

FRIENDS JOURNAL

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*F*EW persons, even the greatest, are remembered with gratitude for what they ever said; they are remembered for their lives and for their acts. As St. Paul said, it is not eloquence but love alone which prevents us from being as sounding brass and tinkling cymbals. And so, though it is admitted that no group can worship in silence indefinitely week after week, yet Friends always have put life ahead of words, and for them it is not the talk but the walk that counts.

—WILLIAM WISTAR COMFORT

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FRIENDS JOURNAL



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Algerian Refugee Aid Extended

THE Board of the American Friends Service Committee has recommended an extension of the Committee's program of relief for Algerian refugees to \$1,000,000, doubling the \$500,000 goal originally set up. Colin W. Bell, head of the AFSC, said the action was based on the "extensive and continuing need among 250,000 refugees in Tunisia and Morocco."

Firsthand accounts of severe refugee conditions were reported in Philadelphia by Dr. Rita Morgan, New York City educator, who has devoted seven months of sabbatical leave to directing the Committee's emergency relief program in Tunisia. Cables received in early February from the staff in Tunis called for quick shipment of more blankets. The Committee responded with an immediate commitment of 15,000 more blankets, 7,000 to be airlifted to Tunis and the rest to proceed by sea. This will make a total of almost 50,000 blankets and quilts sent to the refugees through the AFSC so far. Thousands more are still needed.

Dr. Morgan, who spoke in Philadelphia within a few days of having left snow-covered refugee encampments on the Tunisian frontier, described the need for warm clothing and blankets, food, and drugs. Of the quarter-million people who have fled from the Algerian war, 150,000 are gathered along the border in Tunisia and another 100,000 in Morocco. Fifty per cent of the total group are children under 14; the rest are women and old men.

The American Friends Service Committee is carrying out its relief work in coordination with the office of the United Nations High Commissioner for Refugees. Other organizations have made contributions to the American Friends Service Committee for shipment to North Africa, including the Brethren Service Commission, Church World Service, Unitarian Service Committee, CROP, and Friends Service Council (London). Well over \$450,000 worth of material aids have been shipped to the area within the last year, including blankets, clothing, drugs, and food. The need is still virtually unlimited.

Minimum food allotments for the refugees are a basic 1,500 calories a day. The refugees are existing in makeshift shelters put together with rocks, twigs, and mud. There is literally no fuel available, as all obtainable material is pitifully used for these shelters. At present there is snow. Much of the refugee's time is spent in trying to dig a few roots to contribute to the group fire over which the women bake the small allotment of flour into a kind of unleavened bread. Children have no resources for play and no activities. Undernourishment has weakened their health to the point that even a cold is dangerous. Tuberculosis is increasingly common among the refugees.

Since last March the Service Committee has been shipping material aids to both Tunisia and Morocco for these people. In Tunisia the Committee has been able to provide equipment for 21 milk-feeding centers for the children. A total of 50 is planned for in the near future. Even when these are

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FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 20, 1960

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Editorial Comments

Germany's Youth

GERMAN authorities have taken a strong stand against the rash of anti-Semitic demonstrations. Adenauer's ill-advised appeal to give young men who resort to paintpot politics a thrashing is generally considered an uncalled for attempt to minimize the issue. The conviction seems to be growing that no actual resurgence of nazism exists, although some ultranationalistic groups bear watching. The *Bundestag* (Congress) condemned the outbreak as a national disgrace and demands the awakening of those citizens who are as yet unaware of the potential danger of a Nazi revival. Several young men have been sentenced to prison terms. In general, the "movement" has abated everywhere. It seems obvious that not all the signs painted on synagogues came from political fanatics. The February 8 *Jewish Newsletter* reports that one Jewish teen-ager was arrested in Tel Aviv for painting swastikas on the walls.

Strengthening Democratic Thinking

The unpleasant incidents have also brought about a few desirable developments. The German public is being reminded of the fact that innumerable former Nazis are again in leading positions. A more thorough house cleaning should now be undertaken than may have been feasible right after 1945, when not enough trained officials were available.

The most urgent question concerns the political schooling of the youth of Germany. It is a regrettable fact that children and young people are not receiving sound instruction about Germany's recent past. Most school-books are up-to-date on scientific matters, but their authors lack the courage to tell students about the Hitler period, and most history courses conclude with Bismarck. Some regional authorities are trying to remedy these deplorable defects, notably the Ministries of Education in Bavaria, Hamburg, and Lower Saxony. Much more needs to be done.

The complaint is general that not sufficient source material on recent German history is available in teachers' and school libraries. They are poorly stocked with dependable information in this field. And since local libraries are maintained by municipal bodies, political

influences of disgruntled parents and resentful conservatives may have to be overcome by more vigorous steps than seem to have been taken in the past.

Responsibility and Purity

At a meeting of the New York chapter of Christian Action on January 23, 1960, Reinhold Niebuhr is reported to have made some critical statements about the pacifist demand for atomic disarmament. He criticized President Eisenhower for "letting the Russians get ahead of us in rockets." Niebuhr seems to have sensed the moral character of the issue; according to *The New York Times*, he said that there is no responsibility without guilt. The choice is to be either responsible or pure.

We have never expected from Dr. Niebuhr a declaration favoring religious pacifism. The self-assured tone of this particular statement must appear especially deplorable in the light of the extraordinary insights into human nature and the task of the Church which we owe to the past work of this eminent theologian. The statement sounds like one which might have been made by an army chaplain to a Pentagon group of experts on total annihilation.

Are purity and responsibility mutually exclusive? Should not the way to purity, or an approximation of it, be one of responsible action? Does Niebuhr assign purity to those who will not soil their hands by participating in human affairs? Has the Christian Church remained pure by leaving decisions on peace and war to others? Or is the Church acting responsibly by giving support to total war?

The Eighth Day of Creation

When the first Sputnik went into orbit, the Russians named that day "the eighth day of creation," as though God had left things unfinished. Unwittingly, they may yet have expressed a truth: we are called upon to create, with God's help, a new day in the epic of mankind. Atomic energy leads us to the point at which we must decide either to risk total destruction or inaugurate a completely new age in which this energy will benefit mankind. We still believe that Christian responsibility

implies the risk of standing for a peaceful solution of international conflicts.

