

FRIENDS JOURNAL

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IN THIS ISSUE

I T is no great thing to be able to converse with them that are good and meek, for this is naturally pleasing to all. And everyone would willingly have peace and love those best that agree with him.

But to live peaceably with those that are harsh and perverse, or disorderly, or such as oppose us, is a great grace, and highly commendable and manly.

—THOMAS A KEMPIS

Light and Shadow

. *by Peter and Faye Fingesten*

Is the AFSC Keeping Up with History?

. *by Colin W. Bell*

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. *by Gustav Gumpert*

A Faith of One's Own

. *by May B. Schwalm*

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FRIENDS JOURNAL



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World Refugee Year Goes into Last Lap

WITH only three more months to run since the United Nations proclaimed World Refugee Year last July, efforts are being made in many countries to step up financial contributions. A report from the World Council of Churches shows that \$2,000,000 of its goal of \$6,300,000 for WRY projects has been received to date. Support of WRY by the churches was voted last year with the reservation that while it would not solve the refugee problem, it would help many who have all but given up hope.

In its international catalog of WRY campaigns, the WCC Division of Inter-Church Aid and Service to Refugees cites austerity lunches, miles of pennies, the donation of a day's salary, sales of Christmas and Easter cards, and other projects undertaken in many of the 50 participating nations.

A popular plan in Norway is a fishing competition, in which the entrance fee and prizes for the best catches go to the WRY fund. In Canada, collection boxes at border crossings to the United States have signs noting that refugees cannot cross borders so easily, and contributions are substantial. At many airports in Europe, travelers are asked to drop small change of currency they no longer need into the WRY box, and trade unions in several countries are collecting voluntary "refugee taxes" from their members.

To assist fund-raisers in their appeals, the WCC lists services to refugees which relatively small amounts of money make possible. In Hong Kong, for example, \$34 will provide food for one child for one year, and \$5.00 a month pays for vocational training for one refugee youth. One dollar provides milk for 60 Algerian refugee children a day, and \$42 will supply a school for Arab refugee children with physical training equipment.

Warning of the "inevitable slackening of interest" toward the Year's end, the WCC report declares: "Upon the results of the WRY campaigns in the next three months depend the health and happiness of thousands of discouraged people."

Intercessional

By EUELL GIBBONS

My neighbor's need lies heavy on my soul.
With knees compassion-bent I bow in prayer:
"O Lord, his life is broken. Make it whole;
Surround him with Thy tender love and care."
"My son," the answer comes, "thy prayed demands
Are not for things that God alone can start.
Thy friend has need of helpful, human hands
Directed by a loving human heart.
Yet intercession is an act of love,
A sacrifice with savor sweet for Me.
Such selfless acts are not ignored above;
The prayer is heard. My son, I'll grant thy plea.
All things are possible to one divine;
The heart and hands I will employ are thine."

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FRIENDS JOURNAL

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

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Editorial Comments

Christian Anti-Semitism

BISHOP Dibelius of Berlin, whose firm stand against East German authorities has made him in the eyes of the world the "Grand Old Man of Protestantism," plans to retire in 1961 at the age of 81. World Protestantism has honored him repeatedly; he is one of the six presidents of the World Council of Churches. His admirers, colleagues, and subordinates were recently thrown into consternation when it became known that Dibelius had been a vocal anti-Semite after the advent of Hitler in 1933. On being questioned, the Bishop admitted having written and spoken against the Jews, but he emphasized that his anti-Semitism was inspired by religious considerations and that he had opposed the killing of Jews. The Synod of Berlin voted a resolution of confidence in the Bishop, but one-fourth of the synod voted against him. The majority were willing to let bygones be bygones. Although Dibelius was a mature man of 52 when he wrote anti-Semitic articles, it may, indeed, be best to practice charity by giving him credit for his brave stand against East German communism and by forgetting his errors of a generation ago. It is, nevertheless, disturbing that anti-Semitic attitudes could arise in leading churchmen, of whom Dibelius was by no means the only one. The problem has a more than historical interest. Is organized Christendom to blame for fostering such a spirit? Does traditional Christian teaching itself supply some of the weapons for anti-Semitic warfare?

The Passion Plays

Religious, or more specifically Christian, anti-Semitism is nothing new. The appalling events under Hitler occurred, after all, in a nation claiming a leading position in theological life, and today's Protestant leaders candidly admit the tragic involvements of much of the church membership in the Hitler movement. The Pope's recent decree changing the ritual concerning the prayer for Jews in the Good Friday services was overdue, and indicates that a sense of guilt exists also in Catholic circles. The patriotic and racial bias which Protestantism is apt to excite more readily than Catholicism is often blamed for fostering anti-Semitic sentiments. But Catholic Bavaria was the cradle of Nazism, and a recent analysis of the Passion Plays in Bavarian Oberammergau

seems to support the suspicion that Catholics, too, do not mind adding some racial poison to the allegedly pure wine of Christian teaching.

Robert G. Davis in the March issue of *Commentary* shares some of his observations on the Oberammergau Passion Plays, which will this summer be viewed by an estimated 400,000 people. The setting in which the plays are given is highly commercial, and the Oberammergauers devote great skill to the financial affairs of their enterprise. Robert Davis calls it therefore ironical that the prime profiteers of the plays appear in the opening scene, in which Jesus drives the moneylenders and merchants from the temple. Several times the village has had to defend itself against the justified reproach that it has been especially unfriendly to the postwar refugees. Sixty per cent of the villagers were Nazis, including the chief actors and organizers of the plays. The impersonator of Judas was the only anti-Nazi among the ten leading actors!

The Jews in the Oberammergau plays bear all the characteristics with which the centuries have equipped their image. They gleefully accept the guilt of Christ's death for their children in an outcry that may well have been an interpolation arising from the intense anti-Jewish feeling following the year 70 A.D. Similarly biased remarks in the texts of several New Testament authors may have had a similar source. The effect of the crass portrayal on the Oberammergau stage is best illustrated by the fact that visitors to the plays have tried to do harm to the impersonator of Judas and have refused to stay under the same roof with him.

In view of the catastrophic events in recent history, religious education must exercise care in providing parents and teachers with sound information on biblical and historical aspects of the problem. Ignorance of both of these is widespread. We ought at long last to realize that there is no "innocent" anti-Semitism. Any such prejudices are of a reptilian versatility. Einstein once said at the Sorbonne University in Paris, "If my theory of relativity proves successful, Germany will claim me as a German, and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew."

