

FRIENDS JOURNAL

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IN THIS ISSUE

THE power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it.

—ALBERT SCHWEITZER

Is the AFSC Keeping Up with History?

. *by Colin W. Bell*

Jesus and Racial Barriers

. *by Roy L. Van Deman*

The Different Voices

. *by Barbara Hinchcliffe*

Ruth Suckow Nuhn

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Books

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The Different Voices

By BARBARA HINCHCLIFFE

I tell my child:

"Warmed by the yellow sun,
Covered by the blue sky,
The good brown cow
Eats the fresh green grass;
Gives us warm white milk."

(Will she hear the polite, pained whisper,
"But they're so *different* from us"?)

I sing at dawn:

"Far away in India, a mother sings,
'Little one, you are so brown—
Brown as the rich earth in the planting time;
Most beautiful in all the world you are, little brown
berry!'"

(Two blocks away, a puzzled voice asks,
"Mamma, what's a nigger? Are we niggers? Are niggers
something bad?")

I sing at night:

"In Africa, a mother croons,
'Little one, you are so black—
Black as the ebon tree; black as the sleep of night;
Most beautiful in all the world you are, little black
cub.'"

(Across the city, an angry voice rasps out,
"You're almost white. Why would you marry a man as
black as that?")

Again I sing,

"Beyond the sea, a mother sighs,
'Little one, you are so palely gold—
Golden as yellow butterflies and late chrysanthemums;
Most beautiful in all the world you are, little golden
blossom.'"

(In a crowded lunchroom, a voice rises,
"Aaaahhh, them gooks are all alike—Japs, Chinks—
You can't trust none o' them!")

My child sleeps, wakes; grows, lives.
Has she heard me? What voices will she hear,
When mine's not near, or stilled?
I have given her Your Word, oh God,
That she may hear Thy Voice above all voices!
And Thy Voice *in* all voices!
Oh, let her hear color as Thy Voice of Love!

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FRIENDS JOURNAL

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PHILADELPHIA, APRIL 9, 1960

VOL. 6—No. 15

Editorial Comments

If You Would Lift Me

OUR Administration's public disapproval of the violence which the South African government has perpetrated against its people unhappily coincided with mounting racial tensions in our own South and elsewhere. Our tensions, too, have developed under the watchful eyes of foreign observers everywhere. The expression of moral indignation to a government which enforces its dictatorial rule with machine-gun fire and the killing or maiming of its citizens is certainly in order. And serious as are our own racial problems, they are fortunately less dramatic than the ones in South Africa. But a moral attitude so emphatically stated must be rooted in a sound and sensitive conscience. Raising our eyebrows in indignation when looking at the problems of other nations is a questionable habit. Would it not have been infinitely wiser for us to have received news of the events in South Africa with humble silence? Should not these events have become an occasion for guarding ourselves against the reproach that Americans can be offensively moralistic, if not worse? He who fails to do his homework is likely to make a poor schoolmaster. Over a hundred years ago Emerson said, "If you would lift me, you must be on higher ground."

God and Man in Washington

In a presidential year such as ours the relationship between religion and the state will inevitably receive a good deal of attention. Our constitutional order on the separation of state and church makes good reading and will remain an indispensable guide in public affairs. But we know that in practice our political neutrality has constantly to fight the attempt of the churches to infringe on this neutrality. Church and state are living in an ever closer relationship. The religion of a presidential candidate may be a major issue in a campaign, as we are witnessing at present. Paul Blanshard, the watchful defendant of our religious freedoms and constitutional guarantees for the separation of church and state, surveys in his latest book, *God and Man in Washington* (Beacon Press, Boston; \$3.50; 251 pages), the many issues involved. The geographical picture of denominational strength is rapidly changing toward Catholic predomi-

nance in urban areas. The subsequent political coloration of office holders must appear disquietingly one-sided, as, for example, in New York City, where the exclusion of Protestants from high office has become almost a scandal. Because we have 36 million baptized Catholics in a population of 175 million, it is commonly assumed in Washington that any politician branded "anti-Catholic" is doomed as a national figure. Infringements of powerful church groups—Protestant as well as Catholic—on our official religious neutrality are frequent. American power and prestige are also used for selfish denominational ends. This is especially true of the Catholic Church, which distributes four times as much surplus food abroad as does CARE. The innocent recipient in Italy or Formosa is bound to identify the giver with the gift. In our party politics significant changes are also noticeable. Many Irish or Italian groups are becoming prosperous and shifting their party loyalties from the Democrats to the Republicans. Protestant resistance against any Catholic candidate is still especially strong in the Middle West and the South. It is likely that millions of voters refuse to elect a Catholic President under any circumstances because they do not want "the Pope to run the country for us."

Blanshard's book, written in the restrained language of an experienced legal observer, concentrates by no means on Catholicism. It deals also with the infringements by orthodox Protestantism, although one could wish for more emphasis here. Friends will cherish this most interesting study and heed its lesson. The time is gone for the cheerful neutrality that was one of the less desirable by-products of liberalism.

In Brief

The greatest change in drinking habits in recent years has occurred among the women of the country. Recent polls indicate that 55 per cent of the nation's women now abstain from intoxicating liquors, compared to only 46 per cent two years ago.

UNICEF is helping 46 countries to control or eradicate malaria. Insecticides provided by UNICEF protected almost 69 million persons during 1959, about half of them mothers and children.

Is the AFSC Keeping Up with History?

(Part I)

I SUPPOSE it's true to say that every generation has felt it was living at a crucial moment in history. Indeed, it would be a pretty miserable business if a generation decided that it was living in a no-account period. Yet knowing this, I feel we are justified in these first days of 1960 in looking out upon the decade which is to come, and expecting that it will be one of the more important decades of history—perhaps the crucial one. At any rate, it would certainly seem right and proper to look at today's world and peer into the world of tomorrow in an endeavor to search out what is God's purpose for the American Friends Service Committee in the decade of the '60's.