The Nobel prize winner and physicist Werner Heisenberg called modern man's most frightening shock the fact that he encounters no one but man wherever he goes and whatever he undertakes. God has been politely bowed out of life. Such is the road to nihilism, despair, and death. Isn't it the task of the Church to bring God back into life, including politics? The past 40 years have been

a tragic judgment on organized Christianity. In moments of crises the Church proved weak, if not impotent, notwithstanding the sporadic heroism of a very few individuals or small groups. Wasn't it weak because Church leaders had chosen to be "responsible" by supporting the so-called "just" wars? Are we perhaps in this eighth day of creation offered a last chance to fashion life after God's design? The pathetic counsel of Mr. Niebuhr can only increase man's disorder.

J.B.

LIKE *Job*, the play *J.B.* by Archibald MacLeish is both a work of art and an essay in religion. A modest effort should be made to avoid hopelessly confusing the two.

A work of art has a life of its own, which is quite independent of the stimulus that brings it into being, and which must conform to the laws governing the creation of its kind. It should, therefore, not be expected to do the work of a blueprint, a photograph, an encyclopedia, or an instructor. Most of us, however, like to be able to discern the stimulus in the finished creation, oldsters particularly being moved toward sometimes angry impatience when faced with prisms and splashes labeled "Maiden Picking Flowers." But if the work becomes so completely identified with its subject as to have no life of its own, it is commonly damned with the word *didactic*. There is general agreement that effectiveness as a lesson is no measure of stature as a work of art.

In these respects *J.B.* keeps admirably to the golden mean. Although the subject is perfectly recognizable, the play can be accepted upon the same terms that one accepts *Macbeth* or *Antigone*. It is not only for those who have been nourished in the Judaic-Christian tradition. But if one's primary interest is religion, there is still profit in Mr. MacLeish's play.

Fortunately, *J.B.* has been written by a man who has real stature as a poet. He needs be both poet and a man of courage, for he lays his words beside the magnificence of *Job* for all to compare. Whether such lines as "Can the tooth among the stones make answer?" will be as moving when they are twenty-five hundred years old as "Hast thou entered into the treasures of the snow?" continues to be, must wait that long for a reply. At first reading, they can stand upon their own feet without shame.

To redress an old tale in modern garments is always worth doing, providing the couturier can bring it off. Mr. MacLeish has chosen modern situations that are

notably evocative. Particularly happy is his translation of Yahveh and Satan into two ageing actors "at liberty" and named after the chief executives of Olympus and Hell. Their mystical merging into the identities of their biblical equivalents when the action of the play demands that the audience feel awe recalls the beggars in Dunsany's *The Gods of the Mountain*, who learned that one cannot pretend to be the image of God without being turned to stone. And the contemporary circumstances under which *J.B.* loses his children help to italicize the problems of peace and the social order.

Inevitably, however, and especially for such readers as are likely to see the FRIENDS JOURNAL, the chief interest will be what the play does with the problem of evil, the concern which is its primary reason for being.

J.B. is more than a mere retelling. It is a modern comment upon *Job*. Archibald MacLeish is not the first who has wished to comment by amending the conclusion. There is a respectable body of scholarly opinion which agrees that *Job* as originally written ended with the thirty-first chapter, the episodes of Elihu (the son of Barachel) and the Lord speaking out of the whirlwind being additions by those who were also unhappy with "The words of *Job* are ended."

Mr. MacLeish contributes two interesting variations. The first is that *Job* forgives God, the implication being that *Job* becomes aware that God cannot help it. The second comes from *Job's* wife: "You wanted justice and there was none/—only love. . . /Blow on the coal of the heart./ The candles in churches are out." The first is another manifestation of the widespread dissatisfaction with Thomist and Thomist-descended theology. The second echoes Matthew Arnold's pessimistic reaction to Darwinism in "Dover Beach": "Ah, love, let us be true/ To one another! for the world . . . /Hath really neither . . . certitude, nor peace, nor help for pain."

All comments, both ancient and modern, seem to

belittle by inattention the ethical grandeur of the thirty-first chapter, originally the final chapter. To be sure, the author of the original *Job* despaired of solving the problem of evil, but he saw that Job must hold to his integrity if he is to respect himself as a human being, that the godly way of life is the right way irrespective of theology.

It is surprising that more wonder has not been aroused by that magnificent thirty-first chapter. There is hardly an aspect of contemporary life that is not referred to. Like the young man in Matthew 19:20, Job in effect says, "These things have I kept from my youth up." Consider only a partial catalogue of these testimonies: "If I have walked with vanity or if my foot hath hastened to deceit; . . . If . . . mine heart walked after mine eyes. . . . If mine heart have been deceived by a woman. . . . If I did despite the cause of my [servants]. . . . If I have withheld the poor from their desire . . . and have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . If I have seen any perish for want of clothing. . . . If I have lifted up my hand against the fatherless. . . . If I have made gold my hope . . . or rejoiced because my wealth was great. . . . If I rejoiced at the destruction of him that hated me. . . . Did I fear a great multitude . . . that I kept silence . . . ? If my land cry against me or . . . the furrows . . . complain. . . ." Everything is here: simplicity, the Service Committee, the Social Order Committee, the Peace Committee, the United Fund, labor relations, resistance to McCarthyism, and many more of the creaturely activities to which men of good will have long devoted much of their energies.

Of course, however much these activities may ameliorate man's lot, they leave the problem of evil unsolved. In the play, it is Nickles (Satan) who is consumed with almost loving pity for mankind. Mr. Zuss appears to accept what happens as fated, although the author implies that Mr. Zuss is embarrassed by his own behavior.

The dilemma will continue so long as it is assumed

that human fate (aside, perhaps, from such natural calamities as earthquake and flood) is God's responsibility. So long as man continues to insist that the world was made for him and that he is entitled to a care superior to that which sparrows enjoy, just so long the problem of evil will make it seem that "the candles in churches are out." When man is willing to accept the role of agent in a continuing creation whose need he must serve but whose end he does not have to understand, at least the problem of evil disappears because it is seen not as inevitable but as merely the product of Thomist theology. There are peace of mind, spiritual stature, and joy in the act of living to be gained from the conception that man is the hand of God rather than simply his favorite child.