Light and Shadow

LIGHT is the purest and only universally understood symbol of God. The ancient Egyptians deified the solar disc and worshiped it as Ra, Atum, or Aton. In Mesopotamia, Shamas, the sun god, was symbolized by the solar disc, and juridical documents of the early Babylonian period often state that an oath was taken or judgment given before it—in other words, in the presence of god. To Zoroastrians Ahura Mazda, the supreme, was pure light and truth. Similarly, the Hindus personified the sun as Vishnu, whose name can be translated as “the sun in zenith.” To the Old Testament seers the Lord was a sun and shield, covered with light as with a garment (Psalms 84:11; 104:2). Light symbolism reaches its climax in the New Testament, in which Christ is spoken of as the “true light,” “the giver of light,” and in which are found “God is light,” “the glory of God is its light,” and so forth.

In many ancient religions God was identified with the sun. For this reason artists have traditionally represented God, saints, and other sacred figures with a halo, the rays of the sun, or have enclosed them with an aureole. The great English painter Constable said, “I am anxious that the world should be inclined to look to painters for information on painting.” He was wise enough not to suggest that the world look to painters for information on God. It is a misunderstanding of the purpose of sacred art and symbols to seek from them more than they can accomplish. Sacred art is not religion, regardless of how inspirational, and symbols, however abstract, are still earthbound. They aid man in finding an increased spiritual awareness; they cannot lead him past the door of the absolute. This kind of identification is possible only through a mystic experience.

Christianity inherited the symbolic languages of Judaism and other contemporary cultures, such as Greek and Roman, but it transfigured the symbol of light, for Christ is not a physical light but the “light of lights”—in other words, the spiritual principle which illuminates the universe. Few religious thinkers have understood this as well as George Fox, who never spoke of a physical symbol, such as the sun, but only of the “light within the soul,” which is the “light of Christ.” The basis for this concept can be found in biblical sayings like “. . . the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ” and “. . . he has put his seal upon us and given us his Spirit in our hearts as a guarantee.”

Most Christian denominations did not interpret this consistently in the spirit of the Gospels, and it remained a concrete image; that is to say, its meaning was made

dependent upon the physical symbol. Emphasis upon symbols led to symbolatry, and instead of facilitating the path to the truth, blocked it.

After the Reformation the custody of the light symbol passed from the hands of prelates into those of mystics, like Jacob Boehme and George Fox. This transition marked the return from ritualism and symbolatry to pure religion. Fox’s interiorization of the light raised it from the physical plane to the spiritual one, for that which exists and arises within the soul of man is not subject to historical and allegorical processes of the senses. Donne, Herbert, Dryden, and other English poets of the seventeenth century were sensitive to this. On the Continent, Rembrandt, the last of the great religious painters, also based his entire vision upon the inner light illuminating all of his paintings. But the seventeenth century yielded to more scientific and materialistic preoccupations, and if it were not for those whom George Fox inspired, the concept of the inner light might have passed entirely from the consciousness of man. About a century later the famous theological writer William Law wrote, “Ask why even the most worthy and pious amongst the clergy of the Established Church are afraid to assert the sufficiency of the Divine Light, the necessity of seeking only the guidance and inspiration of the Holy Spirit, ’tis because the Quakers, who have broken off from the Church, have made this doctrine their cornerstone.”

In the language of mysticism the light of the sun is darkness as compared to the light of the soul. Sir Thomas Browne, the mystical English physician who wrote his *Religio Medici* between 1634 and 1636, called light “the shadow of God.” No light, not even that of the sun, can be compared to the true light but the invisible inner one. In other words, physical light casts shadow, but the shadow of God casts light.

The inner light is an invisible flame, born in the darkness of the soul. When fanned, it will illuminate the body from within. This perception gives meaning to the experience of the disciples when they were on the mountain with the Master, who was “transfigured before them, and his face shone like the sun, and his garment became white as light.”

The inner light, though a form of knowledge, is not factual knowledge. It is rather the knowledge of knowledge. It is in the same relationship as the shadow and light in Sir Thomas Browne’s image—namely, that factual knowledge is but the shadow of transcendental knowledge. Faith without reason is as incomplete as reason without faith, for the first leads to credulity, and the second to materialism. The latter, which is far more

common, was severely criticized by Jacob Boehme: "We also see that in technically trained men, when they acquire the light of external reason as their own, nothing results but pride, which all the world seeks and covets as the best of treasures. . . . I do not say that man should not investigate and learn from the natural arts and sciences. No, this is useful to him. But egocentric reason should not be the energizing of it. Man is to rule his life not through the external light of reason—this is all very good—but he should sink himself down into deepest humility before God and employ the Spirit and Will of God at the beginning of his investigations so that the light of reason can see through God's Light."

The eyes which perceive physical light are not the same as those that perceive the inner light dwelling in every man. When the mind is enlightened, it has perceived the light of the soul. Those who have learned to approach the darkness of their soul silently, communicate with the light of God. In that realm shadow is light, silence communication, and emptiness fullness.

To be "overshadowed by God" is to stand in His light, and to "walk in the light" means to walk in His shadow. When the shadow we ourselves cast becomes as light, then we know that we truly walk in the light of God.

PETER and FAYE FINGESTEN

Refugee

By DOROTHY BENTZ

Safe, untroubled!
Easter at dawn,
I go to the window
And look out on the lawn.
There, midst blue spruce trees,
New yellow of daffodils,
And speckled sparrows
Waiting for bread crumbs.

A Faith of One's Own

ONE hears many times the expression "I believe," the implication being that the speaker is a devout believer in the goodness and power of God. The question arises: Does he have faith in the power and goodness of God? Belief and faith are not identical, as many think them to be.

Belief signifies conviction. It is a mental reaction based on doctrines considered true and backed by reliable authority. Hence religious belief is to some extent intellectual.

Faith has a spiritual quality. It is founded on trust. Trust not only believes but has confidence that faith will be justified.

Many say, "I believe," while many constantly and prayerfully say, "My faith looks up to thee." When the apostles asked Jesus to increase their faith, Jesus said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." How infinitesimal is one's faith at times! If one prays with Paul when he wrote to the Ephesians, "That Christ may dwell in your hearts by faith," one senses how many times human lives deny the presence of the Spirit.