We all share one conviction. We are well aware that we are living today in a revolutionary world. We bandy about such phrases as "the revolution of rising expectations," "emerging Asia," "Africa stirring." This concept we live with. While we see clearly that we live in a revolutionary world, it seems to me that we persist to a great extent in living also in a dream world. We live in a dream world because we behave, and consequently our governments behave, as if the West could live within a global revolution without being shaken, as other societies are shaken, to the very root and core of our society. And I think we tend to stay in this dream world because for several centuries we of the West have dominated history. We have grown used to the idea that history happens when *we* are ready for it. While other nations which were great and powerful when we were nothing have, in these past years, lain fallow in a sort of static or quietist period, we, the brash, young, dynamic West, have dominated mankind first militarily, then politically, and finally economically. We have grown used to the assumption that *we* are really the world's first-class citizens.

We are also, I think, devotees of the status quo. This is not to say that we are not changing very rapidly and very significantly within our own society. Perhaps what I mean is that we are inclined to feel that any change which does not emanate from us is inappropriate. Bearing in mind that we are on the top of the heap, the standard-of-living heap, this is very natural—but in today's world, quite unrealistic. We haven't faced the fact, if I may use the phrase, "in our bellies," that the era of our absolute domination of world history is now at an end.

At this moment in history when we are, as it were, on the threshold of conquering space, we of the Western world are in process of losing control over time. Sputnik

in the technological world, the Bandung Conference in the political field, the rise of Nasser in the political and social fields, all are symbols of the fact that we are not now, as we have been in the past, in full control. History does not now happen necessarily when we are ready for it. The fact that I speak of our era of domination as being over isn't a wail of pessimism but rather the recognition of the vital and significant minority role which the West must play in tomorrow's world.

If we are to stop living in a dream world, then I think we of the West must face certain stupendous facts of life coming at us between now and the year 2000.

(1) *Other men want to change the world more radically by and large than Western man.* This is a rather crude generalization, and lest someone feels that it does not take all the factors into account, let me try to put it another way. The pace of change now demanded by others in the world is different from the pace of change which is generally desired by us of the West. Walter Lippman said this in a very powerful way recently: "The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create. We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact."

(2) *Allied with all this, not only the West but the whole world is being thrown off its balance by the sheer acceleration in the pace of history.* I heard Emory Ross the other day give a very good example of the strains and stresses of such a pace. He happened to be in a village of Bushmen in the Belgian Congo in 1928 when together they looked up into the sky and saw the first commercial plane in the Belgian Congo passing overhead. These Africans, of course, were going to have to relate to such a way of life and speed of transportation. But at that time, in 1928, they had not as yet discovered the use of the wheel!

Russian officials, with the experience of between 40 and 50 years of what they regard as miraculous growth in their own country, have expressed themselves as astonished at developments within China in the last ten years. Here is a good illustration of the increased pace of history.

Oppenheimer puts it well. "One thing that is new," says he, "is the prevalence of newness, the changing scale and scope of change itself so that the world alters as we

walk in it, so that the years of man's life measure not some small growth or development, or rearrangement or moderation of what he learned in childhood, but a great upheaval."

(3) *We of the West are not facing the social, the political, and the economic consequences* of the events which we say and, I am sure, believe we want to see happening right across the world—the coming of the four freedoms, great improvement in standards of health and standards of living for all men, and so on. What, for example, will be the economic effect upon the entire family of humanity when several billion Asians become progressively free of internal parasites and other debilitating diseases which now halve the potential of their human energy? What a vast release of human energy we are going to see!

(4) *Then, of course, there is the population explosion.* Two and a half billion of us between the dawn of history and 1950, and double—no, not double—six or seven billion of us in the 50 years between 1950 and 2000. We are all aware of this amazing prediction.

(5) *Side by side with this is another fact that we need not labor, the technological breakthrough* which we are going to witness in the coming decades. This will prove even more fantastic than the fantastic things we uncomfortably live with in these days. Are we asking ourselves whether the technological breakthrough and the population explosion are going to bring about the greatest industrial revolution of all time? Will this revolution be not only a Western but rather a global revolution? What forms will it take? What are the significances of these great facts? It is not easy to know the answers, but we must be aroused at least to curiosity about what is ahead.

(6) *And in the background there is the challenge of world law, of world government.* We shall continue to live with an immense query: Does the present system of world order by nation states actually "deliver the goods" in terms of peace, happiness, and the four freedoms which we want for all men? We would have diverse answers to that question, but we cannot evade it.

(7) *Finally, man now possesses power* which until yesterday we assumed was the prerogative of God—the power, that is, to raise all men up or to eliminate them.

These are the great global facts of life—coming at us in the '60's and beyond—but the Western world has hardly time to face these issues. We are obsessed, and understandably, by the ideological gulf which divides the West and threatens the future of mankind.

Here is another set of facts. I wish only to touch upon them because they are the subject of daily discussion among us. First, there is another great way of order-

ing society, the Communist way. Many of its concepts we find repugnant, and we want none of them. Nevertheless, it exists and continues to exist despite our conviction of not very long ago that as a system it simply could not last. And second, the resulting power struggle between the two great ideological blocs is tending to change the very nature of our whole society. These things are in constant debate among us, but I think that we do not get a true balance if we keep thinking only of them and do not see behind and beyond the great long-term issues of our Western relationship with the whole of the rest of the world.

COLIN W. BELL

Jesus and Racial Barriers

JESUS was a Jew. Was he only a Jew?

John was a distant relative of Jesus. Probably they were together, boy with boy, year by year at the racial spring feasts in Jerusalem. John was nearing thirty in the summer and fall of 26 of our calendar. He could no longer be silent, so long had there been surging up within him a concern for his people. He began to preach that the time for the kingdom had come.

Jesus heard in his Nazareth home that John down in the lower Jordan valley was speaking with one and another, soon with many, and baptizing them in preparation for that kingdom. Jesus laid down his carpenter's tools and went down to the river to John early in 27, and received at his hands that preparatory baptism.