CARL F. WISE

Thy Kingdom Come

By CARRIE WARD LYON

Lord, in this era of atomic error,
brainwashed, subservient to a role of terror,
and hypnotized into supine submission,
we mouth the terms of fusion and of fission,
oblivious of a world outside our ken,
whose smile would bless and heal the minds of men;
a world absorbing the Eternal's glance,
denying dogmas of intolerance,
division man has made of race and creed
without regard for individual need.

Those truths the prejudiced call heresies,
Science that's severed from humanities,
these must be joined or fall to nothingness,
with all we prize, unless Thy spirit bless!

Now let Thy kingdom come, love everywhere
outshining hatred and rebuking war,
till all the nations, every tongue rehearse
still unsung wonders of Thy universe.

*F*OR good or ill, most of us are in the world, contending with its strains and stresses, and breaking through at times into some experience of the untroubled heart, into some vision of God. Many of the sayings of Jesus are addressed to people of this sort. He was no hermit himself. John the forerunner, Jesus said, was an ascetic and a lone wanderer, but "the Son of Man" ate and drank and lived with ordinary men and women, seeking fellowship as well as solitude. This was not chance; he was showing that living the life of the spirit was a way of living the life of the world. It is not necessarily a case of either-or: of being either in the world and sinking, or out of it and saved. The Christian should not make a distinction between some actions as God's business and some as not. For him, in all walks of life, discipleship is possible. Body and soul can work together; and it is a great mistake to suppose that our physical natures are our misfortune: that the body and its being are to be crushed, despised, and as far as possible foresaken. God made us as we are and all that He made—with its dangers and tensions, its pleasures and achievements—can be used to serve the spirit. The physical self can drag us down, but it can also lift us up.—HORACE B. POINTING, "Yoke and Burden," in the *Wayfarer*, January, 1960

People Are People

PROMOTING individual friendship and understanding between peoples of various races and colors and creeds is the only way we can develop a peaceful world. Governments cannot do it; people can.

I have seen my theory tried out in many lands, between ordinary people, and have watched it at close range in Yardley and Lower Makefield Township during the United Nations weekend in this area.

During the period that I was the Executive Director of CARE I had a chance to visit 71 countries and had the opportunity of meeting and coming to know people all over the world. I found that they are all about the same, regardless of race, color, or creed, and that they have about the same desires that motivate us. I found that most people respond to friendship, as we do; and that most people resent arrogance and condescension, as we do. Most people want three simple and basic things in life. They would like to have enough to eat for themselves and their children; they would like to have protection from the elements, whether housing or clothing; and they would like their children to have a better future in this expanding world of ours. None of these wants is revolutionary or wild. They are just normal, natural wants of human beings.

There is one more desire that people all over the world share, and that is for human dignity. In the Orient it is called "face"; we have different names for it. But basically it comes down to the point that each person wants to be respected and treated as an individual human being. That is the reason I am convinced the Communists are waging a losing battle when they make people simple numbers to be pushed around for the convenience of the state and ignore their desire to be treated as individuals.

Shortly after the war I delivered a CARE package to an elderly person in Germany. She was obviously in need. She expressed her gratitude to the unknown American donor who had sent the food to her. "This," she said, "is the first thing that I have received addressed to me as Frau ——— for many years. Always it has been we go to the relief station as just part of a mass." There were tears in her eyes and a catch in her voice as she felt the wonder of being an individual again after years of Hitler regimentation.

People are interesting and fascinating as individuals, and so often they present a different face to the friendly visitor than the one they reveal in the formality and protocol of governments. I recall one country I visited. I had been told that people were very cold and distant

and that friendly contacts were not easy to make. I found just the reverse. I found a certain reserve, but very close to it was real friendship. I remember another part of the world where I had been told I would find people formal and stiff. I made more friends in that area, despite the barriers of language, than I think I have in the United States.

Too few of us really know other peoples. We read about them, think they are different, and are not sure that we approve of them and their ways. Then we have them in our homes. We find that they laugh at the same jokes and have the same kindly instincts that we associate with our close friends and neighbors. At this point we change our attitudes about "foreigners" and come to accept them as friends.

Some of the families in our area who entertained overseas guests during the United Nations weekend had never had any close association with peoples from other countries and other cultures. Yet, it is safe to say, without exception they all expressed themselves as amazed and happy with the experience.

Many of them have continued the friendship and have had their guests back for additional visits. Some have visited their new friends in New York, and the total of this, it seems to me, is the way we come to understand people.

One of the great delights in coming to know other people is finding that they are charming dinner companions and will return genuine friendship with friendship. If we could find the way to get beyond governmental relations and know and understand people, I think one of the greatest obstacles to a peaceful world would fade away.

I would like to see every community in America entertain students and people from other nations in their own homes. Too often we feel that we must have a formal affair for visitors from abroad, and too often our visitors fail to see us as we believe we are. The Yardley-Lower Makefield affair was completely non-formal. Our guests came on Saturday afternoon. We met them in Trenton and brought them to the Friends Meeting in Yardley. We served tea, and then the hosts took their guests for a typical American weekend—sight-seeing, games, just talk, a home dinner, some with extra guests and with additional friends invited in for the evening.

Sunday we took them to our churches or the church of their choice, or just talked, if they wished to do that. Sunday noon we had a typical American "covered dish

lunch" at the high school, where the Burgess of Yardley welcomed them to the community. The ministers of the churches who had participated made brief talks. We hoped we had given a better understanding of America to our friends from overseas.

PAUL COMLY FRENCH

Harriet Tubman and Her Friends

MANY of my readers will remember the old Negro spiritual as sung by the unforgettable contralto voice of Marian Anderson:

Go down, Moses,
Way down in Egypt's land;
Tell ol' Pharaoh
To let my people go.