A Christian often finds it agonizing to realize his lack of faith when faith is most needed. At such times he must go down to the depths of the light within, begging as the apostles did, "Increase my faith."

A great American construction engineer began his career by moving earth with teams of horse-drawn carts as a step in the construction of tunnels and dams. He believed in his own ability. He had faith that led him to say, "A man's worth is counted in the things he creates for the betterment of his fellow men." He overcame misfortune and mistakes by tackling a bigger job each time. When unheard-of improvements developed "to facilitate the project at hand," he built a reputation for perseverance, trust, and honesty. The result is that the company he heads has constructed railroads, moved mountains,

I THINK people are sometimes like chameleons; they like to do the same things as the people around them, so that they are not thought odd, or different—just as a chameleon takes its coloring from its surroundings so that it doesn't show up. Have you ever seen a boy or girl being teased, and then other children joining in the teasing? Or have you seen children being unkind to an animal, and other children joining in with them? I've seen both these things happen, and lots of other things something like that, and I think those children are just behaving like chameleons and not wanting to be different from the others. It takes a little courage to do the good and the kind thing when the other children are being unkind and thoughtless, but if you do, you will find those chameleonlike children will change themselves to be like you.—JOYCE EVENS, in *The South African Quaker*, January, 1958

and built dams and bridges in every part of the world.

Although one's faith may be small, even as the mustard seed, one cannot let it lie dormant and expect it to grow in grace. Persistence and effort develop Christian fortitude. What can the Christian do "to facilitate the project at hand"? Prayer should be the steam shovel that moves the load from the heart; the word of God, the derrick that lifts fear and distress from the soul; one's belief in one's fellow man, the dragline that "claws deep holes" in one's crust of intolerance and spreads the love of Jesus,

demanding a sharing with one's fellow man and the making of a better world for all.

Matthew quotes Jesus as saying, "If ye have faith, and doubt not . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

A belief in one's self, with faith in one's God, surely establishes a faith of one's own.

MAY B. SCHWALM

Family Planning: A Moral Imperative

RARELY has the moral imperative for the cause of birth control been voiced more lucidly, or with greater conviction, than at a recent annual luncheon meeting of the Planned Parenthood Association of Philadelphia, when Episcopal Bishop James A. Pike of California, who flew in by jet, delivered a brilliant, witty, and urgent challenge to supporters of the movement to take a searching look at the ethical implications of their position.

As Chairman of the Clergymen's Advisory Committee of the Planned Parenthood Federation of America, Bishop Pike has voluntarily accepted the role of unofficial non-Catholic spokesman for an American majority that in some places had been quivering in philosophical confusion before the thundering utterances of this country's monolithic Roman Catholic hierarchy.

The ethical issue, said Bishop Pike in his Philadelphia address, must be clearly drawn: we are not merely called upon to defend an abstract freedom against the seeming encroachment of a strong and positive religious minority. It is more than that. We are advancing a positive right of conscience ourselves that has the validity and sanctity of all moral revelation; and it is a right of conscience that stands on quite equal footing with the freedom of the Roman Catholic citizen to avoid birth control practices if he so desires.

But what gives special cogency to this position, he pointed out, is the fact that most non-Catholic religious bodies in the United States have taken a stand for the ethical propriety of birth control. They have, in fact, gone further than finding the practice of birth control merely proper under certain conditions: they have defined it as a positive moral obligation when, for good reasons, married couples feel that they should not have children.

And so the dictates of individual conscience, imperative as they may be, are further enforced by the considered theological stand of most Protestant, Jewish, and other sectarian religious groups in our land.

Out of this blending of individual decision and theological confirmation comes the moral imperative. Bishop Pike puts it this way: "There is a positive obligation upon a majority of non-Catholic couples to do what they feel is the will of God for them, whether it be to seek aid for fertility in order to have wanted children, or of contraception to limit their number."

It follows logically, he declared, that laws forbidding a married couple from practicing medically approved birth control, as in Connecticut and Massachusetts, are an offense against the exercise of personal moral choice, while at the same time contravening the theological position of important religious bodies ministering to the spiritual needs of the vast majority of the American people.

To these excellent arguments, the Bishop added another. A consequence of this, he said, is that any law or "administrative practice" that prevents a citizen from exercising this right of conscience and religion necessarily violates the guarantees of religious freedom provided by the First Amendment to the Constitution.

In this manner Bishop Pike gave real substance to the non-Catholic plea for the right to plan our families: for we are conscience-bound so to do, and our conscience is ratified by the religious groups to which we belong. Moreover, Bishop Pike (who before his ordination in 1944 was an attorney and holds the degree of Doctor of Science of Law from Yale University) made his points without leaning too heavily on the traditional argument of overpopulation. However true it may be that man is breeding himself out of existence, this argument is not one that has merit in Constitutional law; and it has probably only secondary importance in matters of religion and conscience.

Turning to the question of the beliefs of political candidates, he reviewed the logic behind his stand that the public has a right to know a political candidate's position on birth control. Quite clearly Bishop Pike has given

serious thought to this question, and his convictions are strikingly stated in an article he prepared on the subject for a recent issue of *Life* magazine (reprinted in *Reader's Digest*).

In his Philadelphia address, he said: "It is no more religious bigotry to ask a Catholic candidate his position on birth control in public institutions or in the field of foreign aid than it would be to ask a pacifist Quaker candidate his position on military defense and spending, or a Christian Scientist his position regarding public health and medical policies."

And he continued: "Birth control advocates should not refrain from making an issue of the question out of

politeness or desire for community harmony. In the political realm, the majority can win and still leave the minority with the right to its beliefs."

Now the logic behind this, the Bishop explained, is that a religious doctrine, if it has political and social implications, is just as much a part of a candidate's political *dossier* as is his stand on disarmament, atomic energy, price support, or civil rights. It is fundamental to our democracy, he said, (and it is hard to see a good counterargument) that the voter should be able to find out what he is voting for.

GUSTAV GUMPERT

Is the AFSC Keeping Up with History?

(Part II)

(In Part I of this article, which appeared in the issue of April 9, 1960, Colin W. Bell outlines the character of today's world. He appeals to Westerners to stop living in a dream world and to face stupendous changes, which he enumerates.)