Thereafter for more than a month the mind of Jesus struggled with John's problem, now his own: the kingdom, how to make ready for it, how to fit the people for it, how to determine its inner nature, and how an ordinary Jewish commoner could become a suitable participant and citizen in it, learn its meaning, and be provided with the necessary instruction and leadership. How could he himself, Jesus, supply that leadership? Everywhere were sin and self-seeking, fierce desire for rule and harsh demands for independence from Roman taxes and cruelty. He himself was power, a mighty strength.

Spread before his mind was a unique opportunity for leadership which might far exceed the glories of the older Davidic tradition. He could heal. He could lead. He could become the world's great man, far greater than the Maccabees had been only yesterday. Was he not come to the kingdom for such a time as this?

Into his temptation he went. Through it he walked alone. Out of it he came, self-conqueror.

Ready now, he went up to Jerusalem as he had gone a score of times to the vast national gatherings. But he was different now. He had a new world view, a new

inner power, a new energy, a new clarity of purpose. He talked with one of the supreme court judges, a concerned intellectual, perhaps one of those with whom 18 years ago as a boy he had talked.

Now he showed people, bound in mind and body, how to be free. The kingdom began to take form in his mind as a universal privilege. It was open to any who would be willing to be baptized in the fire of repentance, confession, and amendment by the burning Spirit of a just and loving God, who was too great to open His kingdom to anyone clinging to birth or station, but great enough to receive all men in love. All summer and fall he visited villages, walked and talked in the city, and gave to John's bitter nationalism, being preached all the time twenty miles away, a new sweetness and light.

In December he gathered a few friends and started back to Galilee, which he had left in January. But he did not go by detour, as was the custom of his people, on the East Jordan path. Rather now "he must needs go through Samaria" straight through the place of greatest present need. There he told an outcast non-Jewish woman the deepest secret of his life, that God is a spirit who seeks worship in truth and sincerity from anybody, not only in Jerusalem but in Samaria or anywhere. Two days he lingered among the Samaritans, teaching, not gathering his skirts about him against contamination. He was laying the groundwork for a mission which a few years later would gather many believers in Samaria.

Then he went on to Galilee, where, weeks later, a hated non-Jew, hated for being a Roman and a Roman soldier, came to him for help. He saw sincerity and faith in the man and immediately said, "Go home now. Your boy will be better." Once again when an alien officer came to him for help, he freely heard the plea, and healed.

Months later, as he took his pupils up into the Phoenician hills for quiet instruction, a Syrian woman threw herself on his mercy with the words, "Yes, but you feed the dogs under your table. You heal Jewish children. Heal *my* child!" Again he made no difference between Jew and Gentile. When he told his best-known story, he made its hero a Samaritan, not a Jew. Of these aliens he said, "I have not found so great faith, no, not in Israel."

At the last, when the cross had been met and conquered and he stood on a mountain in Galilee, two hundred followers came for final directions. He told them to go into all the world and proclaim the gospel to the whole creation, baptizing the repentant of whatever nation into the name of the Father, Son, and Holy Comforter.

Jesus was a Jew. Was he only a Jew?

We are white Americans. Are we only white Americans?

ROY L. VAN DEMAN

Anatomy of Sorrow

By FRANK ANKENBRAND, JR.

They drove me through his hands;
They have bathed me in his blood;
They drove me through his feet;
They have bathed me in his blood;

O, the agony of iron!
O, the agony of iron!

In the core of my remembrance,
I remember! I remember!
All the centuries that remain,
Until the world is dust,
My tears will be the color of his blood.
Iron shall cry tears of rust!
Remembering! Remembering
What these foolish men have done!
They have crucified the son
Of the one and living God.

O, the agony of iron!
O, the agony of iron!

Ruth Suckow Nuhn

(1892-1960)

RUTH SUCKOW (Mrs. Ferner Nuhn), the novelist who was best known for her authentic stories of the Iowa scene, died on January 23, 1960, at her home in Claremont, California, after long months of frail physical health.

Her presence is greatly missed in Claremont, especially among the Friends, to whose Meeting she brought a rare intelligence, wisdom, and spiritual insight through her gifted spoken word and her service on committees. She has left us bereft, but her memory sustains us mightily.

She became a Friend in Tucson, Arizona, in 1948, but long before that her pacifist convictions had found expression and outlet. During the Second World War she aided conscientious objectors by reading and commenting on the writings of those with literary aspirations and by visiting camps and mental hospitals, as her share in the educational program of the Friends and Brethren Service Committee and the Fellowship of Reconciliation. She valued greatly the friendships she made through these channels.

Ruth Suckow was born in Hawarden, Iowa, the daughter of a Congregational minister who traveled over much of the state. Ruth attended Grinnell College, which later was to award her an honorary M.A.; she received her A.B.

at Denver University, where later she taught English literature. Before she became exclusively a writer, she had studied drama in Boston and spent six years bee-farming in Iowa.

In 1934 her novel *The Folks* was the October choice of the Literary Guild. *Time* magazine said of it: "*The Folks* comes as near the indefinable quality of greatness as an honest story about plain people ever can." Her most recent novel, *The John Wood Case*, appeared last year. Some of her books have been published in England, and some have been translated into the Scandinavian languages.

Happily, in a recent Ward Lecture, printed and issued by Guilford College, N. C., Dorothy Gilbert Thorne, in speaking to the subject "Quakerism in Fiction and Poetry Recently Written by Women," deals with the relation of Ruth Suckow Nuhn's writing to Quakerism.

Books

CONVERSION. By E. STANLEY JONES. Abingdon Press, New York and Nashville, 1959. 253 pages. Cloth, \$3.25; paper, \$1.95

"No one," says Stanley Jones, "need remain what he is, or is about to be. The door to change is open—conversion." He saw it happen to himself as a boy. He has seen it happen around the world, to murderers, actors, Moslems, 80-year-olds, 8-year-olds, beggars, and policemen. Always it followed the pattern of Orthodox Evangelistic Christianity. It is folly to deny its good results in hundreds, notably in a personal saint like Stanley Jones. But when he is tempted to a universal generalization, and to write, "No man need miss the door except by refusal to enter," the book needs the corrective of case studies in clinical psychology, plus a little humble compassion.