But not all of them will know that there was a time when only to hum this song was dangerous, for it was considered a secret code, meaning that "Moses was coming." Who was "Moses"?

Harriet Tubman, whom her people called "Moses," was a poor Negro girl born about 1821 on a plantation in Maryland. She was a plain girl who never learned to read or write. Born a slave, she made it her life goal to bring as many slaves as possible from slavery to freedom.

There is an element of mystery, almost like a halo, around the head of this American Joan of Arc. Because of an injury she had suffered early in life, she would go to sleep sometimes in the middle of the wanderings of the little group of Negroes she escorted, while they would stand still and wait until she awoke. On awakening, sometimes she would be vigorous and full of plans for their future freedom; sometimes she would reveal that some danger was near and that they would have to keep still.

In the course of the years Harriet succeeded in bringing her ten brothers and sisters and her aged parents from slavery to freedom. She also brought many hundreds of slaves out of slavery to the underground railroad, sometimes against their own will, just as the biblical Moses had to fight with his own people when they longed for "the flesh-pots of Egypt." Harriet's deeds were performed in the face of the direst danger to her own life. A price was set on her capture, "dead or alive," and her picture was published in all the newspapers so that anyone who wanted to could get rich by turning her in.

At first she brought the fugitives to Philadelphia, where she had many friends who wanted to help. One of these was the famous Quaker Thomas Barrow. He and his family always used their house to give shelter to the

slaves. But after the notorious Slave Law was passed and she had lost one man, she did not stop in Philadelphia any more. Instead the fugitives went on to Canada, "where all the slaves are free," as an old song phrased it.

In the course of the Civil War Harriet served her country as a nurse, scout, and even as a spy. She seems to have been so well-informed that some of the men called her "General Tubman."

After the war Harriet lived to a ripe, old age with her parents in Auburn, New Jersey. There she brewed her famous root beer and cooked and peddled her pies, as she very much wanted to establish a Home for the aged and poor of her own people. When she was more than 90 years old, she called her friends and asked them to sing her favorite song, "Swing Low, Sweet Chariot." This was her farewell to the world. On the same day she peacefully died.

Harriet Tubman is undoubtedly one of the great women of America and ought not to be forgotten.

BERTHA BADT-STAUSS

Algerian Refugee Aid Extended

(Continued from page 114)

all operating fully, they will make a daily cup of milk available to only 25,000 children. There are 75,000 Algerian refugee children in Tunisia alone. Vitamins contributed through the Service Committee are also being fed to the children in the milk centers.

There is no long-range plan of relief for this large refugee population. It is expected that eventually, when the conflict is settled in Algeria, they will cross back into their homeland. Their survival, meanwhile, depends precariously on contributed help through governments and agencies.

The Splendor Spent

By ANN RUTH SCHABACKER

Upon a winter's noon
I saw the spiraling birds
Dancing pavaues of patterned pleading
Along their sunny corridors,
And with each ebon foothold on a snowy branch
Unleashing fountain-falls of rainbow light.

Soon they incised upon the diamond day
The restless hieroglyphics of their flight—
Fortunate branch to not recall
The splendor spent so soon.

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. These Epistles were sent out by Yearly Meetings which met in 1959.—EDITORS

General Meeting for Australia

LIVING as we do in this Asian-Pacific area, we realize how much this true caring is needed if we are to overcome in aborigines and Asian neighbors the resistance aroused in them by past indignities. We realize that we are bound with them in a common task of reconstruction. Our peace testimony must include the marshalling of constructive thought and action which will overcome world hunger and the crying inequality of the distribution of the world's products.

Baltimore Yearly Meetings, Homewood and Stony Run

It is important that we communicate our beliefs in language understood by our hearers. The translation of our beliefs into words reveals our limitations in the use of language. We are groping towards a higher expression of our beliefs where we are in unity. We trust that the Spirit can break through in our meeting and unify without compromising the Quaker faith as each of us sees it.

California Yearly Meeting of Friends Church

One of our greatest concerns is for our own Meetings. Although the spirit of evangelism has permeated the sessions of this Yearly Meeting, we covet a deepening of the spiritual life of our membership, and we would receive, as expressed in our Yearly Meeting theme, "A New Vision for a Great People to Be Gathered."

Canadian Yearly Meeting

We realize the opportunities that are open to Friends in Canada and our deficiencies in meeting them. With both Soviet Russia and the United States as neighbors, Canada as a member of the British Commonwealth of Nations is in a strategic position in the counsels of the nations. To be effective as Friends will require from us a more faithful stewardship in the life and work of our Society.

Monteverde, Puntarenas, Costa Rica

During the past year we have had the joy of adding one more family to our community. While the family leaving will be greatly missed, our love goes with them, trusting that they will be led by the Power which we all seek to know and to follow. Truly this should be the business of our lives, seeking to know God and His perfect plan for us, then boldly and joyfully going forward, demonstrating to all the power of His way.

Denmark Yearly Meeting

We have been reminded that the three greatest sins which separate human beings are pride, greed, and fear.

The longing in us to be that which God has planned for us has urged us to seek truth behind those problems which have become such a burden on the life of our Society.

France Yearly Meeting

Our differences of belief and the impossibility of defining spiritual truths do not restrict in any way our experience and certainty of the reality of Faith.

We are convinced of the necessity, not only of putting our faith into practice, but also of deepening it in a "vertical" direction, and going to the Source.

Fritchley General Meeting, England

We have met together today, a small company, anxious to reaffirm our faith that it is in our times of worship, after the manner of Friends, when, through seeking, we are gathered into a living silence, that we know the spiritual bread, with or without words, to be broken amongst us and handed out according to our need.

Germany Yearly Meeting

The central theme for our Yearly Meeting was "Quaker Attitudes in the Tasks of Our Time." We have become painfully aware of our insufficiency as we stand before these tasks. Only if—before each decision—we pray to God, "Thy will be done," and have full confidence in each other, can we try to overcome the fear which leads to tensions and misunderstandings. Again and again the desire was felt to devote ourselves wholly to the direct leading of God.

