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GOD has not called us to be dragged like slaves in the wake of history plunging to its doom, but to be the messengers and servants of Christ, who is the Lord of history and the victor over the demonic forces in it. . . . We believe that in response to faith, God will now, as in other times of man's sinning and despair, impart new light and power to His church and His people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire a new meaning.

—A. J. MUSTE

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Editorial Comments

Africa's Emancipation

IN 1871, when the searching party of Sir Henry Morton Stanley reached Dr. Livingstone after a most hazardous expedition into the interior of Africa, Stanley saluted Dr. Livingstone with the now famous words, "Dr. Livingstone, I presume?" Subsequently, Mr. Stanley's reputation as an explorer and expert on the dark continent was at its height, and his advice was eagerly solicited. In 1884-85 he developed before a group of Manchester cotton dealers a picture of their role in Africa's future. Expressing the hope that advancing Christian civilization would soon teach the Congo Negroes to wear decent clothes, at least on Sundays, he estimated that such Sunday dresses for each native would require 320 million yards of Manchester cotton cloth. Hopefully, this Sunday habit of covering nudeness was likely to carry over to the other six days of the week, and the total business involved would then amount to 26 million pounds sterling. When he shared this exhilarating vision with his audience, there were, naturally, loud cheers. The Manchester cotton spinners were anxious to clothe another 40 million pagans in other areas of Africa. Indeed, the Birmingham iron works would produce the ore to serve those peoples and create jewelry to embellish the dark skin of the native women. Last, but not least, the servants of Christ would rescue the poor heathens from their low spiritual state.

Three Generations Later

It was reserved to our generation to realize how naively selfish such hopes were. The savagery of events in the Congo can stem only from the sense of betrayal and exploitation which the past decades have nourished in the natives. We are at present witnessing the emancipation of Nigeria, the largest African nation, with a population of 35 millions. Colonies are like ripe fruits falling from the trees of history. Whatever will happen in the "dark" continent, it is obvious that romantic dreams of primitive Africans living the museum life of savages must be discarded. The history of colonialism is also the story of trade, politics, commercialism, militarism, and of missions. Shifts of immense proportions are occurring in economics, agriculture, industry, and education. Many West African leaders have studied in Europe and the United States. Some families in Lagos, Nigeria, have

been college-trained for three generations. But they realize that college degrees alone do not give them status among their people. Wealth is still an indispensable social asset. A satirical little song in Ghana dwells on three qualifications for a young man to be an eligible bachelor: he must be a "been-to, a car-ful, and frig-ful," meaning he must have been abroad, own a car, and have a refrigerator.

The African Metropolis

Industry is rapidly changing many aspects of African life. The attractions of industrial wages and of city life in general are calling young men and women away from their villages, although many return after a period of saving their earnings and marry in their familiar setting. Already a quarter of the Congo population is living in metropolitan areas. Ibadan in Nigeria has a population of 600,000. Lagos, Daccar, Accra, and Lomé have skyscrapers, asphalt roads, movie theaters, and self-service stores. Unfortunately, there are also crime, unemployment, and vice. Labor organizations for cooks, chauffeurs, and other domestic help are seeking international affiliation. The emancipation of African women in trade, commerce, and social as well as educational work is taking big strides. Yet superstitions, cults, polygamy, and tribal customs of a primitive nature continue to exist in the vast hinterlands of this continent.

In the museums of the big cities the paraphernalia of ancient cults, the masks, weapons, tom-toms, and magic tools of all descriptions are on exhibit. African teachers and their students gaze at them while listening to a lecture about the tribal customs of their ancestors. Many of them will never see ancestors in the bushlands. They will never see lions, zebras, or elephants, except in zoological gardens. Their continent is about to cease being a living museum. It stands at the crossroads of history, uncertain as to its future course.

Africans in the United States as well as in Africa know that too much of traditional Christianity has been hostile to human progress. The time is here to remove all reservations in creed and practice. At this late hour Christendom has more than one competitor for the soul of Africa.

Nothing without Love

THOUGH I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal," wrote the apostle Paul in his message to the Corinthians. He added that even if he had all knowledge, and faith enough to move mountains, he would still be nothing without love.