BERNARD CLAUSEN

RENEWAL IN RETREATS. By JOHN L. CASTEEL. Association Press, New York, 1959. 250 pages. \$4.50

Quiet days, days of refreshment, and weekend retreats have become familiar experiences to many members of the Society of Friends, as well as to thousands of Christians of both the Protestant and Roman churches. John Casteel has written a useful and inspiring book on the subject of these brief withdrawals from active life into planned periods for quiet relaxation, spiritual exercise and renewal.

Careful outlines for retreat days, suggestions for subject matter, qualifications for leadership, and descriptions of those probably best able to profit from time spent this way occupy part of this practical book. But "Silence, Worship, Prayer," "Rest, Work, Nurture," "Communion in Christ," "Coming to Oneself," all chapter headings, indicate an inspirational emphasis as well.

There is rich material here, not only for the more formally planned church retreat but also for the informal, brief, and unprofessional quiet days Friends are becoming used to in local Meetings. The central concern is for communion with God, with each other, and with one's self. Active lives feel these needs. Here a way is offered for some fulfillment of this desire.

RACHEL R. CADBURY

HOW TO READ THE BIBLE, Revised Edition. By JULIAN PRICE LOVE. Macmillan Company, New York, 1959. 189 pages. \$3.95

This book should be helpful to those who find it impossible to approach the Bible through the old-fashioned door of reading it through from Genesis to Revelation but who have not discovered for themselves ways of their own that make Bible reading meaningful. In the earlier chapters ways of approach are listed. They include reading a book in its entirety and reading according to story divisions and getting at the spirit of a writer. The second section gives units of reading in both Old and New Testaments with some commentary by way of introduction. Later chapters discuss reading the Bible with children, kinds of literature in the Bible, and the ultimate purpose in reading the Bible.

Dr. Love, who is Professor of Biblical Theology at Louisville Presbyterian Seminary, calls the Revised Standard Version "the most accurate and attractive English text of today." He strongly recommends its use. Moffatt, Smith-Goodspeed, and Phillips are also recommended with the caution that they are free translations and that Moffatt "plays fast and loose with the Old Testament, both in text and arrangement of material."

The bibliography tends to be weighted with books from Abingdon and Westminster Presses. Works by Cadbury, Goodspeed, and Bewer are conspicuous by their absence. One gets, on the whole, the impression that Dr. Love feels he must find a way to defend the writers of all the books and give valid reasons for their inclusion in the canon. He does not regard Bible reading as an end in itself, however, and points out specifically that "The mere knowing of the Bible, however thoroughly done, may not produce an effective life."

AMELIA W. SWAYNE

PSYCHOANALYSIS AND RELIGIOUS MYSTICISM, Pendle Hill Pamphlet No. 104. By DAVID C. McCLELLAND. Pendle Hill, Wallingford, Pa., 1959. 32 pages. 35 cents

The author of this pamphlet is a psychologist and a convinced Friend. He believes that psychoanalysis has many of the characteristics of a religious movement. Although Freud himself was antireligious, he saw man's problem as a need for self-fulfillment in opposition to the oppressive forces of social obligation. With their fervent belief in their doctrine, the analysts take over for many the *charisma* that formerly belonged to ministers. Psychoanalysis seems to fulfill a religious function for many intellectuals in a way the Christian

church fails to do. It has insisted upon the predicament of human existence, the inevitability of anxiety, and the healing power of something beyond man.

This essay is one example of several recent attempts to show that Freud was unconsciously religious. Though possibly he was, his influence has been against religion. His criticisms of much religions behavior were penetrating and all too true. A recent study of students at psychoanalytic institutes showed that most of them were indifferent or antagonistic to religion. Fortunately, among Freudians there are a number of eminent exceptions. Most analysts who are genuinely concerned about religion are followers of other depth psychologists, such as Rank or Jung. Yet David McClelland's pamphlet gives us useful insights in what psychoanalysis means to many of its followers.

ROBERT A. CLARK

I SPEAK FOR MYSELF, The Autobiography of JOHN HAYNES HOLMES. Harper and Brothers, New York, 1959. 308 pages. \$4.50

John Haynes Holmes' autobiography covers a great span of years, from his childhood in New England through the fifty years he spent as minister to the Community Church of New York City. It lacks, however, the reflective analysis one would hope to find in the autobiography of this great liberal, pacifist preacher. It gives a detailed account of the facts and events of his life, but will probably leave most readers asking many questions. What were the great thoughts of this man? What are the value conflicts he experienced? How does he interpret his relations to God? What did all the events he describes mean to him?

The enterprises of which he was a part—and in many cases helped to found—are ample testimony to his greatness. The descriptions of these movements, along with comments about the people with whom he associated, are by far the best parts of the book. Holmes played an important role in the La Guardia campaign, the NAACP, the ACLU, and the FOR. He has met and speaks of such "great men," as he calls them, as Eugene V. Debs, Clarence Darrow, Kaiser Wilhelm, Mahatma Gandhi, and many others.

This autobiography is a clear and careful exposition of events, many of which are of much interest to the religious liberal. But it is not the story of John Haynes Holmes' development of thought, his relation to God, or the conflicting values with which he struggled within himself.

BRUCE C. BUSCHING

THE ECUMENICAL ERA IN CHURCH AND SOCIETY. A Symposium in Honor of John A. Mackay. Edited by EDWARD J. JURJI. The Macmillan Company, New York, 1959. 238 pages. \$5.00

Never before has there been so great an interest in the ecumenical movement. By including selections from well-known writers from all over the world, the editor brings this movement into critical focus. The emphasis of the book centers on such basic considerations as historical origins, theological and Biblical foundations, the impact in America,

Europe, Asia, and Africa, and problems in the area of religion and culture.

