

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 6

MAY 14, 1960

NUMBER 20

## IN THIS ISSUE

*I* F I can stop one heart  
from breaking,  
I shall not live in vain;  
If I can ease one life the  
aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain.

—EMILY DICKINSON

### Quakerism and Science

. . . . . *by Frederick B. Tolles*

### An Experiment in Praise

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### Can the Rich Identify with the Poor?

. . . . . *by Robert S. Vogel*

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*Friends Schools and Colleges*

## FRIENDS JOURNAL



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## Book Survey

*The Antiquities of Jordan.* By C. Lankester Harding. Thomas Y. Crowell Company, New York, 1960. 206 pages; photographs, maps, and diagrams. \$4.75

This book is for the serious Bible student, by an archaeologist with twenty years of Holy-Land background.

*Rebellious Prophet.* A Life of Nicolai Berdayev. By Donald A. Lowrie. Harper and Brothers, New York, 1960. 310 pages. \$6.00

Berdayev is considered an outstanding exponent of spiritual freedom. His exile by both the Czarist and Soviet governments illustrates the plight of such a noble idea in our time. Lowrie's many years of intimate collaboration with the exiled philosopher in Paris have supplied him with a rare knowledge of Berdayev's ideas as well as his complex personality. This is a most valuable piece of work that will supplement Berdayev's highly subjective but fascinating autobiography, *Dream and Reality*. The author deserves every praise for the remarkable unity he has given to the philosopher's early years in Russia and the later years in Paris, which he was privileged to witness.

*The Inca: Indians of the Andes.* By Sonia Bleeker. Illustrated by Patricia Boodell. William Morrow and Company, New York, 1960. 150 pages. \$2.50

*The Inca* is the 15th in the series on Indian tribes which Sonia Bleeker has written for Morrow Junior Books. Though a juvenile, its clarity, condensation, and authentic detail make it worth the attention of all interested in the subject. The Inca Empire comes alive in these few pages. Geography, history, political strata, social and religious customs, architecture, arts and crafts are all here. Much, too, can be learned from the accurate, attractive drawings. The book maintains the standard announced in an earlier evaluation by *Science Education*, "This series constitutes an outstanding contribution to a better understanding of the first Americans."

## Dandelions in a City Square

By ANTOINETTE ADAM

The child, running, cried gaily, "Oh, let me!"  
And with one puff set all the achenes free.

Now stems stand, startled, taller than grass,  
Their lines like exclamation marks  
Crisscrossing the green  
Which lately held the ghostly globes  
Of seeds.

As if to say to city folk who pass:  
Wonders shape silently in parks,  
Pushing up unseen  
Under the brief glory of golden robes  
Of weeds.

Bared to the shattering of cosmic breath,  
The weed is scattered to new life, not death.

# FRIENDS JOURNAL

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## Editorial Comments

### *Wasteful Defense Spending*

ONLY occasionally do we learn from small news items tucked away in the less conspicuous part of our papers that an enormous waste seems to be a permanent feature of our military spending. Earlier this year it became known that an army depot in Japan had ordered in 1958 a four-year supply of automobile tires without even having storage room for such quantities. Private contractors overcharged the air force \$30 million on 14 contracts, as became known last June. In 1959 the Department of Defense sold about \$6 billion surplus goods for approximately \$200. The Defense Department spent \$200 million on two chemical plants and then closed them without even turning out a single gallon of fuel, according to the House Committee on Science and Astronautics. *The Congressional Record* reports that \$8 to \$10 billion worth of supplies and equipment is declared surplus each year by the armed forces.

These incomplete figures receive a special interest from the fact that retired admirals and generals accept leading positions in the defense industry. At least 100 of the biggest defense contractors have hired 1,400 commissioned officers, including 251 flag or general officers. Their military pensions are more than adequate, but the defense industry adds salaries ranging from \$5,000 to \$100,000. Alfred E. D. Santangelo, Representative from New York, in speaking about such figures on the floor of the House, stated the following: "These are certainly lucrative salaries for men who have retired and are receiving pensions. Do you think that officers who are looking forward to retiring are tempted to favor defense contractors with whom they might join after they retire? Do you think our procurement policies and our high military costs are affected by this temptation? Do you think flag officers have no influence on their former subordinates in obtaining defense contracts for their new employers?"

"The hearing on procurement shows that \$8 billion to \$10 billion worth of supplies and equipment is declared surplus by the armed forces every year. To what extent is the declared surplus the result of influence-peddling in our procurement policies?"

"Our nation and the taxpayers are prepared to spend

billions of dollars for defense, but they disapprove the expenditure for waste and inefficiency or influence-peddling."

### *German School Texts on Hitler*

As we have already reported in an earlier issue (*FRIENDS JOURNAL*, January 23, 1960, page 51), the German states have found it necessary to order a revision of the history textbooks used in the public school system. The attention of foreign observers interested in school matters was aroused when they found that most textbooks treated the Hitler period superficially or even excused Hitler's preparation for war and his cruelties to the Jews. A number of texts stress that Germany's enemies, far from being blameless, were also intent on conquest, had also strong racial prejudices (the Ku Klux Klan is cited), or competed ruthlessly in trade and economics with Germany. President Roosevelt is often represented as a dupe to Stalin.

Germany's public school system is more rigidly separated than ours. The eight-year elementary schools are for the vast majority of the children, who graduate at the age of 14. The high schools are attended by only a fraction of the boys and girls, whose privilege derives from a fortunate combination of aptitude and finance. Most elementary school texts are of the "soft" kind and careful to list the benefits of the Hitler period for the little people. The high school texts speak in more critical detail of Hitler. Since high school training aims at greater thoroughness, the chapters pertaining to this phase of German history give, as a rule, more specific detail.

The recent anti-Semitic outbreaks have awakened responsible German leaders to the fact that Germany's prosperity must not become a cover for teaching a warped view of the country's past. Germany's friends will anxiously watch what specific means of reform will be taken to give German youth a realistic and honest picture of their nation's past.

### *In Brief*

A year-end survey of Protestant and Orthodox churches in the Greater New York area shows 2,207, with Brooklyn remaining the "Borough of Churches." The new data are published in the 1960 *Protestant Church*

*Directory* put out by the Protestant Council of the City of New York. Of the total, 1,607 churches are in the city's five boroughs and 600 in Nassau and Westchester

Counties. Brooklyn tops the list with 492 churches; Manhattan has 481; Queens, 348; the Bronx, 191; and Staten Island, 87.