NOW, has the Religious Society of Friends anything of relevance to say in this astonishing world? I believe that certain of our basic testimonies are positively relevant today. Lest this sound intolerably smug and self-satisfied, let me make a clear distinction between our testimonies, the things we would like to witness to, and our performance, which is not one and the same thing.

(1) *For 300 years we have said that the good of society must be ordered on a nonviolent basis.* As the world would probably see it, we have not had a great deal of success in 300 years. Yet now when man's capacity for violence is reaching the ultimate, more and more men are coming to stand or are moving toward the place where we, when we were at our best, have been standing for a long time. This group is small, of course, but it is not insignificant, because it contains people who are considered significant. One can hear their voices speaking, perhaps not in the absoluteness of our position, but moving more and more toward it and probing the idea of the nonviolent ordering of society. This is one of the most exciting things of our day. I do not want to overplay it, but it's real and it's there. I hope and believe we ought to be and shall be able to keep in constructive relationship with all such men, though they may come at this from a point of view of expediency, or a mixture of moral imperative and political expediency. Let us not discourage in any way this search after the relevance of nonviolence in a very violent world.

(2) *Our testimony to the brotherhood of all men.* We Quakers are very far from practicing this testimony ourselves, and yet I think we know pretty clearly how we ought to behave. The paramount problem of Western man in today's world and the world to come is the purging of his ingrained superiority and the establishment of new, real, adult, sensitive relationships with all men of other races and cultures. This business of relating satisfactorily to all men has absolute historical and political relevance today.

(3) *Our concern with the sacredness of individual human personality.* Quakers have struggled to keep the individual "built into" their relations and "built into" political and other systems, and to retain, not only for themselves but for others also, the right to find their own truth and to seek their own freedoms. Amid today's encroachments upon individual personality, some very ruthless and harsh, and some very subtle, this testimony has absolute political and social relevance.

(4) *The search for communication and communion in depth.* It seems to me that the central act of worship of Friends offers something which greatly helps us in this. I believe that Indian mystics and others may achieve much greater depth of contemplation and meditation upon their own freedoms. I do, nevertheless, feel that Quakers in our meetings dare to venture upon a very difficult threefold task: the task of relating ourselves, each one of us, to each other; the task of relating each of our individual souls to God; and the task of relating ourselves as a group to God. And this threefold nature of our attempt at communication and depth has significance for other spheres of life. In business, in government, in unexpected places there is growing recognition of the

value of gathering together to find a consensus as a substitute for voting. Every time we go to a meeting for worship we essay something (and achieve it sometimes) which translated into the larger world has an absolute relevance to the problems of our day and age.

(5) *Friends have seen, I think, very clearly the danger of man's being possessed by things.* In a blatantly materialistic world, political rivalry seems to be moving almost inexorably toward a standard-of-living race. In such a scene the traditional Quaker call for resistance to being possessed by things, for moderation, for being concerned about a standard of life rather than a standard of living has very real political relevance.

(6) *Friends have sought after, even when they failed to achieve it, a shining integrity of word and deed and thought, a real letting of your yea be yea, your nay a clear, unequivocal nay, a sense of integritous (I think there is no such word, but it's rather nice) responsibility for the handling of things.* And this integrity is a spiritual commodity which is in desperately short political supply throughout today's world.

(7) *Finally, the need to put love into action.* I don't need to elaborate either upon this particular testimony of Friends or upon its relevance in political, social, and other terms today.

Now, if these testimonies are relevant, what part has the AFSC to play in their application?

(1) *Within* our Western society I believe we have to search for new occasions and new means to further what I call "that great debate," which is needed to lift us out of the dream world I talked about, and that great affirmation of those values which make our way of life a noble one.

(2) *Between* our Western society and other societies I believe we have to develop programs, projects, and opportunities which bring about the occasion of real and deep communication, and I include in that effort those elements in Western society which are estranged from, or unacceptable to, the great bulk of us.

(3) *Among* all men we must continue to demonstrate love in action when natural catastrophe or human folly puts a segment of the human family in a position of dire disadvantage.

What does all this amount to? *Within, between, and among* all men! Are these just great, amorphous ideas which don't really guide the AFSC down any particular road, under whose vast umbrella we can fit in almost any project that we want to think up? I believe it is our business to see that we are not quite so amorphous or quite so nebulous in our thinking. It isn't easy, and all of us who have been close to the Service Committee and have loved it over the years know this constant and abiding problem of how to see the way ahead. But I do

think that as we look out upon the '60's we must help the wider Western society of which we are a part to face great facts of life and history and then to re-examine the relevance of our great religious testimonies to those facts. Thus with much hard thinking we may discover, or re-discover, our own destiny.

Deep thinking, of course, is by no means enough. I have learned that the pressures upon the time of earnest do-gooders are often almost intolerable. Do we get so busy in discharging what we believe to be God's purposes and talking to each other about God's purposes that, in fact, we have very little time to talk to God about them? Friends, this is a point at which I think you can help us as part of the AFSC family. Help us not only with your money, not only with your blankets and clothing, not only with your time and wisdom as committee members, but with that deep sort of spiritual support and undergirding which will help us to listen as we work. Help us to listen to God and be guided to that further great business which, I am sure, we have to transact.

COLIN W. BELL

Vigil at Fort Detrick

AT Fort Detrick, Frederick, Maryland, viruses and other agents of germ warfare are developed and stockpiled by army and civilian technicians. The Army Chemical Corps justifies this research as a defensive measure for national security and points to certain beneficial by-products of the research.

The purpose of the Vigil at Fort Detrick, which has continued for ten hours each day since July 1, 1959, and has drawn nearly 1,000 participants, is to appeal to the conscience of all men in order that work on biological and chemical weapons might be stopped and an international agreement be made against the manufacture and use of these weapons.

A majority of the vigilers are total pacifists, but a considerable number of supporters are so-called "nuclear pacifists" or "just war conscientious objectors" who reject the use of chemical, biological, and nuclear weapons on the grounds that morally they fail to fulfill the requirements of "a just war" in traditional terms and politically they represent not the extension of diplomacy but the breakdown and negation of diplomacy.