It seems to me that Paul speaks to us now, across the mountains of time and space. Love today is a fugitive thing, a commodity, a device. At this writing the kind of "love" reveled in by Errol Flynn in *My Wicked Ways* has been on the best-seller list for half a year. A man's sacrifice to something deep is lightly scorned by labeling him a "do-gooder." The surface reading says that our American love is for two cars in every garage, replete with tailfins. But after 300 years of extracting abundance from virgin land, perceptive Americans know that there is more to the journey than tailfins and sedatives.

There is hope; there shall always be hope. There is love, if we can find the power to unleash it. There is faith, if we can but think of others first. The question is: How can we lift the human vision to the shining perspective of tomorrow? Why must we accept relegation to the oblivion of 21 past civilizations, all self-centered? How can the individual rise above the noise level of a mercantile society and speak from conscience, the storehouse of love? Who is there to convince us that a man is still more important than the mass?

It can be done. We could begin by measuring those human organizations through which Friends and others try to speak their love and conscience. Then, candidly, we must assess what our organizations lack, and attempt to infuse them with missing ingredients—or simply to scrap them and find new forms as did a carpenter back along the road. Perhaps a starting point is the committee, that camel designed by members to be a horse.

It is a curious thing that Americans are fond today of quoting Alexis de Tocqueville's observation about these states in the 1830's. He marveled at our proficiency in forming committees at the mention of a human need. He did assess our quantitative reaction correctly. There are now some 500,000 volunteer organizations, using 30,000,000 people. One wonders whether the sheer quantity of committees speaks to our human need to express love. Is the quantity a guide to quality?

Among Friends there is doubt that the committee provides this human outlet. Who among us has not watched with amusement as a concern is met by establishing a committee, then an executive and subcommittees, and finally an executive secretary who can absolve members of the chore of participation? Who has not

sighed in fatigue when meeting the same five per cent of the populace nightly, the participants who oil and maintain this proliferation of machinery?

The truth would seem to be that Americans are bound up in the machinery, not the cause. We admire quantities like cheapest, biggest, fastest, while paying scant heed to words like genuine, good, or honest. The end justifies the means, but we are stuck on the flypaper of the means. There appears to be validity in the recent charge of Gilbert Seldes, author and critic, that the committee has become a sop to deaden personal expression. We need a new form of social organization if the human being is again to be able to speak from love and conscience, and to be heard.

Let us turn next to the more formal institutions of the moment. Do they let us speak more eloquently to the human condition? What about the institutions of politics, family, mass media, education, and religion as they prevent us from becoming mere sounding brass?

A seasoned politician told me one month ago that only ten per cent of Americans are participants in political affairs. Another 15 per cent are interested and occasionally take part. He wagged his head dolefully in saying that 75 per cent are completely disinterested and also unreachable.

Look now at the institution of the family. We seem to be undergoing a kind of Parkinson's law in the home; as family size grows, family attention to solidarity and to individual needs appears to be diminishing. One in four marriages ends on the rocks of divorce. A rising percentage of women shun the key role of homemaker, or feel oddly wasted and insecure providing the love and cohesion which are mandatory to family security. Increasingly we are developing a "waist-high culture" predicated on lost children somehow raising themselves on values derived at school or from watching "Dennis the Menace" on TV.

Speaking of the influence of TV, and in a large sense of all the mass media, we find them dedicated chiefly to perpetuating stereotypes, to serving up the bland and noncontroversial rather than to serving as an escalator for raising human taste, intelligence, and desire to participate. As Seldes noted in the same speech, the mass media today are the modern equivalent of the circus and popcorn with which Rome's managers lulled the populace. He added that the present equivalent is working "frighteningly well" to extract conformity and to deaden personal expression, which in the past was the dynamic of a free society.

Could one also look at education and find it a sop,

or soporific? This would be a harsh judgment; millions of sincere people dedicate their lives to educating our youth on no more revenue than Americans spend annually on alcohol. We are, however, wedded to a concept of equal education for all children. The quantity of this assumption generally precludes our training students by ability levels. Independent thought can flower only rarely in the arid reaches of this educational sameness. We are tossing out the courses in basket weaving. Are we doing enough to substitute course material which exposes children to truth, unlimbers their tongues, sharpens their minds?