## Quakerism and Science

WHEN George Fox described in his *Journal* the moment of vision in which it was inwardly made known to him that there was One, even Christ Jesus, who could "speak to his condition," he concluded his account of the revelation with the words: "And this I knew *experimentally*." At almost precisely the same time, a group of scientifically minded men was beginning to hold regular meetings at Gresham College in London to discuss "Physick, Anatomy, Geometry, Astronomy, Navigation, Staticks, Magneticks, Chymicks, Mechanicks, and Natural Experiments." This group of men, devotees of the "New Philosophy" of experimental science, was the nucleus of the Royal Society, incorporated a few years later and destined to become the world's foremost scientific organization. Probably Fox knew little of their work, then or later, though he may have made an oblique reference to it in 1672 when he wrote of "the Royal Society indeed," by which he meant a divine-human society which would be "above all Societies that Nations, Peoples, Tongues and Languages have made, in which there is Discord." Yet the Quaker appeal from religious authority and tradition to direct experience is clearly akin to the method of experimentation by which the Greshamites shook off the shackles of scholastic tradition and authority and made possible the advances of modern science.

The kinship of Quakerism and science over the past three centuries can easily be documented. Between 1663 and 1915 no less than fifty-eight Friends were granted the coveted Fellowship of the Royal Society—a far larger number in proportion to the size of the denomination than any other religious group could show. Among them were such distinguished scientists as John Dalton, the first formulator of modern atomic theory in chemistry; Joseph Lister, the founder of modern antiseptic surgery; and Sir Arthur Stanley Eddington, the astrophysicist. On this side of the Atlantic one thinks of John Bartram, who scoured the American colonies in search of new plants; of Edward Drinker Cope, who helped to lay the groundwork for modern paleontology; of William James Beal, whose fundamental research in plant genetics provided the scientific basis for the marvels of modern hybridization.

Quaker educational theory and practice have always given a prominent place to natural science. When George

Fox himself founded the first Quaker schools in England, he included it as a basic part of the curriculum; and two centuries later, when a group of American Friends founded Swarthmore College, the seal they adopted for the institution reflected, perhaps inadvertently, the importance they attached to science, for it displays a microscope, a telescope, and a chemical retort, these symbols almost crowding out the scrolls which stand for the other traditional liberal arts. At a time when American educators, alarmed by Russia's apparent lead in the production of scientists, are zealously—perhaps too zealously—giving thought to the role of science in American education, it is worth remembering that this emphasis has always been present in Quaker education.

But it is also worth remembering that the zeal of the Friends for scientific knowledge, promoted by their experimental attitude toward truth and by the dictates of the "Protestant ethic," has seldom been divorced from their concern for the humane and the spiritual. John Bartram's motive for seeking out new plants, apart from simple curiosity, was the hope of adding new curative and pain-relieving drugs to the pharmacopoeia. Warder Clyde Allee, a distinguished Quaker biologist at the University of Chicago, could not publish his findings concerning the role of cooperation among animals without discussing their bearing on the problems of the human community, especially on international relations and the possibility of eliminating war. Sir Arthur Eddington's best-known book is called *Science and the Unseen World*.

Soon after the work of the nuclear physicist was first put to dire use over Hiroshima and Nagasaki, it became apparent to many that American science was becoming inextricably linked with preparations for cataclysmic war. A large number of Quaker scientists, "feeling a compelling need for drawing some line between destructive and constructive work in their own professional lives," joined with other like-minded scientific workers to form the Society for Social Responsibility in Science, an organization whose basic concern is clear from its name. If our culture is coming increasingly to be dominated by science, it may well be that Quakerism, having contributed to its growth, also has something to contribute to its humanization.

FREDERICK B. TOLLES

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## An Experiment in Praise

THE time came about a half-hour ago. I realized that I must stop work soon and write. So I rounded off my grass mowing, fed and bedded the ducks, and sat down at the dining room table. The sun is still shining, though the shadows are now rather long; I should soon have to finish up the chores anyway. It has been a delightful evening of work, the kind of privilege that red blood cherishes.

Some ten years ago it began, this dream my wife and I call home. Then it was just unused, weedy farm land. We bought 15 acres, we built a pond, we planted the hillside to evergreens and oaks, we tilled a few acres, and finally we built our home. We've lived here two and a half years now, and each day the place endears itself more. This noon, just before lunch, a great blue heron flew across the near treetops. Eight or ten wild mallards explored the pond, strictly by themselves—they would have nothing to do with our white pekins. (Racial pride?)

Now in the marginal living that office hours allow me, I have the time of my life. I cannot, of course, get all the work done that needs doing. On every hand I see tasks that must wait. Do I worry about these? Not a bit of it! The espaliered pears on the south wall of the house are doing very well, and yesterday I finally got the potatoes well mulched with compost and spoiled hay. Sometime later in the month I must get a chicken coop ready for a batch of pullets for which I have contracted. They will be out near the bee hive. Some noon I must make time to put on my veil and check those bees. They should produce some good honey this year.

The winter is a long one in these parts, but *Deo volente* we shall have greens growing all through the cold weather in our small greenhouse. There is a lot of work ahead to get ready. I think I can get things into good shape, however, and while the gutters should be painted before snow flies, they'll probably wait until next summer without too much deterioration. One more desk must be built in the house, and the bookshelves

are an absolute "must." The garden will come now without much work, and we should have a fair crop of apples to put away for the winter.

In all this labor, outdoors and in, we find ourselves thanking God constantly for the privileges He grants us. To be healthy enough to want to do physical work is in itself unusual, almost unnatural, these days. But to enjoy hard work is an attribute of living for which to be grateful; only those who experience it can know.

Observing the God-given powers inherent in the soil to produce healthy plants builds up faith. Those who work with the natural scheme of things have splendid opportunities to learn. The scoffers call it "muck and mysticism" and toss the organic approach aside, a scorn which is rather unscientific. Our land is getting better each year, we think, and we have no question about our own improvement in health: much of it we ascribe to the soil. The bounty of God is unbelievable. And the unsprayed crabs shout His praises. (They're green now, but just wait a few weeks: they become a deep, dark red, glorious to see down by the pond.)