More than half of the participants in the Vigil to date have come from the historic peace churches: the Society of Friends (Quakers), the Church of the Brethren, and the Mennonites. All major Protestant denominations have been represented, however, especially Methodists, Baptists, and members of the United Church of Christ (Congregationalists, and Evangelical and Reformed). Several Jews and Roman Catholics have joined in the Vigil, including three Catholic seminarians at the seminary weekend. In addition, adherents of Christian Science, Divine Science, the Humanists, and

Ethical Culture Society have supported the action, as well as several persons who list no religious affiliation.

About 30 Eastern theological professors and students joined in the Vigil and Appeal at Fort Detrick, Frederick, Maryland, during the weekend of March 25 to 27. Previously 12 members of the faculty of Andover Newton Theological School and 14 members of the faculty of Boston University School of Theology sent public statements of support to the Frederick project and to the President and members of Congress.

The Vigil office is at 324 West Patrick Street, Frederick, Maryland.

NORMAN K. GOTTWALD

About Our Authors

Faye Fingesten is a member of 15th Street Meeting, New York City, and Peter Fingesten is Assistant Professor of Art at Pace College, New York City. In 1956 Muhlenberg Press published his book *East Is East*, and he has contributed many papers on art and religion to scholarly quarterly and national magazines.

May B. Schwalm is a member of Darby Monthly Meeting, Pa.

Gustav Gumpert, who is Vice President of the Planned Parenthood Association of Philadelphia, is Research Director for the charitable activities of Philadelphia attorney and philanthropist Graham French. Mr. Gumpert has had a wide and varied editorial and public-relations experience, and has published more than 100 articles on controversial subjects, ranging from G.I. training schools to the manuscript sources of Handel's *Messiah*. He is currently writing a book entitled *The Sounds of Revelation*, an analysis of the use of words in religious observances.

"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 I of the address was published in our issue for April 9, 1960.

Dr. Norman K. Gottwald is Professor of the Old Testament at Andover Newton Theological School, Newton Center, Mass.

Friends and Their Friends

Harold Evans, Chairman of the Board of Directors of the American Friends Service Committee, urged President Eisenhower on March 25 to make a "speedy conclusion of a test-ban agreement providing for a moratorium on small underground tests as an imperative step to further crucially important disarmament progress." Harold Evans indicated that the negotiations at Geneva had reached a crucial stage, in which the Soviet Union "appears to have accepted the United States proposal for a limited treaty and for jointly conducted experiments to perfect instrumentation for detection of small underground tests."

Urging that the United States move promptly in negotiating its terms, he said: "We believe the risks inherent in a

failure to agree to a treaty, or the risks which would accompany a substantial prolongation of the negotiations, are far greater than would be the dangers involved in accepting the moratorium now proposed. . . ."

Lauren R. Stevens, a Philadelphian and a graduate of Germantown Friends School, has sold his senior thesis, written in fulfillment of the requirements for a degree at Princeton University, to the publishing houses of Charles Scribner's Sons, New York, and Victor Gollancz, London. An outstanding student in the English department, he was permitted to write a novel for his thesis. Entitled *The Golden Axe*, the novel deals with family relationships in a Northern Maine community.

An Editorial in *The Friend*, London, deals with the tragic events in South Africa and refers to the growing protest movement in various Christian groups of England. The Editorial closes with the following words: "*Apartheid* must go. That is the lesson of Sharpeville and Langa. All men now know *apartheid* for what it is. The Union Government itself halts in its course; the pass laws are suspended, pass law books are burned. Never can steps now being taken be retraced. Sooner or later, in a bath of blood, or in the wondering silence of peace, the end must come.

"Let us, with Friends in South Africa, pray for all in South Africa."

The South African Quaker for February, 1960, reports an expansion of the Indian Women's Literacy Association. More recently the movement has employed "a field organizer, whose function it was to initiate new groups in Durban and later in other areas, train teachers, organize and supervise the existing groups. There are [now] 26 groups with a total of 139 pupils. The women range from 16 to 70 and come from all sections of the community. In addition to classes in Durban, there are groups in Tongaat, Verulam, and Mount Edgecombe. In February, 1959, certificates were awarded to 70 students compared with 40 in 1958. In all there are some 200 women who have completed courses or are presently enrolled. Three hundred women are waiting to join new classes."

The movement was sparked by Olive Gibson, a Friend working as a volunteer in the Durban office of the South Africa Institute of Race Relations, who discovered "that there was an expressed need on the part of individual Indian women and Indian women's organizations for literacy work among Indian women." An informal committee was set up, donations were raised (in 1953 to 1955), four primers and a recipe book were produced. Technical services and additional funds were supplied by the Adult Education Department of the Institute. In 1956 and 1957 grants were made to the work by the Society of Friends Southern Africa Fund, and a generous contribution of £1,000 from the Millburn Trust (administered by the Institute of Race Relations) made possible the beginning of the present growth in the work.

Fort Defiance, Ariz.; Decoy, Ky.; Ypsilanti, Mich.; Orofino, Idaho; Mexico, Spain, and Turkey—strange-sounding names and faraway places where young people will serve in American Friends Service Committee projects this summer. But the people they will meet, whose lives and friendships and problems they will share, should be familiar to many of us: American Indians; villagers in rural areas the world over; underprivileged children from city tenements; the mentally ill; industrial workers on factory assembly lines; country people and city dwellers from all walks of life, all races, all religions. Some of the basic problems which plague these people and all humankind will be probed and pondered in direct service projects, world affairs camps, international student seminars, peace caravans. Projects are open to all young people. For more information write the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

During the last two or three months a number of American and foreign papers have reprinted articles from the pages of the FRIENDS JOURNAL. Miriam Thrall's "Today's Millstone" was reprinted by the AMA (American Medical Association) *Journal of Diseases of Children*, Chicago, and also by the International Association of Pupil and Personnel Workers, Gary, Indiana. George Nicklin's "Reality Testing and Pacifist Theory" will appear in the *Methodist Christian Advocate*, Chicago. Henry Wilt's "Consider the Lilies" was republished in places as far apart as Madras, India (in *The Guardian*), and Stockholm (*Nordisk Kväkar Tidskrift*).

The American Friends Service Committee reprinted A. J. Muste's "First Step or Dead End" for general distribution. The London *Friend* several times reprinted material from our pages, as did also the *Vriendenkring*, Holland, and *Der Quäker*, Germany. The London *Friends Quarterly* will reprint Virginia Gunn's article, "Camus: the Rock and the Cross."