Some chapter headings may give an idea of the intriguing nature of this book: "The Gathering of the Scattered Children of God," "The Theological Context of the Church Today," "The Christian Church and Contemporary Culture," "The American Churches and Ecumenical Mission," "The Encounter between East and West in the Civilization of Our Time," "The New Frontiers of the Church's World Mission," "Evangelical Faith and Latin American Culture," "The Encounter between Christianity and the Scientific Ecumenical Movement," and "An Evangelist and the Questions He Must Answer."

Said Dr. Mackay, "To radiate the light of God and mediate the love of God, the Church must be a pilgrim Church. God summons us to pilgrimage, to life on the missionary road. We must journey not only along desert paths and jungle trails, but in the teeming alleys of our cities. God commands us to be missionaries . . . to the ends of the earth. The Church's place is the frontier."

FRANCES RICHARDSON

THE PRESSURE OF OUR COMMON CALLING. By W. A. Visser 't Hooft. Doubleday and Company, Garden City, New York, 1959. 91 pages. \$2.50

This little book (only 77 pages of reading matter) is a study of God's will for Christian churches as they seek greater unity among themselves. The author calls it a book about the theology of the ecumenical movement and insists that it speaks for him personally and is not an official statement of the World Council of Churches.

The book reflects a careful and reverent study of the churches founded by the Apostles and recorded in the New Testament. Avoiding all historical and geographical detail, it concentrates on the relation of God in Christ with the preaching, the service, and the fellowship of the widely scattered churches, noting also that "the New Testament Church is characterized by an almost bewildering variety of ministries and rejoices in the diversity of the gifts of grace."

Such a study, limited to the New Testament, leads inevitably to the conclusion that God has chosen the Church of Christ to win the world. It is to be the *una sancta*. The World Council is a useful agency in the early stages of the growth of unity, but, when all the world is gathered in the one Church of Christ, the Council will long since have been a discarded tool.

As regards procedures in worship, the author's theology includes only the holy communion and the common prayers of intercession.

Quakers will regard these proposals for an ecumenical theology as highly spiritual but definitely creedal. It would be a surprise if the book influenced London Yearly Meeting to depart from its refusal to join the World Council because of the creedal note in its basis.

Questions will arise as to acceptable variations and diversities as churches move on the road to unity.

Was Douglas Steere right in recommending to Friends

General Conference in 1956 that fellowship should include person-to-person contacts with devout adherents of non-Christian religions in a spirit of "mutual irradiation"?

GEORGE A. WALTON

About Our Authors

"Is the AFSC Keeping Up with History?" was delivered as an address by Colin W. Bell, Executive Secretary of the American Friends Service Committee, at the annual meeting of the AFSC on January 9, 1960, held at 20 South 12th Street, Philadelphia. Part II of the address will be published in the near future.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is a secretary in the College Program of the Middle Atlantic Region of the American Friends Service Committee.

Roy L. Van Deman was, before his retirement, Professor of Sociology, Whittier College, Whittier, Calif. He is a Friend.

Friends and Their Friends

A Pendle Hill weekend with Amos N. Wilder on "Religion and Its Mythopoetic Aspects" will be held from 6 p.m., Friday, April 29, through Sunday noon, May 1. There will be four lecture-discussion sessions on "Poetry in the New Testament," "Biblical Imagery and Its Evaluation," "Biblical Motifs in Modern Literature," and "Poems and Comment from a Personal Notebook." Amos Wilder is Hollis Professor of Divinity at Harvard Divinity School, teaching in the New Testament field. Among his books are *Modern Poetry and the Christian Tradition* and *Theology and Modern Literature*. Total cost for the weekend is \$20. Advance registration is necessary. The seminar is open only to persons enrolling for the entire weekend or for the four lectures (cost, \$10). Write to Pendle Hill, Wallingford, Pa.

Esther E. Galbraith has retired from teaching and returned to Washington, D. C., where she is editing the *Newsletter* of the District of Columbia Education Association. She is a member of the Friends Meeting of Washington, D. C.

Accompanying 12 Earlham College students who arrived at Copenhagen, Denmark, on February 14 was Lewis M. Hoskins, Professor of History at Earlham College. These students will take courses at the University of Copenhagen, study independently in their major fields (under the supervision of their own Earlham professors and a Danish instructor), and be given orientation in two English-language courses. With seven students from Whittier College, they will study Danish and Scandinavian economics, politics, art, literature, and culture. The students live in Danish homes. During spring vacation they will travel in Europe, especially in Scandinavian countries and West Germany. Most of them will return by early June.

The Friends group in Nashville, Tennessee, which happens

to consist entirely of members of Philadelphia Yearly Meeting, addressed a detailed report about the racial tensions in Nashville to the recently held Philadelphia Yearly Meeting. The letter dwelled especially on the miscarriage of justice in the cases of Negro activists who demanded service in restaurants. It also mentioned the dismissal of James M. Lawson from Vanderbilt University (see *FRIENDS JOURNAL* for March 26, page 201). The small Friends group is attempting to give financial and other help to the students, including J. M. Lawson. The report appealed to Philadelphia Friends for prayerful support of this cause. It was signed by Nelson and Marian D. Fuson, Hibbard Thatcher, Howard B. Davis, Edward F. and Joan Z. Brinton, and Crit C. and Margaret B. Maddux.

Roy McCorkel, a Finance Secretary of the American Friends Service Committee, left on March 28 on a three-week review tour of Algerian refugee conditions in Tunisia and Morocco. He will observe the needs following the earthquake in Agadir, Morocco, and try to see how it affected the nation's ability to help the refugees. Roy McCorkel will return by way of Southern Italy, where the AFSC has a community development program, and will visit Friends Service offices in Geneva and Paris. The AFSC is the first private American agency assisting the quarter-million Algerian refugees and has permanent field workers assigned to both Tunisia and Morocco. It first started the program in Tunisia a year ago.

Roy McCorkel's son, Jim, a student at Wooster College in Ohio, was in Tunisia last summer as one of a group of student volunteers who helped rebuild a school at Sakiet. He was en route to the University College in Accra, Ghana, to spend his junior year.