Enough! Work in the open air is a good preparation for sleep. (St. Francis and his hymns of praise come to mind.) We should like to share this great joy of ours with others. But sharing with vacationers is inadequate for them—they get only a whiff of dessert. The substance of the meal is in the work, almost constant and quite consistently good. Then the rest; and the frequent pause, of a quality unspeakable.

JOHN KENNEDY

## A Novel by Charles Williams

By ANNA K. STIMSON

Thus Sibyl helped a girl in grave distress.  
She did not tell Omniscience what to do,  
But, in the silence, clear of thought and self,  
Came consciousness of Presence. Then she knew  
She held the thought of her in Light. They trod  
The way of love, and left the rest to God.

---

*WE have used the words of Christ, but we have not acted upon them. We have called ourselves by his name but we have not lived in his spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence, and follow the light of Christ in their hearts, they enter upon the right way of life and receive power to overcome evil by good. Thus will be built the City of God. We stretch out our hands in fellowship, sympathy, and love across frontiers, lands, and seas. We call upon all men everywhere to unite in the service of healing the broken world, to bear one another's burdens, and so fulfil the law of Christ.—MEETING FOR SUFFERINGS, London, 1919*

### Berlin and Tom Mboya

NOT long ago in Detroit I sat in a large and crowded auditorium and listened as Tom Mboya, the African labor leader from Kenya, spoke. During the past several weeks he had addressed large audiences and met with small groups of leaders in a number of United States cities.

If we believe what we read in the daily newspapers, we must conclude that the whole future of democracy and freedom in the world depends on whether the Western allies can maintain military control over the western sector of Berlin. But Tom Mboya sees things differently. The important thing in his mind is not which armies control Berlin but when and how the people of Africa win these three things: (1) economic opportunity, (2) political equality, and (3) human dignity.

In most of Africa a small white minority dominates a vast African majority. In the Union of South Africa, and to a lesser degree in Kenya, the Central African Federation, and the colonial territories of France, Portugal, and Belgium, white supremacy is the foundation upon which all political, economic, and social life is built. The African people are caught in a cruel dilemma. If they strike out in violence, as they did in the case of the Mau Mau revolts in Kenya a few years back, their use of force is answered by the stronger, more deadly, and infinitely more violent force which the armed might of the colonial powers is able to bring against them. After their revolt has been crushed, they are told that their violence shows that they are not yet ready for independence. They are uprooted and herded together into specially constructed housing areas and kept under close surveillance, as in a concentration camp.

If, on the other hand, they seek a milder approach, as in the case of the African leaders of the Congo who asked the Belgian authorities two years ago for approval of a long-term plan which would lead to gradual independence over a period of decades, they are not taken seriously. In this case the Belgian government rejected the Africans and their proposal without serious discussions, saying that those who came represented no one except themselves. The not-so-distant riots in the Belgian Congo city of Leopoldville flowed directly from this highhanded treatment of the Africans. There will be worse to come unless things change.

Democracy for Tom Mboya and his followers is quite a different thing than it is for the white officials and owners who run the industries and the governments of Africa.

We think of democracy and communism as representing opposite extremes. The cold war to us is merely the area of hostile contact between two armed camps. But

the battle for independence which Tom Mboya is leading is not going to wait to see how the cold war comes out. Africans do not aspire to a stooge role to some future cold war winner. They want independence, opportunity, and respect now, not later; and they want these on their own terms, and not on terms which either we or the Russians may offer, no matter who wins the cold war.

As Mboya spoke, I was reminded of a conversation I had two years ago with a young African from South Africa who was a visitor in the United States. I asked him if communism was gaining strength among the people of South Africa. He said that it was not. I asked him how he explained this, since the conditions of life for the Africans of South Africa probably involve the most severe racial discrimination and exploitation in the world. I shall never forget his reply.

"We Africans have been told," he said, "that communism is a system where the few control the many. So we say to ourselves, 'It must be like democracy. What we want is something different.'"

Tom Mboya made the same point in a different way. Referring to the cost of the missiles which have been sent into orbit by the U.S.S.R. and the United States, he said that the cost of one such satellite is thirty-two times the national budget of an African country.

"Africans do not ask why countries spend such vast sums for war. We assume that it is because they prefer to spend their money this way rather than to help us raise the level of our lives."

If, during the next few months, the future of the world is thought to depend on who can make the other side back down, the diplomatic conferences over Berlin and Central Europe will degenerate into a circuslike spectacle. But if Tom Mboya is right, the future of democracy in the world depends on something else. It depends on the terms under which the African people and the Asians win their vast social revolution.

The real question is not whether the West can outbargain the Russians, but whether we are willing to help the people of Africa and Asia win political independence, economic opportunity, and human dignity.

The trouble with the cold war is that even if we win it against Russia, we stand to lose it against poverty and human misery in Africa. As long as we spend tens of billions on arms, we will have neither the will nor the resources to spend hundreds of millions on economic aid.

Who is going to remind America of her moral responsibility in raising the level of people's lives? This is the task of the Church, and it is time for church people to take the lead in looking for a solution to the world's problems.

STEWART MEACHAM

## Can the Rich Identify with the Poor?

CAN the rich identify with the poor? This is the question that has haunted me since my study tour to Asia. I had read about poverty, disease, illiteracy, and malnutrition; but you have to see these problems personified to believe them. You have to see the miserable shanties of paper, wood, and tin which represent "home" to over 700,000 refugees in Hong Kong. Or you have to step over the bodies of sleeping refugees on the platform of Sealdah station in Calcutta. Or see a man, as I did, haul his wife to the clinic in a heavy bullock cart because he had no draft animal. This is poverty.

In the summer of 1958 my wife and I lived in the villages of Orissa in India, where the average per capita income is \$39 a year! Because life cannot be long sustained on this level, the average life expectancy is 31 years. One of four babies dies at birth. Half the people are malnourished. Most suffer from malaria, intestinal diseases, tuberculosis, or leprosy. Only 15 per cent are literate.

Now the people of Asia—and this is true also for Africa and Latin America—are no longer satisfied with their condition. They are rising in a revolution, demanding that their sixteenth-century economies be transformed into a twentieth-century economy which will at least meet basic needs. Some, like China, are trying to reach these goals through communism. Others, like India, are trying the way of parliamentary democracy plus economic planning. Still others, like Pakistan, Laos, and Thailand, have already overthrown democratic institutions in favor of the totalitarian approach.

