chesterfield Monthly Meeting, Crosswicks Preparative Meeting, N. J.

WURTS-CONANT—On December 5, 1959, at the Manhasset, N. Y., Meeting House and under the care of New York Monthly

Meeting, N. Y., GERALDINE PAINE CONANT, daughter of Melvin A. Conant, Sr., and Margaret Paine Lanier, and RICHARD WURTS, son of Anna Hutchinson Wurts of Huntington, N. Y., and the late Lionel Wurts. Richard and Geraldine Wurts are living at 33 Parkview Terrace, Huntington, N. Y.

DEATHS

COATES—On December 7, 1959, unexpectedly, at his home, Quarryville, Pa., H. BENNETT COATES, aged 68 years, son of the late Howard and Alice Sutton Coates. Surviving are his wife, Edith T. Peters Coates; three children, Florence, wife of Calvin Settlemeyer of Belleville, Illinois, John of Oxford, Pa., and Ruth, wife of Francis Wodock of Danbury, Conn.; five grandchildren; and two brothers, Charles S. and Joseph A. Coates. A memorial meeting for worship was held at Eastland Meeting House, Pa., on December 13, 1959.

Bennett Coates was a valued member of Little Britain Monthly Meeting, Pa.; an active committee worker; and at various times Clerk of the Monthly Meeting, of Nottingham Quarterly Meeting, and of the Philadelphia Yearly Meeting on Ministry and Counsel. As interim Executive Secretaries of Baltimore Yearly Meeting, Stony Run, Bennet and Edith Coates visited extensively among the membership of both Baltimore Yearly Meetings, helping to strengthen the hope of further unity.

HOLMES—On December 19, 1959, following a long illness, at St. Petersburg, Fla., GEORGE LEWIS HOLMES, aged 81 years. He was a lifelong member of Moorestown Meeting, N. J. For the past ten years he had lived at St. Petersburg, Fla., and was an active member there since the beginning of the St. Petersburg Meeting. He is survived by his wife, Martha Covey Holmes; three daughters, Margaret L. Holmes, Helen H. Brinton, and Sara N. H. Houghton; six grandchildren and two great-grandchildren; and two sisters, Eliza H. Bennett and Elizabeth H. Reeder.

MILLER—On October 20, 1959, LOUISE H. MILLER of Crosswicks, N. J. She was a member of Chesterfield Monthly Meeting, Crosswicks Preparative Meeting, N. J.

PASCHKIS—On December 13, 1959, in Presbyterian Hospital, New York, N. Y., SUSANNE M. PASCHKIS, in her 71st year. She was a member of New York Monthly Meeting and active in the new Morningside Heights Meeting, New York City. Surviving are her husband, Victor Paschkis; a daughter, Maria L. Iino; a son, Albert E. Paschkis; and six grandchildren. Since she had willed her body to medical research, there was no funeral service. A memorial meeting was held on December 19, 1959, in the 15th Street Meeting House, New York City.

STOUGHTON—On December 30, 1959, at Bethlehem, Pa., BRADLEY STOUGHTON, at the age of 86 years. Surviving are his widow, Merwin Roe Stoughton; four children, Rosamond S. Draper, Leila S. Fehr, and Philip and Sandroe Stoughton; five grandchildren and two great-grandchildren. He was a member and one of the founders of Lehigh Valley Monthly Meeting, Pa. A memorial service was held in Bethlehem on January 2, 1960.

TILTON—On December 20, 1959, JOSEPHINE H. TILTON, in her 92nd year. The daughter of Benjamin W. and Mary Baker Tilton, she was a birthright member of 15th Street Monthly Meeting, New York, and attended Swarthmore College. Throughout the years she served on Monthly Meeting Committees, was for many years a member of the Penington Board, and from 1916 to 1926 served as Assistant Clerk of New York Yearly Meeting. She also represented New York Yearly Meeting on the Central Committee of Friends General Conference and served as Secretary of the Central Committee for about 18 years. Surviving is a nephew, Charles E. Tilton.