Dr. Amiya Chakravarty, Professor of Comparative Oriental Religions and Literature, Boston University School of Theology, who has just returned from a long trip abroad, will conduct a weekend discussion on "A Journey across Barriers—The Human Scene in India and the Soviet Union" at Woolman Hill, Quaker conference center, Deerfield, Mass., from 8 p.m., Friday, April 29, to noon, Sunday, May 1. The cost for everything is \$14.00. For registration blank, write the American Friends Service Committee, 130 Brattle Street, Cambridge 38, Mass., or telephone UN 4-3150.

Friends Peace Committee, Philadelphia, is seeking information on how students, teachers, and administrators are reacting to Civil Defense drills, both in Friends schools and in public schools. A survey is being made of the Friends schools in Philadelphia Yearly Meeting. The Committee would be glad to receive information about the practices of other schools, particularly from Quaker or other teachers and students concerning provisions for excusing or otherwise providing for those who object to participating in regular drills or preparations. Such information should be sent to Louis Paulmier, 3rd, Chairman of the Working Party on Civil Defense Practices, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

Arthur W. Hummel, Jr., of the Friends Meeting of Washington, D. C., was one of the ten men who won Arthur J. Flemming awards for outstanding contributions to the federal service. Arthur Hummel, Jr., is director of the staff of the United States Embassy in Burma, and was named for maintaining an excellent working relationship with Burma.

The Tract Association of Friends, 1515 Cherry Street, Philadelphia 2, Pa., offers a newly published catalogue of pamphlets and tracts. This impressive list of publications is available free of charge.

Seven members of the faculty of Presbyterian Theological Seminary of the University of Dubuque, Dubuque, Iowa, have signed "A Statement Concerning the Use of the Means of Mass Extermination in the Waging of War." Released on January 12, 1960, the statement in part says: "... the threat and exercise of the means of mass extermination in waging war is blasphemy against God the Creator, Preserver and Redeemer of human life and is sin against the creature for whom Christ died and rose again. It defeats the very purpose for which war may lawfully be waged, and a state which employs such means becomes (in this respect) a nihilistic state by the indiscriminate destruction of the evil and the good, the just and the unjust, the defenseless and the armed, the living and those not yet born. . . .

"As 'fruit that befits repentance' (Luke 3:8), we declare that we can no longer support the government's policy of the threat and exercise of the means of mass extermination, whether nuclear, chemical or biological. We cannot sanction the production, testing and application of the means of mass extermination, nor can we approve of any military service that involves the use of such instruments of warfare."

The following quotation is taken from an addendum to a report of the Peace and Social Order Committee of Gwynedd Meeting, Pa., circulated to the members of Gwynedd Meeting: "The Japanese Fellowship of Reconciliation is reported . . . as sending a message of sympathy and encouragement to Major Claude Eatherly, who is a patient in a Texas mental hospital, suffering from guilt feelings for having flown reconnaissance for the atom bombing of Japan. 'We wish you to know,' the message reads, 'that we regard you as the victim of war in much the same way as those who were injured in the war, and are praying for your complete recovery and that the day shall come when you will join the forces of good will, forgiving any wrongs of the past.'

"Most of us can accurately say that prior to August 6, 1945, we knew nothing of the plans of our government to drop an atomic bomb on Hiroshima. If we feel any guilt, we plead ignorance and remoteness from the decision as our excuse. Yet do we not hold Germans under the Nazi régime or Russians under the Communist régime to some degree responsible for the gas chambers of Dachau and the brutal quelling of the Hungarian and Polish revolutions? How then can we, citizens of a democracy, endowed not by our govern-

ment but by our Creator with the rights of liberty, ignore our freedoms as our government follows a course relying on atomic, hydrogen, and germ warfare to 'protect' our lives? We are fearful of being misunderstood; of loss of income or status; of embarrassment that we might seem 'holier than thou' or queer. Should we not give some thought to the judgment that God and history will render if, at this moment, we remain timid and speechless as the world moves steadily toward suicide?"

George School

(The following material supplements our recently published survey on curriculum experimentation in Friends schools, which was published in our March 12, 1960, issue.)

A quick survey of the curricula of most secondary schools indicates that only the most limited attention is ordinarily given to the study of non-Western cultures. George School believes such study should have a more favored place in its curriculum, and is starting to develop a series of units which will eventually lead to a full year's course of study of these cultures, their peoples, and their geographical setting.

George School has introduced the study of Russian this year and plans to make it a regular part of the language offerings of the school. Through the School Affiliation Service of the American Friends Service Committee the school has undertaken an affiliation with a Russian secondary school in Moscow, and this has added greatly to the interest in the study of the Russian language and about Russia.

Further revisions and refinements have been made in the new course in Algebra I, with its accompanying text. This course stresses the structure and reasonableness of algebra and enables the student to see something both logically sound and aesthetically appealing in this study.

Another area of curriculum development that has received many commendations and inquiries is the Human Relations course for Juniors. This grows out of our coeducational status and our need to help our students develop high personal standards in their relations with each other, as well as their need for accurate information and clear understanding of the physical, psychological, and spiritual aspects of sex.

Recent Publications of the American Friends Service Committee

Foreign Policy and Christian Conscience. A symposium by George F. Kennan and others. Pamphlet, 29 pages. 45 cents.

Labor and the Cold War. By Stewart Meacham. A pamphlet assessing the cold war and its effect on the economy. 35 cents.

Reflections on Our Present International Situation. By George F. Kennan. Eight-page pamphlet. 10 cents.

Which Way the Wind? Script for the dramatic presentation, based on *Speak Truth to Power*. \$1.00.

Toward a Moral Imagination. A flyer offering 11 speakers being scheduled by Community Peace Education for the fall, 1960, and spring, 1961.

What Does This Emblem Say? One-page flyer of basic facts about the AFSC.

Guide to Quaker Reading. A revision of the list published in *The Quaker Way of Life* by William Wistar Comfort. 5 cents.

Refugee Relief Reports. A series of two-page, illustrated flyers describing aid to Algerian refugees in Tunisia and Morocco.