A photograph of a storm-tossed coast at St. Mawes, Cornwall, England, adorns the post-card request of Janet Whitney for two copies of Sophia Fahs' lecture, "Why Teach Religion in an Age of Science?" Two copies at 15 cents each were mailed at once from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The response to the printing of the lecture has been enthusiastic. All orders will be promptly filled.

Our subscribers can facilitate our billing procedures greatly by

- (1) *Paying bills promptly.*
- (2) *Returning the billing slip, which contains the date of expiration. This is helpful also when the bill is overdue.*

Much time and money can be saved by following these suggestions. We shall appreciate your assistance.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

Arthur E. Morgan of Yellow Springs, Ohio, is circulating information on the grave public emergency concerning the Seneca Nation, which says in part: "Now the U.S. Corps of Engineers has planned a dam on the Allegheny River which would flood nearly all this reservation except the steep, uninhabitable mountain sides. The Senecas have a strong attachment for what remains of their ancestral home. They came to me for advice. I told them that if this dam were essential to the protection of a great city such as Pittsburgh, in my opinion they should not object. They nevertheless asked me to look into the matter.

"I found a rare geological fact, ignored by the Army engineers. In preglacial times the Allegheny flowed north. The glaciers dug a great hole and pushed up a dyke, turning the river south. By simply cutting through that dyke and using the 'hole'—a near-useless swamp—for a reservoir, three times as much flood water could be stored as by Kinzua, and at less cost.

"What the Senecas are asking—and *all* they are asking—is that this alternative, the Conewango-Cattaraugus plan, be given a fully impartial and competent examination before a decision is made as to which plan to use. Notwithstanding the Corps of Engineers' repeated statements to the contrary, there never has been such an independent comparison. The Corps is strenuously opposing it. At the last session of Congress both the House Appropriations Committee and the House of Representatives itself took almost unanimous action to insure such an examination. However, with Engineer Corps influence, this was eliminated in conference. The matter is scheduled to come before the Appropriations Committee once more in early April.

"The stakes are vast: the safety of a great city from extreme floods; the permanent removal of unwanted flood waters from the Ohio River; the massive winter storage of water against increasing need for summer augmentation on the Ohio; the honoring of America's oldest treaty; the saving of a very large public expenditure; the saving of a fine water-level highway through the mountains; the preservation of one valuable recreation area and the creation of another; and the fact that because of its simpler construction, the Conewango project could be built in less time than Kinzua."

Members of the Charlotte, N. C., Friends Fellowship have recently issued a public statement supporting and stressing the significance of the current Negro student protests against segregated eating facilities in some Southern stores. The statement was sent to each manager of the establishments involved and to the local newspaper in the belief that the expression of local attitudes in these situations may be instrumental in effecting changes in local customs. Friends reminded the public of Gandhi's nonviolent campaigns and concluded their appeal by saying, "The most sane procedure in such times as these is to practice the Christianity which we preach and the Negroes are now using. . . . If we dismiss these protests as mere isolated events and of no importance, history shall overtake us before we know the cause of our own undoing."

The Friends Medical Society, Whitesburg, Kentucky, has sent a collection of outstanding new medical textbooks to the Yugoslavian Federal Executive Committee for Health. The books were presented by Frank Hunt of the American Friends Service Committee Foreign Service Section in connection with the sponsorship of an occupational therapy volunteer to go to Belgrade. Frank Hunt reported that the Secretary of Health was touched by the presentation and asked him "to convey the government's thanks to the Friends Medical Society for this valuable gift."

About 20 Friends, members of New York Monthly Meeting, attended the Jane Addams Centenary Dinner Meeting in New York City on March 23. Among those present who knew Jane Addams were Mr. and Mrs. Nicholas Kelley. Nicholas Kelley is the son of Florence Kelley, who in the early days of Hull House was a resident there.

Among the others present were Caroline and Patrick Malin and Edward and Margaret Thomas. Margaret Thomas was Recording Secretary when Jane Addams was President of the WIL. Margaret Thomas spoke of the wit and humor of Jane Addams in meeting unusual situations.

The magazine *New World Review* announces an essay contest on the subject, "A Peace Program for Our Country," open to young people of 18 through 25. The writer of the essay judged the best will receive a prize of 200; the second prize is to be \$100; the third, \$50; and ten honorable mentions will receive \$15 each. The deadline for receiving the essays is May 15. The contest is particularly intended for college students, workers, all young people for whom the whole question of a peaceful future for our country and the world has a special urgency. Essays should not exceed 1,000 words in length.

Young people who are interested in the contest should write to *New World Review*, 34 West 15th Street, New York 11, N. Y.

Conference for Meeting Clerks

Attendees at the conference for Meeting Clerks held January 22 to 24 at Woolman Hill, Deerfield, Mass., were delighted to see the resultant Queries in the March 19 issue of the FRIENDS JOURNAL.

We should like to add a few words of appreciation for the opportunity of being a part of this meeting. A better place could not be found than Woolman Hill. The sign on the door, "Friend, wipe thy feet"; the warm welcome from Russell D. Brooks, the Executive Director of Woolman Hill, and from Edward A. Manice, our convenor; and not least, the delightful old house itself, drew us all together for the purpose of our coming there.

We represented old settled Meetings, Preparative Meetings, young struggling ones, large, small, silent, and programmed, and ranged in age from "17 to 70." First we discussed the various aspects of the meeting for business and the role of the Meeting Clerk which we wished to consider in our sessions

on Saturday and Sunday. Among these were underlying assumptions and religious convictions of Friends, spiritual need in meetings for business, the Quaker method of reaching decisions in meetings for business, and the function and role of the Clerks of Meetings. How can we serve our Meetings as Clerks? As members? How can our Meetings season us and others who serve in our Meetings? The discussion of these topics and questions culminated in the forming of the Queries for Meeting Clerks, already published in the FRIENDS JOURNAL.

Edward Manice was always ready and able to guide, sum up, and help organize our searching and findings, and all with such tact that never did we feel he was intruding or pushing us in the direction we should go. Especially helpful were his well-chosen readings for the opening and closing of our sessions from such sources as the works of George Fox, John Woolman, Hugh Doncaster, Rufus M. Jones, Howard Brinton, and Neave Brayshaw.