WOODMAN—On November 5, 1959, S. PAUL WOODMAN, aged 81 years, son of Comly and Martha S. Woodman. He was a birthright member of Wrightstown Monthly Meeting, Pa. He is survived by a daughter, Alice Woodman Wilson of Newtown, Pa., and two granddaughters; a brother, Dr. Robert C. Woodman of Middletown, N. Y.; and a sister, Grace Woodman Brown of Newtown, Pa. A memorial service was held at Wrightstown Monthly Meeting on November 8, 1959.

Coming Events

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

JANUARY

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 will be served.

17—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Bliss Forbush, "Elias Hicks."

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia Cadbury, "The Peace Teachings of Jesus."

17—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult First-day School Class, 11:30 a.m.: Rufus Cox and Ruth Parr, "1959 Family Institute."

17—Gwynedd Monthly Meeting, Pa., Adult First-day School Class, 10 a.m.: Colin W. 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—Third in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Cal., 8 p.m.: Mary Mendenhall, "The Spiritual Roots of Friends."

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 to 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.

22 to 24—Annual Meeting of Friends World Committee, American Section and Fellowship Council at 3107 and 5116 North Charles Street, Baltimore, Md. Speakers will include Margaret Gibbins of Scotland, Robert A. Lyon of the AFSC office in New England, Maria Comberti of Florence, Italy, William H. Cleveland, and Glenn A. Reece. Visitors are welcome. For hospitality address the Friends Meeting, 3107 North Charles Street, Baltimore, Md.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Horace Mather Lippincott, "Lucretia Mott."

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "The Peace Testimony since Constantine."

25—Fourth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanile Drive, San Diego, Cal., 8 p.m.: David Wills, "Friends and the Offender."

26—Friends Fellowship House Forum at St. John's Social Room, 9th and Chestnut Streets, Reading, Pa., 8 p.m.: Rabbi Harold Kamsler, "Struggle for Freedom in Israel."

29—Rufus Jones 1960 Lecture at the 15th Street Meeting House, 221 East 15th Street, New York City, 8 p.m.: Sophia Lyon Fahs, "Why Teach Religion in an Age of Science?"

30—All-day conference on the Rufus Jones Lecture at Scarsdale, N. Y., Meeting House, 133 Popham Road, 10 a.m. to 4 p.m. (coffee, 9:30 a.m.). Resource person in afternoon discussion, Sophia Fahs. Make luncheon reservations in advance through Betty Ellis, 14 Sprague Road, Scarsdale, N. Y.

30—Chester Quarterly Meeting at Lansdowne, Pa., Meeting House. Worship, 10 a.m., followed by business. Wilmer Young, chairman; Allyn and Adele Rickett will tell what happened to them during their four years in Communist China. Lunch, 12:30 p.m. Afternoon session, questions and answers.

Coming: Second Friends Seminar on Indian Affairs, at Albuquerque, N. Mex., February 4 to 7, 1960, sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Representation is sought from all Yearly Meetings on the North American Continent, including Canada and Mexico; for further information, write Tillie Walker, AFSC, 20 South 12th Street, Philadelphia 7, Pa. The seminar will include worship, comments, panel and group discussion. Keynote address, Oliver La Farge; participating, Armin Saeger, Charles McEvers, representatives of various Indian tribes, E. Russell Carter, Edward F. Snyder, Selene Gifford, John Artichoker, Ralph Schloming, Dora O. Hollingsworth, Tillie Walker, and others.

Coming: Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa., on February 6 and 7. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2148 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 8th 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., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—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 8-6829.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5038.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 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.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

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

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

IOWA

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

LOUISIANA

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

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.

MINNESOTA

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

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

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

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

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

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

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

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

LONG ISLAND—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
8:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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 7-3414.

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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