Television Spot Announcement. First of a series of one-minute films planned for nation-wide distribution. Subject: Algerian refugee relief program. 16mm. sound and motion film.

Blanket Appeal Poster. A one-color poster, 13 by 20 inches, about Algerian refugee needs.

Work and Study Projects 1960. A one-page flyer describing youth projects for the coming summer, giving dates, places, and costs.

Encounter. A collection of six human-interest stories and pictures which suggest experiences one may encounter in AFSC work and study projects.

Letters to the Editor

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

My husband and I read with concern George Nicklin's article "Reality Testing and Pacifist Theory" in the FRIENDS JOURNAL for February 6, 1960. We feel he displays a rather curious brand of pacifism. Do we, as followers of Christ, employ pacifist methods because it is expedient or because it is the only way to obey the Master's leading? Do we act as pacifists only when so doing will heap coals of fire on our "enemy's" head but resort to sword and gun when faced with the Cross?

George Nicklin spoke of using force on the criminally insane. Has he not heard of the effective use of nonviolence by C.O.'s in mental hospitals across the nation?

Pacifism based on expediency is not pacifism. Pacifism is guaranteed to bring peace only in the realm of the Spirit, but sometimes, by the grace of God, it brings peace in the little conflicts of this world.

Barnesville, Ohio

ELIZABETH ROCKWELL

I admire the courage shown by Grace S. Yaukey in writing "A Concern for the Captive Consumer" and of FRIENDS JOURNAL for publishing it. Over the past 30 years at least a score of my smoking friends have stopped. All have testified to increased energy, less need for sleep and rest, better health, and a sense of freedom and well-being.

Early in life I weighed the matter and decided not to form a habit that would require me to juggle a cigarette with one hand while fumbling for matches or ash trays with the other all the days of my life in a struggle to be less comfortable than I would be without any of this expense, bother, fire hazard, and serious risk of health.

Without disturbing or losing fellowship with those who smoke, could we not all join hands to warn our young people

against the perils of tobacco? It is not the taste or the aroma that enthralls the smoker but the craving for the narcotic drug.

It would be no injustice and no reflection on anyone, for smoker and nonsmoker alike, to agree that the former might smoke as much as he wished and the latter patiently endure the discomfort of secondhand smoking, while both made every effort to see that young people are properly informed and made aware of the high price they will have to pay and the handicap under which they will suffer all their lives if they incur the habit.

New York, N. Y.

HOWARD E. KERSHNER

I appreciate the article by Grace S. Yaukey, "A Concern for the Captive Consumer," in the FRIENDS JOURNAL of March 5.

Due to the nature of my work (I am a dental surgeon, now retired), I have been in contact for many years with cigarette smokers, and have seen its spiritual, mental, and physical inroads. God never intended us to be human smokestacks; if He had, He would have furnished us with a vent other than the mouth.

Long and solemn declarations are common at Yearly Meeting on the evils of alcohol, but seldom is heard a dissenting voice on the cigarette habit. Medical evidence is strong on what nicotine does to the heart and arteries, and also the etiology of many lung cancers.

I join hands with "the free, freed, or concerned," as Grace Yankey says, and may many others do so to alleviate this unhealthy, filthy, and expensive habit.

Pasadena, Calif.

JOHN W. DORLAND

It seems valuable to share suggested helps in breaking the smoking habit which have come to the attention of the author of "A Concern for the Captive Consumer."

Edward Manice of New Haven Monthly Meeting, Conn., writes that two varieties of smoking-deterrent tablets are now available at drugstores. They are "Bantron" and "Flavettes."

A book by the eminent New Orleans physician and medical research specialist, Dr. Alton Ochsner, *Smoking and Health* (Julian Messner, \$3.00), presents his laboratory findings on smoking and cancer, and on other physiological effects of the habit. Techniques of selling cigarettes, the original concern of the above mentioned article, are discussed by Dr. Ochsner. The book is recommended for study.

Bethesda, Md.

GRACE S. YAUKEY

In his article published on January 16, Carl F. Wise asks, "In what respect is a Friend's inward light different from another man's conscience?" The confusion, not only in the wording of the question but also in the minds of many Friends and of many "another man," seems to lie in the understanding of the term "conscience" in comparison with the term "inner light," by which Friends mean "the immediate communication of the will of God."

The distinction was well understood by the apostle Paul,

by Robert Barclay, by Jonathan Dymond, and by Mary Ward, his interpreter to Westtown seniors many decades ago. Briefly, "conscience" is the sum of a man's notions about right and wrong. It is influenced in varying degrees by social environment, secular education, religious instruction, biblical interpretation, and (whether dimly or clearly) by that "true Light which lighteth every man that cometh into the world." ("The light of an apostle and the light of the heathen differ only in degree of power, distinctness, and splendor of manifestation." See pages 36 to 43, *Lessons on Morality*, compiled and adapted from Dymond's Essays by Mary Ward; Westtown, Pa., 1907.)

As we seek to increase in wisdom and knowledge, each of the foregoing five influences upon one's conscience should be re-evaluated. Then it will be found that the true light (for Friends the inner light or spirit of Christ) by which we are guided is not changeable but will reveal the stumbling blocks of superstition, ignorance, and expediency as we confidently follow the luminous trail.

Lansdowne, Pa.

FRANCIS R. BACON

BIRTH

ASCH—On February 18, at Von Ormy, Texas, to Anthony and Jeanne Afflick Asch, a son, WILLIAM CHRISTOPHER SETH AFFLICK ASCH. His mother is a member of Solebury Monthly Meeting, Pa.

MARRIAGE

NOLDER-FREDENDALL—On March 19, at Southampton Meeting, Pa., JANE C. FREDENDALL, a member of Southampton Meeting, daughter of Gordon L. and Pearl L. Fredendall, and NEVIN D. NOLDER, JR., a member of Clear Creek Meeting, Richmond, Indiana, son of Nevin D., Sr., and Mary A. Nolder, Dayton, Ohio. The couple will reside near Ivor, Virginia, where Nevin is Secretary of the Virginia Quarterly Meeting of Friends (Baltimore Yearly Meeting, Homewood).