In one Indian village a woman asked me, "Why are we so poor?" Another, "When will we have enough to eat?" Contrast these questions with those we are asking ourselves here in the United States, and you will begin to sense the great gulf between America and Asia. And that gulf is growing. We are the rich. Our economy, with its average \$2,000 a year per capita yearly income, is skyrocketing, while those of the underdeveloped nations are struggling to maintain their present levels, all well under \$100 a year. One Indian questioned my use of the term "underdeveloped" by suggesting that perhaps the United States was "overdeveloped."

I am convinced that unless we can find ways of bridging this gulf, of identifying ourselves with the poor, social and political unrest will continue and quite possibly result in war; for the world cannot continue to exist with one-tenth of the people stuffed and the rest half-starved.

What, then, is our response as Christians and Americans?

(1) Look at these other children of God through the eyes of the compassionate Christ.

(2) Accept the principle that the rich have a duty to the poor.

(3) Realize that relief measures of surplus food and cast-off clothing cannot do the job without pauperizing both giver and receiver.

(4) Demonstrate our Christian concern by missions of Christian service. Two needs are apparent: sacrificial giving and trained, dedicated persons. Christian missionaries have made important contributions in such areas as literacy, agriculture, medical and social work. But more work needs to be undertaken in rural development, for 85 per cent of the people live in villages and work on the land. Nongovernmental, religiously motivated missions can be far more flexible than government, and they can reflect the concern of people for people. They can demonstrate faith in the sacredness of each person, in the equality of all men, and in a God of love.

I had the opportunity to study Barpali Village Service, a rural development project of the American Friends Service Committee. Here Indians and Americans form a technical team of doctors, nurses, agriculturists, engineers, and teachers. They work through multipurpose Indian village workers and women health workers, who help villagers raise their standards, understand the meaning of cooperation, and forget caste. I have seen what a small group can achieve in 44 villages with a population of 54,000, and I am thrilled. An Indian government official told me that if there were such a Service in each of the 1,000 National Development Blocks, India would be well on her way to solve her problems.

(5) Increase our nonmilitary foreign aid to five billion a year. The task is too great for nongovernmental groups alone. We need to encourage our government really to help the people of Asia, Africa, and Latin America raise their standards of living through self-help development programs. The United States is currently spending 1.4 billion on all nonmilitary foreign aid and technical assistance.

(6) May each of us daily remember the poor, the sick, the hungry, those in prison, for, in the words of our Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ROBERT S. VOGEL

## Bread of Life

By FRANCIS D. HOLE

Life on this island holds joy and real dread;  
Joy for dear beauty and good daily bread;  
Fear for volcano's black plume and weird fires,  
Tremors, land swellings. Our God, who inspires  
Lava and souls, can set us all quaking,  
Can knead us, prepare us for spiritual baking.



## Friends Schools and Colleges

The appointment of Alexander T. MacNutt, Director of Guidance at the Garden City, Long Island, High School, as Headmaster of Friends Academy, Locust Valley, New York, has been announced by Harold V. A. Wait, President of the Board of Trustees of Friends Academy. The appointment will become effective on July 1, 1960, when Alexander MacNutt will succeed W. Byron Forbush, who is moving to Baltimore, Md., where he will head the Baltimore Friends School.

Alexander MacNutt assumed the position of guidance director in 1955 and before that served as science teacher and counselor. He came to Garden City High School in 1942 after eight years as a teacher at George School in Bucks County, Pa. He holds the degrees of B.S. from Bates College and M.S. in Education from the University of Pennsylvania.

Alexander MacNutt, his wife, Elizabeth, and their two children are members of the Westbury Meeting, where he is Clerk of the Preparative Meeting. They reside at 19 Ogden Avenue, East Williston, N. Y.

George School has announced that it will undertake a three-year research project in which the history department will develop a course of study on the high school level dealing with Asia, Africa, and the Near East. The research is made possible by an anonymous donor, who has given a grant sufficient to cover the expenses of the first year. The tentative budget includes the employment of an additional history teacher and of a research secretary; the summer school study of three history teachers; and the expenses of travel, books, and other materials. George School hopes to develop an affiliation with schools in the areas to be studied and to organize a series of assembly programs with invited speakers who are authorities on the Afro-Asian peoples. The three-year project will result in a textbook and class units, which will be available for public and independent secondary schools throughout the country.

William S. Burton, Head of the George School Science Department, was selected by the National Science Foundation as one of two secondary schoolteachers from the United States to represent this country at a science conference in Vienna, Austria, from May 2 to 14. The conference is sponsored by the Organization for European Economic Cooperation and the Austrian Association for the Advancement of the Teaching of Physics and Chemistry. William Burton remained for a week in Vienna and then went to Salzburg, where the conference terminated. At Salzburg he presented the laboratory exercises and materials of the new secondary school physics program developed by the Physical Science Study Committee. For the past three years George School has been one of the schools in the pioneer physics program.

Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Oregon, will be a visiting Professor of Religion for the 1960 Earlham College Summer School. He will teach a special course while at Earlham on "The Quaker Movement in History," which will deal primarily with Quakerism in the seventeenth century.

Two lectures will be open to the public. On Tuesday evening, June 28, Dr. Roberts will discuss "The Quaker Call to Holiness," and the following Tuesday the public lecture will deal with "Friends' Concept of the Church."

Thomas E. Purdy has recently been appointed Assistant Headmaster of Oakwood School, Poughkeepsie, N. Y., to replace Sam Legg, who is leaving the school in June to take the headmastership of the new Sandy Spring Friends School in Sandy Spring, Maryland. Thomas Purdy will come from Westtown School, where he currently is serving as Dean of Boys. He is a graduate of Guilford College. He received his B.A. from Hartford Theological Seminary in 1946 and his M.A. in English from Middlebury College in 1954.

For three years he served as director of the student union and teacher of English at the American University of Beirut in Beirut, Lebanon. During his stay in the Middle East he also taught New Testament at the Near East School of Theology in Beirut.

A. Paul Hare of Cambridge Meeting, Mass., has been appointed to the faculty of the Department of Sociology, Haverford College, beginning next year.

James G. Hirsh, Princeton University, Frederick C. Schulze, Jr., Haverford College, and Paul N. Wexler, Yale University, all members of the Class of 1956 at Germantown Friends School, have received Woodrow Wilson Fellowships for 1960-61. The winners were selected from 8,000 applicants for a year of graduate study to prepare for college-teaching careers. Each receives \$1,500 and family allowances, plus his tuition paid for one year at any graduate school in this country or Canada. Candidates are not permitted to apply; they must be nominated by faculty committees at their respective colleges. The criterion is not the prestige of the college but the promise of the student as a college teacher.