The feeling of loving concern was not confined to our discussions but carried over into our fellowship after meetings and at meal times.

With full hearts we quieted down at our last session and experienced a most rewarding meeting for worship. Many spoke to the experience we had shared, and we were mindful of Doncaster's admonition to "Have a fair sense of watching over one another for good, and a fair sense of willingness to be watched over for good."

SETHA M. GOODYEAR

SARA M. CLARK

ELIZABETH HUNN NAISBY

Sandy Spring Friends School

Progress Report Number One of the Sandy Spring, Maryland, Friends School appeared in January, 1960. In question-and-answer form it takes up several topics about the school.

"What grades will be included?" "The first year there will be a 10th and 11th grade; thereafter 10th, 11th, and 12th."

"Will it be a day or a boarding school?" "Given the high cost of construction . . . , we will construct a classroom building first, and open largely as a day school with a few resident students in faculty homes. Then, . . . we will build dormitories as the funds become available."

"Who is eligible for admission to the school?" "Any boy or girl capable of handling a demanding, but not necessarily college preparatory curriculum, who is willing to participate cooperatively and constructively in a close-knit community, who accepts a religiously oriented institution."

"What is the academic program?" Our aim is to help prepare our students to close "the gap between modern man's technological and social development, . . . not by eliminating their scientific training, but by emphasizing their social consciousness and responsibility. . . . Our academic program will be built around five major areas: English language and literature, history, foreign languages (notably French), mathematics, and science. . . ."

"Will the students do any physical work?" "We would

ask our students to devote a portion of each day to such work. . . ."

The brochure concludes: "Because our roots are deep in a quiet, liberal Quaker faith, open to fresh insight and guidance at any time, we expect our school to give young people examples in action of this faith. . . . The Quaker School wants to look beyond human development and achievement in any aspect and ask: 'To what ends?' It wants to live and to speak this clear answer: that we may more fully in all parts of our life find and live up to the divine aspect of our nature, turn the best capacities we can develop into the service of God and His kingdom and of our fellow human beings. . . . We are aware that in presenting this outline we are looking ahead in faith. . . ."

Inquiries concerning the Sandy Spring Friends School may be addressed to Sam Legg, Oakwood School, Poughkeepsie, N. Y., or to S. Brook Moore, Sandy Spring, Maryland.

Letters to the Editor

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

For more than a century the Society of Friends has been the best friend of the Seneca Nation of Indians. Just now the Senecas need your help at once.

Friends are asked to write their Senators and Representatives and Representative Ben F. Jensen of Iowa, asking that they work for an impartial inquiry, and to oppose any appropriation for the Kinzua Dam until a thoroughly impartial comparison can be made between the Army plan and the Conewango-Cattaraugus plan.

If the Army plan is best, then an impartial comparison will quickly establish that fact. If the Conewango-Cattaraugus plan is superior, then that fact should be known before it is too late. Consideration for the treaty with the Senecas should be a factor in the situation.

The hearing was scheduled for April 7, but letters will be helpful until about the first of May, when the bill will be made up.

Yellow Springs, Ohio

ARTHUR E. MORGAN

(See the news note on this comparison, page 250 of this issue.)

I hope that some Friend, Meeting, or library may be able to use any or all of the following: many copies of *The Friend*, Philadelphia, from 1941 to 1955 (in five instances all issues comprising a volume), some issues of the *Friends Intelligencer* for 1954 and 1955, and a complete file of the *FRIENDS JOURNAL* from its beginning in 1955 through 1959. These back issues may be obtained from the home of Mrs. Benjamin Cadbury, 260 East Main Street, Moorestown, N. J.

Farmington, Conn.

B. BARTRAM CADBURY

As members of the Society of Friends, we should be ever mindful of the need to deepen our spiritual lives. In our committee work and in our business meetings we must seek

the same depth that we seek to attain in our meetings for worship. Ideally, the same atmosphere of love and forbearance which prevails in a true meeting for worship should carry over into all our activities, both within and without the Meeting. We should be ever aware that a true deepening of the spirit will lead to more harmonious relationships. If this seems an impossible goal, we must remember what Hans Denck said in the sixteenth century: "He who seeks God already in very truth has Him. . . ." Our very earnest seeking, in itself, is a giant step in the right direction.

Narberth, Pa.

META SHALLCROSS DAY

The "Editorial Comments" in the issue of February 27 about illegible signatures was very timely. It is a concern which all of us should heed.

Many government agencies require printed signatures, presumably for the reason that written ones are illegible or so poorly made that they cannot be deciphered correctly.

Our Friends Meeting has a visitors' book for signatures, and we welcome the presence of visitors with us, but we regret that some of the signatures are difficult to understand.

It is related of Horace Greeley, whose writing was almost the worst possible, that he was obliged to rehire one of his discharged employees because the dismissed man was the only one able to understand Greeley's ideas from his handwriting.

Chester, Pa.

CHARLES PALMER

John H. Davenport's article on "The Meeting for Worship" illustrates a tendency not uncommon among Friends to identify the intellectual part of man's nature with his egotism and the emotional part with his divinity. Actually, man's emotions can and have led him into pride and self-glorification, while his intellectual search may teach him humility and self-effacement. Emotional grandeur is undeniably present in a "Choral Symphony" or a "Messiah," but these achievements were possible only to men who had completely mastered the structural and intellectual elements involved. Feeling alone cannot create a work of art, nor, one might add, a religion.

The experiment in cutting a man off from all sense perceptions may not be as ideal a situation for Quaker worship as the author maintains. Certainly, for some, the experience of God is supremely present in conscious thought, real human contacts, and practical response to the problems of pain and suffering. Suspension in an absolute void may be some religious seekers' idea of heaven; it has also been others' idea of hell.

Franklin Lakes, N. J.

ALBERT C. SCHREINER

I write in regard to John H. Davenport's "The Meeting for Worship." I had not realized so much concern existed relative to the adequacy of the meeting, and hesitate to believe that we "worry and fret" about it. In none of the three meetings I have attended—Cleveland, North Columbus, and

Champaign-Urbana—have I sensed anything but a genuine searching for a closer contact with God.

The psychological experiment presented by Davenport, in which the subject is removed from all sensory impression for 36 hours, scarcely seems to be a fair testing for even a Quaker's appreciation of silence. If we starve for a week and then sit down to eat at once all the meals we have missed, we are bound to run into difficulty. The need is to balance the mental, physical, and spiritual as we go along. To be sure, we do need self-discipline to keep this balance.