DEATHS

HAVILAND—On March 18, at Purchase, N. Y., GRACE CAPRON HAVILAND, in her 83rd year. She was the widow of the late William C. Haviland and the daughter of Jacob and Jane Ballinger Capron. A birthright member of New York Monthly Meeting (15th Street), she transferred her membership to Purchase Meeting, N. Y., in 1921, and has always been an active and loyal member, serving on many committees through the years.

Her cheerful greeting of strangers, her loving kindness for family and friends, her keen sense of humor and gay spirit endeared her to all of them. She is survived by a daughter, Barbara Haviland Honser, and two grandchildren.

Henry D. Kinsey, Sr.

The following minute is taken from the minute book of Richland Monthly Meeting, Quakertown, Pa.:

"We are deeply grieved by the loss of Henry D. Kinsey, Sr., who passed away the 15th day of First Month, 1960. He was a valued member of Richland Monthly Meeting, Clerk of the Meeting for many years, presently Clerk of the Overseers and member of many committees.

"His services to the religious body he loved so well were valuable to the highest degree. His home life, his business life, and his service to the community were highly respected. Memorial services were held in the meeting house on Second-day, First Month 18th, at which many expressions of appreciation of Henry's service were given."

Coming Events

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

APRIL

8 to 10—Mid-Year Meeting of Iowa Yearly Meeting, Conservative, and the Missouri Valley Association of Friends, at the State 4-H Camp near Madrid, Iowa, from Friday evening to Sunday afternoon.

9—Second Pendle Hill Extension Institute at Friends Service Association, Newportville Road, Fallsington, Pa., beginning at 9:30 a.m. Theme, "Practical Peaceful Alternatives to a Continuation of the Arms Race." Resource leader, W. Taylor Thom. Cost, \$2.00 (includes two coffee breaks, dessert and beverage). Bring a box lunch.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James Bristol, Field Secretary for the AFSC, "India at the Crossroads."

10—Fair Hill Meeting, Germantown Avenue and Camhria Street, Philadelphia, Conference Class, 10 a.m.: H. Rufus Cox, "Specific Problems of Racially Changing Community."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Rudolph Schmitt, Eleanor Phillips, and Felice Palczewski, "Development of Underdeveloped Countries."

10—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

16—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. In the afternoon Robert W. Cope, Chairman of the Philadelphia Yearly Meeting Committee on Education, will speak on "Educating Friends Children in Friends Schools." Lunch served; baby sitting and child care provided.

16, 17—Near East Yearly Meeting at Ramallah, Jordan.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: F. Hilary Conroy, Professor of History, University of Pennsylvania, "Reconsideration of the China-Formosa Dilemma."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: William A. Daenz, Eleanor Phillips, Mayme Cavell, John C. R. Hofferbert, and Walter C. Longstreth, "Toward a More Peaceful World Community through Voluntary Action," Chapter 14 of *Building Tomorrow* by David S. Richie.

17—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Kaare Rodahl, M.D., Director, Division of Research, Lankenau Hospital, Philadelphia, "Physical Fitness and the American Culture."

23—Chester, Pa., Monthly Meeting Forum at Crozer Seminary, 8 p.m.: Dr. Linus Pauling, "Atom Testing."

23, 24—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa., 4 p.m.

23, 24—Fourth Annual Folk Fair of the International Institute at the Philadelphia Convention Hall. Over 35 nationalities participating. Dramatic tableaux, authentic folk songs, dances, food booths, exhibits. Advance tickets (adults, \$1.25; children, 50 cents) from International Institute, 645 North 15th Street, Philadelphia 30, Pa.

Coming: Address by Dr. H. Faber, "Contemporary European Religious Thought and the Work of the IARF," at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, April 25, 8 p.m. Dr. Faber is Secretary of the *International Association for Religious Freedom* (IARF) and Professor of Religion and Philosophy at Leyden University, The Netherlands. Reception following the lecture.

Dinner Meeting to commemorate *Jane Addams' Centennial*, at the Drake Hotel, Philadelphia, April 26, 6:30 p.m., sponsored by the Pennsylvania Branch of the Women's International League for Peace and Freedom in cooperation with many professional, civic, and labor organizations. Cost, \$6.00 each. Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; Francis Bosworth, Director, Friends Neighborhood Guild.

Seminar for Quaker Leaders on International Economic and

Social Development and Disarmament, at Washington, D. C., April 26 to 30, sponsored by the Washington Friends Seminar Program. Among the speakers at the Point IV Conference: Governor Orville Freeman, Senator John Sherman Cooper, Congressman Chester Bowles, ICA Director James W. Riddleberger, and Development

Loan Fund Director Vance Brand. Leaders of the discussion on disarmament, E. Raymond Wilson, Edward F. Snyder, and Stuart Innerst of the Friends Committee on National Legislation. Programs and registration blanks obtainable from the Washington Friends Seminar Committee, 245 Second Street, N.E., Washington 2, D. C.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

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

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

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

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

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

PASADENA — 526 E. Orange Grove (at Oak-land). 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.

NEW HAVEN — Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH — Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE — Meeting for worship, 11 a.m., YWCA. Contact BV 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., 816 E. Marks St., Orlando; MI 7-8025.

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

ST. PETERSBURG — First-day school and meeting, 11 a.m., 180 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 — Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2178.

MARYLAND

SANDY SPRING — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3386.

MASSACHUSETTS

CAMBRIDGE — Meeting, Sunday, 5 Long-fellow 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 — Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 6-0272.

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

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., 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

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
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.

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 3-8574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m.,
First-day school, 10 a.m., 608 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.

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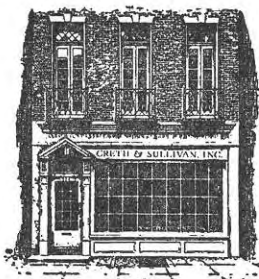
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