Illinois Yearly Meeting

A need has been voiced for more frequent and more effective communication of ideas between Friends, individually and in groups, in order to avoid misunderstandings which may grow out of inadequate contacts with one another. It is recognized that military aid has failed as a method of communication with millions of people whom our nation has sought as friends.

Indiana Yearly Meeting, Five Years

Some of our deliberations have dealt with controversial questions; in these we have made progress in an openness of heart and a loving desire to understand each other. There has been a high quality of inspirational leadership in our sessions; this we feel will help us in the coming year to sustain the vision, the faith, and the sensitivity of conscience without which our efforts to touch the lives of men cannot be truly successful.

Indiana Yearly Meeting, General Conference

All outreach to others must begin with the light within. We must find unity with God first, then with each other. Good works will grow as the fruit of faith in God, trust of ourselves, and good will toward others. Each man or woman will be called to work in his own way, with his special talent, not always at the same time nor in the same place as another.

(To be Continued)

About Our Authors

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 is a member of the Board of Managers of the FRIENDS JOURNAL.

Paul Comly French, a member of Yardley, Pa., Meeting, served as the Executive Director of CARE for almost ten years. During this period he traveled more than 2,100,000 miles in and out of 71 countries on five continents. He has also been a newspaper man and political reporter.

Bertha Badt-Strauss, born and educated in Germany, came to America with her husband and son in 1939. Her publications include articles in German and in American magazines and several books. She lives in Shreveport, Louisiana.

Friends and Their Friends

Orville and Lola Hoff Wolford of Columbus, Ohio, have been appointed representatives of the American Friends Service Committee in Tunisia for a nine-month period, says the February *Newsletter* of Gwynedd Meeting, Pa. The announcement continues: "Lola, who was very active at Gwynedd while she was a resident member writes concerning the responsibilities of the work: 'To represent AFSC in Tunisia, planning and carrying out programs of assistance to Algerian refugees in Tunisia, now numbering 150,000, observing and making reports on the way AFSC material aids are distributed. We will be working with the United Nations High Commissioner for Refugees, to whom we are attached, the League of Red Cross Societies, and the Tunisian Red Crescent, which carry out the distributions with our suggestions, assistance, and—to some extent—supervision; however, the AFSC is not directly engaged in relief program operations. Continuing negotiations with the government of Tunisia and other agencies will be necessary.'" The Wolfords were to leave February 3, flying first to Geneva for a few days of briefing before proceeding to Tunis.

A team of seven pacifists protesting the atomic tests in the Sahara spent Christmas Eve in a vigil blocking traffic to the French entry posts. After many days of such action, the French authorities arrested the team and deported them to Ghana. This was the second attempt to enter the Sahara testing region. A third attempt is expected. Members of the team were Michael Scott, Michael Randle, Bill Sutherland, and four Ghanaian citizens, K. Arkhurst, Frimpton Yansu, Orleans Linsey, and a Mr. Akita.

James Best, says the January *Newsletter* of Rockland Meeting, N. Y., "recently left the Religious Book Department at Harpers to become Assistant Director of the Association Press, New York. Congratulations and good wishes to our Clerk in his new work!"

Reinhold Niebuhr, theologian and author, Clarence Pickett, Chairman Emeritus of the American Friends Service Committee, and Norman Thomas, former Socialist candidate for President, were among a number of prominent citizens who issued a public statement on February 2 protesting the issuing of subpoenas by the House Un-American Activities Committee to young people who had attended and been involved in World Youth Festivals in Vienna, Moscow, and Warsaw.

The statement said that the signers "do not feel that any constitutional purpose can be served by such investigations as this." While making clear that the protest did not imply endorsement of the World Youth Festivals, the signers said the hearings, beginning this week, would "tend to discourage free study and inquiry in working for peace and the relaxation of tensions."

The statement continued that we must have confidence in the intelligence of our young people and in our ability "to protect our free institutions without at the same time, undermining the very liberties we seek to protect." Joining with Reinhold Niebuhr, Clarence Pickett, and Norman Thomas in making the protest were Roger Baldwin, Dr. Stringfellow Barr, Judge Hubert T. Delany, Phillips Elliot, Eugene Exman, Robert W. Gilmore, Donald Harrington, Rabbi Isadore Hoffman, Lewis Mumford, and A. J. Muste.

Under study by Congress is a proposed plan whereby young people with two or more years of college study could substitute two years of service abroad for the draft. Service by young women would be voluntary. Arthur H. Darken, foreign affairs specialist on the staff of the Library of Congress, presents an analysis in the *Congressional Record* made at the request of Representative Henry S. Reuss (Democrat, Wisconsin), who has on file in the House a bill for study of the plan. One of the questions is whether many young people would be interested in such work at a soldier's pay and with possible exclusion from veteran benefits. Corps members might engage in semiskilled labor in village and rural areas, teaching English in Asia or Africa, and training native teachers in biology, sanitary procedures, mechanics, and arithmetic.

Recent poetry published by Sam Bradley includes "Elias Hicks Is a Heretic" in the Fall issue of *Beloit Poetry Journal*, "The Bushmen Petroglyphs" in the Autumn issue of *The Colorado Quarterly*, and two sonnets in *The Christian Century*: in the December 9 issue, "Philistines in Hired Rooms" and in the December 16 issue, "'Only Begotten Son.'"

In the last six months other poems by him have appeared in *Epos*, *Elegreba*, *AAUP Bulletin*, *Voices*, *Arizona Quarterly*, *Whetstone*, *Nimrod*, *Patterns*, *Sparrow*, *Kansas Magazine*, and *The New York Herald Tribune*. He has received two awards, one for the best poem in *Starlanes* and another for the next best poem in *Stepladder* (Knox College). Sam Bradley, whose sonnet "We Three Kings" appeared on the cover of the FRIENDS JOURNAL for December 12, 1959, is a member of Sadsbury Monthly Meeting, Pa.

Harold Evans of Philadelphia testified for the Friends Committee on National Legislation on January 27 before the Senate Foreign Relations Committee in favor of Senate Resolution 94. This Resolution, introduced by Senator Hubert H. Humphrey and supported by President Dwight D. Eisenhower, would remove the "self-judging" reservation inserted by the Senate in 1946 when the United States accepted the compulsory jurisdiction of the International Court of Justice.