To be considered for a Wilson Fellowship, candidates must submit letters from three professors and a 1,000-word "intellectual autobiography." About 2,400 candidates are given personal interviews by committees of four or five professors, who spend a total of 4,000 man-hours at the task.

This academic recruiting of potential college teachers is as thorough as any athletic scouting. It is an annual talent search, a year-long, nation-wide competition for approximately 1,200 Woodrow Wilson Fellowships.

There will be a summer Day Camp on the George School campus from June 20 to July 29 for boys aged 8 through 15, under the direction of William Craighead, biology teacher and coach of soccer and baseball; Robert W. Geissinger, assistant director of physical education; and Russell M. Weimar, mathematics teacher and coach of soccer and wrestling.

The facilities of the camp include the use of two baseball fields, seven tennis courts, fishing pond, and woods area. The use of the George School gymnasium and classrooms permits a full program without interruption by inclement weather. Information concerning the camp may be obtained by calling or writing Richard McFeely, Principal of George School, Bucks County, Pa.



### About Our Authors

Frederick B. Tolles is the Howard M. Jenkins Professor of Quaker History and Research and Director of the Friends Historical Library, Swarthmore College.

On April 18 the Macmillan Company, New York, released a book by Frederick B. Tolles, *Quakers and the Atlantic Culture* (copyright 1960; 160 pages; \$3.95). "Quakerism and Science" is the introduction to part two of Chapter IV ("Quakerism, Capitalism, and Science"), and is used here with the permission of the Macmillan Company. The book is a collection of essays which have previously appeared, chiefly in historical journals. Frederick Tolles has added a foreword, a series of introductions to the essays, and an afterword.

John Kennedy, who has been on the staff of Oberlin College since 1931, is a member and Resident Clerk of Oberlin Meeting, Ohio. In a covering letter he explains that the Clerk is usually a student.

Stewart Meacham is Director of the International Affairs and International Centers Program of the American Friends Service Committee. He heard Tom Mboya speak in the early summer of 1959, and his prophetic summation of that experience has been completely upheld by later events.

Robert S. Vogel has been on the staff of the American Friends Service Committee since 1946, first as Peace Education Secretary and more recently as Associate Finance Secretary of the Pacific Southwest Regional Office, Pasadena, California. In the summer of 1958 the AFSC sent him to Asia on a study tour of Friends projects in India, Japan, East Pakistan, and Hong Kong. He is a member of Orange Grove Monthly Meeting, Pasadena.

### Friends and Their Friends

The Friends World Committee for Consultation has addressed the following message to all Friends: "On May 16 in Paris the Heads of Government of France, the United Kingdom, the U.S.A., and the U.S.S.R. will come together for a long-awaited Summit Meeting. The Friends World Committee for Consultation asks all Friends to join in prayer that the Heads of Government should be moved to take action which will lead to real peace.

"Especially on Sunday, the 15th of May, we suggest that in regular meetings for worship or in meetings arranged for this purpose Friends should pray for the guidance of President de Gaulle, Mr. Macmillan, President Eisenhower, and Chairman Khrushchev during the ensuing days.

"In joining together in prayer on May 15, and during the Summit Meeting, we shall be following the lead of Swiss Friends, whose concern two years ago resulted in our communication of July 22, 1958, which asked for the prayerful concern of Friends 'if and when a summit meeting should occur.' In issuing their recent call for prayer on May 15, Swiss Friends quote James 5:16: '*La prière est bien puissante quand elle est fervente!*' (prayer is very powerful when it is fervent)."

The Committee for Consultation addressed the following

letter to each of the four heads of government in his own language: "... It is our deep conviction that it is the will of God that all men should live as brothers with mutual respect, helping one another and sharing together the bounty which the Divine Providence has made available to us all.

"We believe the time is ripe for a new approach in the field of international relations looking toward growth in mutual trust and good will. The welfare and even the survival of mankind is at stake. As the Heads of Government work together in Paris, we earnestly pray to God that you may take bold, new steps to free mankind from the scourge of war.

"As you labor toward these great ends, we shall join millions of others in earnest prayer for your guidance."

A series of 13 discussions of peace classics is being broadcast by CBS at 10:05 on Sunday evenings in the "Invitation to Learning" series. On May 15, Ambassador Frederick H. Boland, Ireland's representative to the U.N., and Sydney D. Bailey, a member of the Quaker team at the U.N., will discuss William Penn's essay on a European Parliament (*An Essay towards the Present and Future Peace of Europe, by the Establishment of an European Dyet, Parliament or Estates*).

Humphrey J. Fisher, says the *March Newsletter* of Florida Avenue Meeting, Washington, D. C., spent nine months in West Africa on a grant from the Colonial Social Science Research Council to complete a study of the Ahmadiyya movement in Nigeria, Ghana, and Sierra Leone. In the summer of 1959 his thesis on "Ahmadiyya: A Study in Contemporary Islam in West Africa" was accepted for the degree of Doctor of Philosophy at Oxford and is to be published by the Colonial Office. He is now in Jordan with his family, working with the Near East Christian Council Committee for Refugee Work. His first task is to launch a small, experimental dairy farm at Zerka, about 15 miles from Amman, the capital of Jordan.

At the April 22 session of the Executive Committee of Friends General Conference a letter was adopted which has since been sent to the heads of the governments to be represented at the forthcoming summit meeting. The letter follows:

All mankind—past, present, and future—is with you at the Summit. You are meeting under circumstances which have placed the common fate of us all in your hands.

The pessimists of today predict that nothing can or will be done at Summit meetings, nothing big enough to stop the drift towards doom. They predict nuclear war and total annihilation. The task, in this dawn of terrible technical knowledge and capacity, is to lead the human community away forever from the anarchic and now suicidal war system to a beginning of mutually accepted global order and law.

The responsibility is to the lives of those that have a right to come after us—our children and the children of our children's children. Think what they would have us do for them.