As one who for many years attended a typical Protestant church, I wish to say that from the depths of my heart I am thankful for the meeting for worship; I believe and trust that the majority of Friends rejoice in that silent, seeking hour.

Charleston, Illinois

BARBARA FRITTS

FRIENDS JOURNAL has my appreciation for printing Bruce Cutler's magnificent poem "The Language of Yes" in the issue of March 26. With the testimony of Friends so desperately relevant to this mixed-up present-day world, it seems almost criminal that this testimony so often finds such inadequate and hackneyed expression in poetry. Friends continue to show an astonishing lack of interest, perception, and taste in all the arts, and publications such as the FRIENDS JOURNAL fill a real need by pointing the way. My congratulations to you and Bruce Cutler.

Philadelphia, Pa.

MATT HERRON

Coming Events

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

APRIL

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—Friends Committee on National Legislation Executive Council and Area Meeting at Wilmington, Ohio. Morning and afternoon sessions at Fairview Meeting House, near New Vienna; 3 p.m., Edward Snyder, FCNL Legislative Secretary, "Congress in Mid-Stream." Evening session at Wilmington Meeting House; 8 p.m., E. Raymond Wilson, FCNL Executive Secretary, and Samuel Levering, Chairman of FCNL Executive Council, face a panel of college students on the question "Dare the World Disarm?"

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 partici-

pating. 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.

24—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Henry J. Cadbury, "Rufus Jones," speaking on the biography *Friend of Life* by Elizabeth Gray Vining.

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Stephen S. Cary, AFSC Associate Executive Secretary, "A Pacifist Confronts Russia."

24—Homecoming Day at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilfred and Mary Howarth will tell of their experiences as workers for the AFSC at Barpali, Orissa, India, for more than two years. Colored slides.

25—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Dr. H. Faber, Secretary of the International Association for Religious Freedom, "Contemporary European Religious Thought and the Work of the IARF." Reception following the lecture.

26—Dinner Meeting to commemorate Jane Addams' Centennial at the Benjamin Franklin Hotel, Philadelphia, 6:30 p.m., sponsored by Pennsylvania Branch, WIL. Cost, \$6.00 each; make reservations at Jane Addams House, 2006 Walnut Street, Philadelphia 3, Pa. (telephone, LO 3-3285). Speakers, Linus Pauling, Nobel Prize Winner in Chemistry, 1954; Helen Gahagan Douglas, former California Congresswoman and actress; and Francis Bosworth, Director, Friends Neighborhood Guild.

26 to 30—Seminar for Quaker Leaders on International Economic and Social Development and Disarmament at Washington, D. C., sponsored by the Washington Friends Seminar Program. For details see pages 236 and 237 of the issue for April 9, 1960.

27 to 30—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

29—Spring meeting of the Friends Council on Education at Brooklyn Friends School, 112 Schermerhorn Street, Brooklyn 1, New York. Business session, 4:30 p.m., at which Earl G. Harrison, Director of the Council for Religion in Independent Schools, will speak briefly. Supper served in the dining room of the school, 6 p.m. (reservations at \$2.00 each must reach Mrs. Allan Lindsay at Brooklyn Friends School not later than April 26). Address, 7:15 p.m.: Ira DeA. Reid, Head of the Department of Sociology, Haverford College, "Some Fugitive Thoughts on Friends Education."

30—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Worship, short business session; address by Senator John A. Waddington, State Senator from Salem County, New Jersey, "Christianity and Politics." Supper served, 6 p.m. Evening session, round table discussion on same subject, led by Senator Waddington.

30—Friends High School Institute, sponsored by the AFSC and Westbury Monthly Meeting, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island. Theme, "Let's Join the Human Race." Keynote speaker, Spahr Hull. Six seminars. Information through school principals and social studies teachers.

Coming: Ninety-first Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, at Quaker Hill, Richmond, Indiana, May 14 and 15. Reservations for hospitality should be made with Cornelia Bond, Hostess, 101 Quaker Hill Drive, Richmond, Indiana.

BIRTH

SQUYRES—On March 24, in Houston, Texas, to Roland E. and Ellen Jenkins Squyres, their fourth son and fifth child, DANIEL PALMER SQUYRES. He is the twelfth grandchild of Howard M. and Elsa Palmer Jenkins, members of Swarthmore Monthly Meeting, Pa., and thirteenth great-grandchild of Ellen Atkinson Jenkins of the same Meeting.

DEATHS

BECKER—On March 28, at her home in New Hope, Pa., **BERTHA J. BECKER**, aged 74 years, widow of Dr. Carl Becker. She was an active member of Solebury, Pa., Meeting. Surviving are two sisters and a brother.

FINLAW—On April 2, at the Woodstown, N. J., Friends Home, **CORNELIA THOMPSON FINLAW**, in her 86th year, wife of the late Harry L. Finlaw. She was the daughter of Clark H. and Anna L. Thompson and a member of Salem Monthly Meeting, N. J. Interment was in the Friends Burial Ground, Salem, N. J. Surviving

are two nieces, Alice M. Longshore and Anna Pettit Broomell, and a nephew, Wyatt A. Miller.

THOMPSON—On March 15, **MARION COOPER THOMPSON** of Kennett Square, Pa., in her 82nd year. She was a member of New Garden Meeting, Pa. Surviving are her husband, Lawrence Thompson; a daughter, Sarah T., wife of Ralph S. Sharpless, of Toughkenamon, Pa.; and a granddaughter, Elizabeth S., wife of Paul S. Cobb, and two great-grandsons of Wilmington, Del. A son, Lawrence, Jr., passed away in childhood. Also surviving are two sisters, Amy S. Holcombe of Philadelphia, Pa., and Anna C. Mackey of Kennett Square, Pa.

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 430 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., 2026 S. Williams. Clerk, SU 9-1790.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax 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 8-5357.

HAWAII

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

INDIANA

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

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

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.

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 6-9675.

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—239 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 4-2695.

PENNSYLVANIA

HARRISBURG — Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

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

TEXAS

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

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6418.

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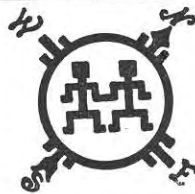
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