Harold Evans said, "In any national judicial system it would be unthinkable for a defendant to have the right to determine whether the court had jurisdiction of an action brought against him. To do so in this field of international disputes casts serious doubts in the minds of others as to the sincerity of our advocacy of the rule of law in the world."

The reservation by the United States which was subsequently inserted by five other nations "has been an effective block to the successful functioning of the International Court," he said.

"Men today are united as never before in a wellnigh universal desire to abolish war. But if war is to be abolished, international disputes that cannot be settled by negotiation or arbitration must be settled by law. . . . Our willingness to agree in advance to submit our international disputes to the decision of an impartial court is an acid test of our professed belief in right rather than might. Of the ten nations in NATO, the United States is the only one which denies the International Court the right to determine its own jurisdiction."

Harold Evans, who has practiced law for nearly 50 years, was recently appointed Chairman of the American Friends Service Committee.

An article entitled "Button-Pushing" by H. G. [Helen Griffith] in the January, 1960, *Newsletter* of Middle Connecticut Valley Monthly Meeting tells how "our own Peggy Holden" touched off a remarkably generous response by her concern for the terrible living conditions of more than a quarter million refugees in Morocco and Tunisia. She said, "Only think, all I did was to push a button, and look what happened!" H. G. writes, "On inquiry, however, I found that pushing a button involved writing a long letter to the local Holyoke paper [Massachusetts] describing the need and giving the addresses of collection centers she had arranged for, calling up twenty church groups in Holyoke and South Hadley Falls to enlist their help, and connecting with Boy and Girl Scouts to interest them in making kits for the refugee children. Evidently button-pushing takes both time and imagination."

At the time this paragraph was written, just before Christmas, there were 16 or more cartons of blankets and clothing packed and ready to be sent to the American Friends Service Committee Philadelphia warehouse, as well as \$30 in cash. How many sent help to Philadelphia directly is not known. Characteristic of the response shown was the reaction of one dry cleaner, who brought all the unclaimed clothes he had, clothes that he usually sells at the end of each year.

The Friends World Committee, American Section and Fellowship Council, offers Quaker Leadership Grants for the year 1960. These grants are to help provide leadership, particularly as it might strengthen the membership of local Friends Meetings, pastoral and nonpastoral.

Applicants should have the following qualifications: (1) membership in the Society of Friends and active participation in one or more of its organized activities; (2) achievement, or promise, in the leadership of one or more of those activities attested by recommendations from responsible Friends; (3) a program for using a period of special stimulus or training which is likely to result in increased usefulness in one or more of the Society's organized activities; (4) ability and willingness to meet the remainder of the expenses of such a program not covered by the grant from personal funds of the applicant or from a Yearly or Monthly Meeting.

For details write to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Palo Alto Meeting, Calif., has sent out to its members "A New Year Message," which contains some thoughtful reminders about the conduct of the silent meeting for worship. We quote the following passage: "Those who listen should receive the message not in the attitude of critical evaluation, but of humble receptiveness, seeking the thought behind the words, and holding the speaker in love, even though the message may appear trivial. It is well when a message has been given to allow time for it to enter the deeper consciousness of the group. When one message follows another immediately, without time to return to the basis of Reality, the speaker may be voicing his own reactions rather than expressing thoughts that have come to him from God. We should also remember that sometimes a message springing out of a deep personal need may be God's way of communicating with us and requires our positive response to the speaker."

Friends Pension Plan

The Friends Pension Plan, under the oversight of a committee appointed by Friends General Conference and Philadelphia Yearly Meeting, has been in operation for one year. Eligible employees of the Conference and Yearly Meeting are now included in the plan.

The plan provides for annual payments on an actuarial basis by the participating organizations to a Pension Trust Fund. Employees do not contribute. The maximum benefit that can be received by an employee at the normal retirement age of 68 is a pension, including Social Security benefits, of 50 per cent of what his salary was for the five-year period immediately preceding his retirement. Pension benefits vary according to length of service. The plan also provides for vesting rights and death benefits.

Any committee or Meeting affiliated with Friends General Conference is eligible to use the plan for its employees. Copies of the plan are available from William Eves, 3rd, Secretary, Friends Pension Committee, 1515 Cherry Street, Philadelphia 2, Pa.

Friends Center in Charlotte, North Carolina

Quakers from pastoral and nonpastoral backgrounds are establishing a Friends Center in Charlotte, North Carolina. A large two-story house and two lots at 2039 Vail Avenue, near the center of the city, were purchased for \$14,750 by the Charlotte Friends Fellowship in September, 1959. Meetings for worship and First-day school have been held there on Sundays since October. A printed folder describing the new Center is being mailed to Meetings throughout the country.

The small group of Friends in Charlotte face several challenges: (1) to become a solvent, self-sustaining Meeting; (2) to work out a meeting for worship that will satisfy the diverse needs of the group; and (3) to work constructively with the racial and social tensions of the area. The North Carolina Yearly Meeting is providing the Center with a director, Norman Morrison of the Pittsburgh, Pa., Monthly Meeting.

With a population of 200,000, Charlotte is in a period of amazing growth. Its importance as a distribution and financial center for the Southeast attracts many newcomers from areas outside of the South.

Although the Fellowship has experienced real growth and vitality since the opening of the Center, it is barely managing to meet its current operating expenses. Charlotte Friends are looking to Quakers from all traditions and regions for encouragement. Visits from traveling Friends are especially desired. Charlotte is fairly central to North-South travel routes along the East Coast, and overnight lodging at the Center is available.

ANNE MORRISON

Letters to the Editor

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

A Friend in New Zealand would greatly like to acquire used copies of Rufus Jones' small books, especially *Trail of Life*, *Finding the Trail of Life*, and *The Trail of Life in College Years*. I would be glad to do the forwarding.

741 Harvard Avenue
Swarthmore, Pa.

J. PASSMORE ELKINTON

I have just returned from the vigil at Fort Detrick, Md. This was such a moving experience for me that I should like to commend it to other Friends as most worthy of our financial support and personal participation.