On April 28 Charles J. Darlington, on behalf of the Friends Committee for National Legislation, and Barton Harrison, for the Philadelphia Yearly Meeting Peace Committee, presented at the Advance Platform Hearings of the Democratic National Committee in Philadelphia statements on the most pressing international problems of peace and cooperation. They appealed for a bold, imaginative approach that would overcome our traditional thinking in terms of military expediency, and they called for immediate cessation of all preparations for bacteriological, radiological, and chemical warfare; the immediate recognition of China; the cessation of the transfer of nuclear weapons to other powers; the reduction of the military budget by ten per cent; and a thorough study of changes needed in a demilitarized economy. Both statements included a number of specific recommendations for implementing these steps.

On May 2 awards were presented by Lit Brothers, Philadelphia, to four Greater Philadelphia mothers for their own and their children's efforts in behalf of the community. Among the winners of the "Mother of a Good Neighbor" citations was Amelia W. Swayne, a member of Newtown, Pa., Meeting. Recipients were chosen by a panel of civic leaders.

Amelia Swayne was cited for her efforts as a teacher in Friends schools and as a delegate to the Friends World Conference, Oxford, England. The account in *The Evening Bulletin* for May 3 continues: "Her daughter is the wife of an Episcopal bishop in Boise, Idaho. She has three sons. One is with the State Department, one is a Research Director for the duPont Company, and the third is Principal of the Greene Street Friends School, Germantown. A fourth was killed during World War II."

Amelia Swayne, who is recovering from a recent illness, was unable to attend the luncheon, and her award was accepted by one of her sons, Kingdon Swayne.

Friends of Florida Avenue Meeting, Washington, D. C., in cooperation with their Young Friends, have prepared a vigorous appeal to young people of draft age, in which they restate our traditional peace testimony as related to the specific dangers that face our generation. The letter offers assistance to Young Friends and others who plan to take the position of conscientious objectors. Present plans call for the mailing of the letter to all boys and girls of several senior high schools in the Washington area, a total of about 25,000. We hope to report in a later issue about the results of this remarkable project.

An article by Maurice A. Mook, "A Knowledge of Quaker Folklore," appears in the Spring-Summer issue (published in the late fall), 1959, of *Keystone Folklore Quarterly*. It surveys Quaker response to his forum letter in the *FRIENDS JOURNAL* of June 13, 1959, much along the lines of his article "Friendly Folklore" in the *FRIENDS JOURNAL* for October 31, 1959. Maurice Mook is Professor of Anthropology at Pennsylvania State University and a member of State College Meeting, Pa.

Douglas V. Steere gave one of the evening addresses at the 31st annual convention of the National Religious Publicity Council, held in Philadelphia, April 3 to 5. Just returned from his fifth intensive trip since 1950 with leaders of various faiths in Africa, the Middle East, India, and Japan, Douglas Steere spoke about communication with people of the newer nations.

Olcott Sanders, Director of Information Service, American Friends Service Committee, presided at the same session and served as Convention Chairman.

A Friends Medical Society conference is being planned for June 17 to 19 at Woolman Hill, Deerfield, Mass., on the theme "The Physician Faces Chemical and Biological Warfare." Elizabeth Boardman, Acton, Mass., is receiving suggestions and reservation requests. Friends Medical Society officers and advisors are developing a public statement on the conference theme.

Robin Engle of Providence Meeting, Pa., tied for first place in the physical sciences at the Annual Science Fair at Penncrest High School, Lima, Pa. Walter Read of Media Meeting, Pa., won honorable mention in the same competition for his microscopic study of six local trees in the biological science section.

Herman Silberman, violinist with the Boston Symphony Orchestra, expects to travel with the orchestra this spring on its trip to Japan and Australia, says the April *Newsletter* of Cambridge Meeting, Mass. He hopes to have opportunity to visit with Japanese Friends.

This summer the Mercer Street Center, Trenton, N. J., will be under the direction of Dick Ploth. A student at Princeton Theological Seminary, Dick Ploth has had experience working with young people at a church on Long Island and in the Chicago slums. Dave Horsnall will assist at the Center this summer as a counselor. Bill and Frances Kelsey, "who have done such a good job of putting the Center on its feet and building the program" (quotation from the April *Newsletter* of Chesterfield Monthly Meeting, N. J.) will be leaving at the end of May. A tea in honor of the Kelseys and of Ann Allee, who will be leaving the YWCA and possibly Trenton shortly afterward, will be given following meeting at Trenton Preparative Meeting, N. J., on May 15.

The "Who—What—Why" page of *The Reporter*, March 17, 1960, introduces a leading article on radioactive waste disposal. This comment is included: "Readers of *The Reporter* had been alerted to the danger as early as December, 1950, in an article by Claire Holcomb entitled 'The Best-Kept Atomic Secret. . .'"

Claire Holcomb is now Claire Walsh, wife of Peter Walsh. They live in Wallingford, Pa., and are members of Providence Monthly Meeting, Pa.

A number of Friends groups are reminding us this year of the 1660 peace declaration which Friends made to King Charles II. We quote the following passage from a Proposed Statement of Scarsdale, New York, Monthly Meeting: "In the world of 1960 our peace testimony leads us to strive for a reaffirmation of the principles of love and reconciliation in our daily living and in our participation in public affairs; the renunciation of nuclear and other weapons of mass destruction; a bold initiative for comprehensive disarmament; universality of membership in the United Nations; a development of the rule of law in world affairs by limitation of national sovereignty; voluntary training of individuals in nonviolent methods of dealing with conflicts, whether local, national, or international; promotion of international understanding through extensive interchange of visits at all levels and a massive program of international cooperation designed to accelerate the economic and social development of the less developed areas of the world and raise the standards of living of their peoples."

Alberta Rouhke of Media Meeting, Pa., was given a special award for outstanding work with underprivileged girls at the 40th anniversary of the National Zeta Phi Beta Sorority and the Second Annual Finerwomanhood celebration on February 21 at Phoenixville, Pa.

Financial aid is available for those who would like to attend the Pennsylvania School of Alcohol Studies at Juniata College from July 25 to 29. The level of instruction is high, suitable for social workers, teachers, youth workers, and others of college age or older. For details write to Donald Baker, Collegeville, Pa.

A Methodist missionary from Hiroshima, on temporary leave in New York, saw an announcement of the Rufus Jones Lecture in a January copy of the *FRIENDS JOURNAL*. She heard Sophia Fahs answer the question "Why Teach Religion in an Age of Science?" She observed the use of the tape-recorder to capture the lecturer's word. She now has requested a copy of the sound-tape in order to broadcast the message to her co-workers in Japan. The recording was accompanied by the printed lecture in full, with footnotes and a picture of Sophia Fahs, which the Religious Education Committee has prepared to distribute from the Friends General Conference office at 1515 Cherry Street, Philadelphia 2, Pa. The cost is 15 cents a copy, postpaid even to Japan.