Originally conceived as a five-day nonviolent demonstration against germ-warfare preparation going on inside Fort Detrick, the vigil began on July 1, 1959, and has spontaneously continued due to the efforts of many concerned people from all parts of the country. The most impressive part of the vigil is its silent "waiting upon the Lord." The vigilers arrive at the front gate of the Fort each morning just before seven. They set up their two posters which read, "Vigil at Fort Detrick—An Appeal to End Preparation for Germ Warfare," and then take

their places in line before the gate, where they stand in silence until 5 p.m. This has gone on seven days a week, through rain and snow, as well as fair weather. What more impressive way is there of witnessing against a horror being hatched within those walls?

The vigil depends entirely on contributions from concerned persons, and will last only as long as there are enough volunteers to stand in line each day. Concerned persons can help by offering their services to Vigil at Fort Detrick, 324 West Patrick Street, Frederick, Maryland.

Brooklyn, N. Y.

JAMES B. OSGOOD

I read with much interest and agreement the article on Camus by Virginia Gunn. I have followed the growing of Christian attention to Camus, who was, unfortunately, early bracketed with Sartre's atheism. But as the editorial of November 9, 1957, issue of FRIENDS JOURNAL said, "The fact that Albert Camus consciously detaches himself from the Christian tradition invites serious reflection."

I believe the rest of that paragraph is worth recalling to readers: Camus "will not recognize as meaningful the world of belief beyond our senses and logic, nor will he accept any vast schemes like Marxism for saving mankind. But he has increased the strength of man's protest against injustices and deepened our social understanding substantially. The quotation from Shelley which he used in one of his books (*L'Homme Révolté*) may with justice be applied to him; Shelley regarded the poets as the unofficial 'legislators of the world.' Camus is such a legislator. Sympathy for our fellow man and an understanding attitude toward him have found in Camus an outstanding advocate."

May more writers be "the conscience of our day," proclaiming with Friends the dignity of the individual.

Honeybrook, Pa.

SAM BRADLEY

George Nicklin's article on pacifism in the issue of February 6 depends entirely on one point: the recognition "that a nation can become mentally ill just as an individual can." There is no evidence whatsoever that this is true; it is an interesting conjecture, however, and a very old one. Some years ago it was discussed as the mad-dog theory of your enemy's behavior. For many centuries nations have accused their opponents of being as a nation subhuman, yellow monkeys, apes, wolves, Huns, etc., *ad nauseam*.

I do not see what relevance it has to pacifism today to drag up this hoary bit of propaganda and decorate it with psychological jargon like "reality testing."

Collegeville, Pa.

DONALD BAKER

In the issue for January 16, William Morris Maier discusses the problem of investments with us. He advises us not to arrogate to ourselves the ability and the duty of judging whether particular investments are "consonant with Friends beliefs." He speaks as a man who carries the burden of maintaining sufficient income for some very useful institutions.

I do not carry such a burden. Thus, although I cannot arrogate to myself the *ability* to judge the investments, I cannot escape the *duty* of judging them. Also I would conclude differently: We should choose investments that do not conflict with our fundamental Quaker principles and that on the whole seem prudent and wise.

San Luis Obispo, Calif.

WILLIAM M. ALEXANDER

I agree heartily with David Newland's letter on "Friends and Investments" in the issue for January 30. Indeed there are investments consistent with Friends principles, and a Quaker Investment Trust is a solution for which I have long hoped.

If we wish to follow our conscience in choosing investments, we will probably have to accept a somewhat smaller return on our capital. We should not expect complete purity from involvement in war. There just isn't anything which is not in some degree involved in our government's defense spending.

The type of investment which a pacifist might well consider is Modern Community Developers, which is building integrated housing projects. Unfortunately it is not yet operating in Southern California.

Another example right here in our community is the Friends Retirement Association, which is building a modern 22-unit home in the integrated section of Pasadena. Even when operated on a charitable basis, such homes are regarded as good investments. Yet, since no funds seem available from the local Friends community, the project is being approved for a long-term loan by the Federal Housing Administration at nearly six per cent interest per year.

Pasadena, Calif.

REGA ENGELSBERG

BIRTH

DEL BUONO—On January 30, to Virgil and Doris Bradway Del Buono of R.D. 4, Norristown, Pa., a son, DAVID BRADWAY DEL BUONO. His maternal grandparents are Mr. and Mrs. W. S. Bradway, of R.D. 4, Norristown, Pa., and his mother is a member of Plymouth Monthly Meeting, Pa.

MARRIAGES

HANCOCK-GREEN—On February 2, at Salem, N. J., by Baptist ceremony, IRENE Y. GREEN and WILLIAM C. HANCOCK, SR. The groom is a member of Salem Monthly Meeting, N. J.

JENKINS-HINDMAN—On January 24, in the Corpus Christi Church of Houston, Texas, JOY YVONNE HINDMAN, daughter of Mr. and Mrs. Fred Hindman, Sr., of Houston, and DAVID FOULKE JENKINS, son of Howard M. and Elsa P. Jenkins of Swarthmore, Pa. The groom and his parents are members of Swarthmore Monthly Meeting. The bride and groom expect to live in Houston, Texas.

DEATHS

DAVIS—On December 3, 1959, at Chester, Pa., S. ALICE DAVIS, aged 75 years. She was the daughter of the late Jesse W. and Mary J. Davis of High Point, N. C., and had lived in Chester the greater part of her life. She was a member of Chester Monthly Meeting, Pa., and in her younger years was active in the First-day school and especially interested in the children of the community. She was also an active member of the Children's Aid Society. Although she had

been unable to attend meeting in recent years, older members of the Meeting will remember her as a faithful and untiring worker in her home and in the care of those whose welfare was entrusted to her. Surviving are three sisters, Laura Davis of Archdale, N. C., Belle Davis of High Point, N. C., and Josephine Milligan of Trinity, N. C. Interment was at High Point, N. C.

MATHER—On January 30, SARAH CAREY MATHER, at the Friends Home in Norristown, Pa. Surviving are a brother, Frank H. Mather of Ivyland, Pa., and a sister, Emily Mather of Jenkintown, Pa.