### *The Aims and Purposes of Quaker Centers*

Representatives of the Friends Service Council of London Yearly Meeting met with the American Friends Service Committee representatives in Oosterbeek, Holland, recently to discuss the International Centers which are jointly administered by these two service bodies.

Representatives of Centers of Paris, Amsterdam, Vienna, Geneva, Beirut, and Delhi also attended the conference, which

lasted for five days. The conference adopted a statement of aims and purposes of Centers. This statement, which has now been approved by the Friends Service Council and by the Foreign Service Executive Committee of the AFSC, says in part:

"The attention of the Conference was focused on the important dimensions of the present world situation in which Friends are called upon to make their witness. One of these is the new dimension of power with its immense destructive potentialities and the appalling consequences of the risks which power may take, coupled with a sense of powerlessness on the part of the individual and a tendency even among responsible people to hide from the consequences of their decisions. . . . Closely related to the first is the ideological conflict between East and West, leading to political, cultural, and social separation between peoples, at the present moment especially marked in the case of China. Another dimension is the rise of the newly independent nations of Asia and Africa. . . . Another dimension is the steady increase of international organization, especially under the auspices of the United Nations, intended to grapple with these problems. . . .

"Friends have manifold duties: they have to study these questions and in some cases define their attitudes to them; in all their evangelism for peace they must take account of the immensity of these new problems; finally, and above all, they have to demonstrate that these problems can only find their ultimate solution in terms of religious conviction. We believe that these considerations must inspire our total international program where the Centers program takes its place beside the International Seminars, Conferences for Diplomats, School Affiliation Service, and Overseas Work Camps, for all of which Specialized Programs the AFSC takes major responsibility. . . .

"We look forward to the time when our Center staff will be more truly representative of the world-wide membership of the Society. The contribution of Friends from the country where the Center is situated has a twofold importance: it helps the Center to establish roots in the national setting and is a vital element in the corporate witness which we try to make. . . .

"Each Center will have to determine how best to interpret Friends testimonies in the world of today, taking as its task to cross boundaries—national, cultural, functional, and racial—and to help thought to flow. We must not assume that the techniques of outreach used in the past are the only possible ones or are necessarily the most effective. It is not likely that all our Centers will wish to concentrate their programs on the same topic, and care must be taken to select testimonies and concerns which are particularly relevant to the national background of each Center so that discussion in depth can lead to responsible action.

"We recognize that we are speaking of programs that are pitifully small in relation to the problems which face us. If our action is to be blessed with the quality of leaven, it can only be by reliance on the inspiration which the Society of Friends has always sought to renew through its life as a worshipping family."





## FAITH · SERVICE · DEVOTION DISCIPLINE · LOVE · COURAGE

### Friends General Conference

June 24 to July 1, 1960

Cape May, N.J.

Have you made your reservations at Cape May? Better write now. The Advance Program has the list of approved hotels, guest houses, and apartments. The conference theme this year is

*"For the Living of These Days"*

### Letters to the Editor

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

I have heard that President Eisenhower said he would be able to approach the Summit Conference with greater confidence if one million United States citizens would write to him, assuring him that they were in sympathy with disarmament and promising to stand back of him after the Conference. His need for this kind of assurance is understandable in the light (or should I say, the dark) of what happened to President Wilson.

Germantown, Philadelphia

ANNA PETTIT BROOMELL

There are some who think poverty a good thing in itself, but Jesus did not say this. He preached good news to the poor and bad news to the rich. If I may use my own free translation from the original Greek, he said this in effect: Everybody seeks food, clothing, and shelter, and his Father knows that he needs them. But he should seek first His rule and His justice, and he will have all these things, also.

We are all children of one Father and equal heirs to what God has provided for us, the earth and the fulness thereof. The justice of God, therefore, gives us all an equal right to the use of natural resources. Owning for a living depends

on possession of more than a fair share of the common inheritance.

To love our neighbors as we love ourselves means that we wish them to be as well off as we ourselves, but not better. If all of us worked for a living and could keep the wealth that we produce, there would be neither poverty nor riches. World-wide peace depends on that.

Oxford, Pa.

A. CRAIG

I note with the issue for April 9 that Friends are still commenting on my article "Reality Testing and Pacifist Theory," in the FRIENDS JOURNAL for February 6. I immensely enjoyed the commentary of William Kuenning's, "The Realism of Religious Pacifism," in a subsequent JOURNAL. This is a matter which is of continued grave concern to us as Friends today.

To me it is incumbent on a Friend to live his life as an act of love. This involves difficult choices, in which, as humans, we may err. Elizabeth Rockwell queried: "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?" One may ask: Is it an act of love *always* to turn the other cheek? Can turning the other cheek be used destructively? How can one heap love rather than coals on our "enemy's" head?

One letter mentioned that I had espoused the "mad-dog theory" of war. When the article was written, I did not realize how close to explosion the South African situation was. Do we consider the behavior of the South African whites sanity? The pacifist is not called on to render his testimony in sane situations. They are usually psychotic situations or bordering on the psychotic, and in such it is not always an act of love to turn the other cheek.

There are certain clear-cut developmental phases, such as early childhood, in which structuring of the situation (e.g., keeping a child out of the street or his finger out of an electric socket) may find it necessary to reinforce the reprimand with the spanking response, if the child does not show signs of comprehending the danger he is in because his reality contact is not yet sufficiently developed. Failure to reinforce the conditioning could result in tragedy. One person told me, "I don't believe my parents loved me. They never cared enough to say 'No' when I asked for anything." Society and humans without structure are in a state of chaos. Freedom by definition requires structure, and to give structure requires guidance varying from education to a police force. While I believe the latter will be with us for generations, I more strongly favor the former, and believe we must encourage seeking the Truth if we are to be free and live lives of love. This is one of the reasons, I believe, that concern over education is so widespread among Friends.

Another letter queried the attitude toward law enforcement. It seems to me there is always a Higher Authority which one can find within one's self, and which, like the voice of reason, regardless of how faint, will eventually make itself heard in both pacifist and nonpacifist.

Westbury, N. Y.

GEORGE NICKLIN

## BIRTH

**SLOTTEN**—On April 29, in St. Paul, Minnesota, to Ralph and Martha Calvert Slotten, their second child and first son, **HUGH RICHARD SLOTTEN**. His parents are members, respectively, of the Wider Quaker Fellowship and of Green Plain Monthly Meeting, Selma, Ohio. His maternal grandparents, Donald and Mildred Calvert of Maumee, Ohio, are members, respectively, of Green Plain Monthly Meeting and of Ann Arbor Monthly Meeting, Michigan. He is the ninth great-grandchild of Elta Warner Calvert of Green Plain Meeting. His grandfather, Donald Calvert, is Clerk of Toledo, Ohio, Preparative Meeting.

## MARRIAGE

**OSBORN-NASON**—On April 30, in the Friends Meeting of Washington, D. C., **SUSAN PARKER NASON**, daughter of Rachel Conrad Nason, and **ROBERT JONATHAN OSBORN**, son of Harry and Florence Osborn.

## DEATHS

**MYERS**—On April 1, at the Pocopson Home, West Chester, Pa., **ALBERT COOK MYERS**, aged 85 years, a member of Providence Meeting, Pa. Born in York Springs, Pa., Albert Cook Myers spent most of his life as a resident of Moylan, Pa. He was a graduate of Swarthmore College and received a master's degree there. In 1932 he received a doctor of literature degree from Franklin and Marshall College. Noted as an author, scholar, lecturer, and genealogist, he had served as Secretary of the Pennsylvania State Historical Commission, a member of the Valley Forge Park Commission for 13 years, a President of the Friends Historical Society of England, and had held numerous other offices in various historical groups. A memorial service was held at Providence Meeting on April 5, with interment in the Providence Meeting cemetery. A sister survives, Edith Dudman of Harrisburg, Pa.

**WALTON**—On April 22, at West Chester, Pa., Memorial Hospital, **NATHAN P. WALTON**, in his 95th year. He was the son of Nathan P. and Elma M. W. Preston Walton and husband of the late Minnie V. Walton. He was a member of New Garden Meeting, Pa., where his cordial greeting and helpful messages are sadly missed. His lifelong concern was in the cause of temperance, but he was also a loyal supporter of all Friends activities. Surviving are a son, Nathan Paul Walton, Jr., of East Orange, N. J.; two daughters, Elma, wife of Carl P. Arberg, Montclair, N. J., and Vera, wife of W. Lewis Schrader, Ward, Pa., with whom he made his home; five grandchildren and thirteen great-grandchildren.

**ZAVITZ**—On April 19, **ADA M. ZAVITZ**, widow of Edgar M. Zavitz, formerly of Coldstream, Ontario, Canada, who for the past twenty years made her home with her stepdaughter, Lorena Z. Painter of Beverly, N. J. Born on June 8, 1869, in Birmingham, England, she came to Canada, where her married life was spent. She is survived by another stepdaughter, Camilla Z. Hamilton of Marion, Ohio, and by a stepson, C. Harold Zavitz of Aylmer, Ontario; three grandchildren and five great-grandchildren. The funeral service was held at Coldstream Meeting House, with interment in the Meeting's burial grounds.

## 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., 7390 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 84th Street.

## Coming Events

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

## MAY

14, 15—Weekend Seminar on "A Quaker Faith for Tomorrow" at the Friends Center, 5 Longfellow Park, Cambridge, Mass. Leader, Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee. Theme for this seminar, "What about Quaker Testimonies?" Sessions on Saturday, 10 a.m., 8 p.m.; on Sunday, pot-luck luncheon, 12:30 p.m., and at 1:30 p.m., "Has the Quaker Peace Testimony Failed?"

14, 15—Green Pastures Quarterly Meeting at Mill Lake Camp in the Waterloo Recreation Area, Michigan.

14 to 18—New Zealand General Meeting at Dunedin, New Zealand.

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Douglas V. Steere, Professor of Philosophy, Haverford College, "Appraisal of the Society of Friends Today."

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: the Monthly Meeting Peace Committee, "What Are We Doing?"

15—At Lancaster Meeting, Lancaster, Pa., Lincoln Highway West on Tulane Terrace: meeting for worship, 10 a.m.; forum, 11 a.m., at which Charles Palmer will speak.

15—Potomac Quarterly Meeting at Hopewell, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (topic, "Can we make Quakerism valuable to young people?"); meeting for worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m.

15—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

15—Merion, Pa., Friends Community Forum at 615 Montgomery Avenue, 8 p.m.: Henry Loomis, Director of the Voice of America, U.S. Information Agency, "Voice of America Calling. . ."

19—Chester, Pa., Monthly Meeting Forum at the Meeting House, 24th and Chestnut Streets, 8 p.m.: Dennis Clark, "Discrimination in Private Housing."

20—Worship and Ministry of Bucks Quarterly Meeting at Solebury, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m. Worship and business; box lunch, 12:30 p.m. (beverage and dessert by host Meeting); at 2 p.m., forum: Francis G. Brown, Associate Secretary, Philadelphia Yearly Meeting, "The Size and Shape of the Society of Friends."

21—Friends Historical Association at Kennett Square, Pa., beginning at 2:30 p.m. For details see the news note on page 287 of our issue for April 30, 1960.

22—At North Plainfield, N. J., the annual Open House Tea of the Board of The McCutchen, New York Yearly Meeting Home for the Aged, 3 to 5 p.m. Come and enjoy the gardens and the fellowship of Friends.

25—Third in a series of three evening study sessions on the Peace Testimony, at London Grove Monthly Meeting, Pa. Leader, Wilmer J. Young of Pendle Hill.

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

**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.

**CONNECTICUT**

**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 2-2833.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 118 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 8-8629.

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

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 318 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 828 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 4-3306.

**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 4-8887.

**MINNESOTA**

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9676.

**NEW JERSEY**

**ATLANTIC CITY**—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

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

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

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

**NEW MEXICO**

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

**NEW YORK**

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

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
187-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SYRACUSE**—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

**OHIO**

**CINCINNATI**—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2895.

**PENNSYLVANIA**

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermald Lane. 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, 38th 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., 808 Rathervue Place. Clerk, Friscilla 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; J Jackson 8-8413.

**VIRGINIA**

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

**WASHINGTON**

**SEATTLE**—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9983.

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