ROBINSON—On January 27, at Winchester Memorial Hospital, Va., ALBERT G. ROBINSON of Clearbrook, Va. He had been ill two years. Albert was a farmer and orchardist. His parents were the late D. Arthur Robinson and the former Rachel Jolliffe of Clearbrook, Va. Surviving are his wife, Elma Roberts Robinson; two sisters, Mrs. Willa J. Wilson of Purcellville, Va., and Mrs. Eldon Haines of Wilmington, Ohio; and four nephews. Funeral services, held at Omps Funeral Parlor, Winchester, Va., were conducted by Friends, and burial was in Hopewell Cemetery, Clearbrook.

Albert Robinson was a lifelong member of Hopewell Meeting, Clearbrook, Va., where he will be much missed. He was a valued member and loved by all.

WALKER—On January 22, at the home of her daughter in Jacksonville, Florida, EVA HANNUM WALKER, aged 92 years. The only child of Frank and Katherine Hannum, she was born on their farm south of Kennett Square, Pa. In 1890 she married J. Eugene Walker, an attorney in Media, Pa., for many years, who died in 1929 at the age of 68. They were members of Media Meeting, Pa. Surviving is a daughter, Evalyu Hannum Walker, at whose home in Jacksonville, Florida, a memorial service was held. Fourteen nieces and nephews also survive. Interment was in New Garden, Pa., Friends Burying Ground.

WARE—On November 28, 1959, at Salem, N. J., ELLA P. WARE, widow of Richard W. Ware, aged 87 years. She was a member of Salem Monthly Meeting, N. J. Surviving are three children, Anna W. Fogg, Marion W. Walkling, and William P. Ware.

Coming Events

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

FEBRUARY

21 and 28—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ronald Youngblood, "The Old Testament Prophets Speak to Our Times."

21—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Early Epistles of Paul."

21—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Rubella Manuel, of the Federation of Malaya, staff member of the U.N., "United Nations."

21—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Bernard C. Clausen, Secretary of Religious Education Committee, Friends General Conference, "The Greatest Teacher in America."

21—Meeting for worship, Lancaster Meeting, Pa., 10 a.m. On Lincoln Highway west, turn right at Tulane Terrace. At 11 a.m., Roy McCorkel, "A View from the Top of the World."

21—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Edward F. Snyder, Legislative Secretary of the FCNL, "Government's Job at the National Level."

21—Area conference for Overseers, sponsored by the Friends Peace Committee, Philadelphia, at Woodbury, N. J., Meeting House, 3 to 5:30 p.m.

21—Merion Friends Community Forum, 615 Montgomery Ave-

nue, Merion, Pa., 8 p.m.: Marvin Wolfgang, Associate Professor, Department of Sociology, University of Pennsylvania, "Prisons and Beyond."

27—Conference sponsored by Friends Peace Committee of Philadelphia Yearly Meeting at Race Street Meeting House, Philadelphia, 10 a.m. to 4:30 p.m. Speaker, Dr. Charles E. Faw of Bethany Biblical Seminary, Chicago, "What Do the Scriptures Say about Peace?" relating this, the conference theme, to the Old Testament, the New Testament, and eschatology. Round tables.

27—Pendle Hill Extension Institute with Richard B. Gregg at William Penn Center, Fallsington, Pa., all day, beginning at 9:30 a.m., sponsored by the Friends Service Association of the Delaware Valley. Theme, "The Peace Testimony as a Way of Life." Director, Theodore Olson; registrar and hostess, Aletha Moon; cost, including two coffee breaks, lunch, and dinner, \$7.50.

28—Baltimore Monthly Meeting, Stony Run, 5116 North Charles Street, Baltimore, Conference Class, no time listed: Bliss Forbush, "The Later Epistles of Paul."

28—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Elma W. Price, "World Government as a Solution for Permanent Peace."

28—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Richard R. Wood, "World Order Study Program."

28—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Winston W. Cavell and Rufus H. Cox, "Institutions of Peaceful Change (United Nations, World Court, etc.)."

28—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: Clarence E. Pickett, "The United Nations and World Government."

28—Friends Fellowship House Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Walter Lamb, "Adapting Quaker Principles to Business Today."

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

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

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

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

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

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., 2028 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue.

Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 11 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 6-7776).

INDIANAPOLIS—Lanthorn 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: R. B. Thomas; telephone WA 4-3366.

MARCH

1—Philadelphia Quarterly Meeting at Germantown Meeting, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:15 p.m.; at 7:15 p.m., Colin Bell, Executive Secretary of the American Friends Service Committee, "Is the AFSC Keeping Up with History?"

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

5—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship. Lunch served. At 1:30 p.m., business meeting-conference: "Our Basic Testimonies Today," by Charles J. Darlington, Clerk of Philadelphia Yearly Meeting.

Notice: Four Thursday Noon-Hour Addresses at Twelfth Street Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m., sponsored by Central Philadelphia Monthly Meeting: February 25, John M. Moore, Professor, Swarthmore College, "God Most Near"; March 3, Hugh W. Moore, Associate Secretary, American Friends Service Committee, "Personal Integrity"; March 10, Josephine Benton, "On Becoming Children of God"; March 17, Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee, "Renewal of Life." Everyone is invited.

Coming: Workshop Seminar on "The Unmet Needs of Children Who Need Help in the Earliest School Years," at 15th Street Meeting House (221 East 15th Street), New York City, March 5, 1 to 9:15 p.m., sponsored by the Committee on Youth of the New York Yearly Meeting. The seminar will be of particular interest to teachers, parents, and those working with young children and young families. Cost, \$2.00. Panel, Lora Hathaway, Dr. Adella Youtz, and Dr. Wayne Vasey, with Sherwood Norman as moderator; speaker, Dr. Franklin Keller. Send requests for reservations to Helen Wade, 1 Governor's Road, Bronxville, N. Y.; do not send payment in advance.

MASSACHUSETTS

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 8-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 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.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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
187-16 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 4-2895.

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 Mermald Lane. Chester Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-8574.

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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