This critique also finds the church shy of opportunity for the individual to express love and conscience. I was frankly shocked at the 1960 observation of a student newspaper that "The church as an institution is virtually obsolete, no more than a social club."

The weight of this charge by youth is substantial. The church has vacillated on moral positions ranging from our taking part in war to our cleaning up dishonesty in all walks of life, to our abolition of racial segregation (only 10 per cent of U. S. churches now are integrated). By catering to the social needs of members—and incidentally building membership past 100,000,000—this institution has apparently lost its potential role as the lamp of society to light the way to truth.

We can, of course, go beyond such institutions to our environment itself in this appraisal. The city, where two-thirds of Americans now live, was not designed for personal expression. By laying waste to that which God has provided—crowding thousands into a spot where stood six magnificent trees, surrendering the sovereignty of the walking man to the automobile—we have also muffled the voice of love and concern.

Living in these days and ways, we have been lulled to misconstrue goods as fulfillment. We have mistaken leisure time for a life goal, instead of a means. One could be easily cynical and pessimistic about our use of both time and space, becoming the slave of the former and the debaucher of the latter.

The real point is, of course, how to reach down in-

side the individual and shake him free of the institutional cramps, how to enable him to speak from the ocean of light we know is there.

The real point is still love. Its expression is no farther distant than one's neighbor, no more complex than living the Golden Rule. We can jettison that which inhibits us by being willing to change.

It goes without saying that change is the basic rule of the human order. God flung an immense handful of dust down the silent corridor of space. He provided for expansion and contraction of all the celestial bodies we know. He gave us the seasons of summer and winter. He set in motion both joy and sorrow, both love and hate. Now it is up to us to choose more decisively the path we must take. It seems clear to me that our responsibility in the immense design is to see that love wins out, that summer has priority over winter.

Working at this, we must understand clearly the relationship of cause and effect. We do not yet comprehend that Jesus was just one man in a sinful yesteryear, that less than five per cent of the colonists successfully launched the American Revolution. We must. Not the numbers of men moving automatically, but the quality of a man inspired is what counts.

There is still infinite power in one man inspired. In our time four Negro boys in North Carolina chose to sit down and wait for service in a variety store where they had earlier been given no honor. They were not served. Yet the entire American South has erupted with the rightness of their cause. Sensitive people the world over speak for them now. Their case illustrates both the power of personal conviction and the strength of an idea whose time has come.

The idea today is personal participation. Behind the cloudbank of the cold war a new day is dawning. While America and Russia are stalemated because military resolution of their differences is too costly to the race, new men are walking the earth in fresh-won dignity. They look toward this country. They look for performance, not platitudes. We can act soon and join up with this new force which will shape the human destiny; or we can continue to be spectators at our peril.

We recognize that men who live in the power and in the light of complete faith in that-of-God in all the world's people are drawn together with a strength beyond that of the divisive forces working to tear them asunder. Because we possess such a faith we find no meaning in the concept of "evil men." We are aware of the evil within men and of the conditions that nourish such evil. We dedicate ourselves to the struggle against such conditions. In this struggle—armed with our faith—our choices must be hope, not fear; understanding, not retaliation; compassion, not prejudice; the taking on of suffering, not its infliction; sharing, not greed; love, not hate; life, not death; peace, not war.—Statement preceding the Plan of URBANA-CHAMPAIGN MEETING, ILLINOIS, for Participation in the Friends Corporate Witness for Peace in October, 1960

We start this performance, of course, in our own back yard. We reach down deep inside ourselves and find truly that which yearns for expression,—then say it, do it.

There is still no instrument on earth as great as one man with love. We can infuse ourselves, our neighbors,

our institutions, our cities, our nation, and our world with it if we but try.

We have, then, a distinct path to travel. An ancient signboard still points the way. Paul said of himself that even if he had all knowledge and faith enough to move mountains, he would still be nothing without love.

PAUL BLANSHARD, JR.

Once More with Feeling

THIS century worships at the shrine of two deities, Success and Violence. Yet in the midst of the almost universal adulation of these "fake absolutes," the teaching of nonviolence of Mahatma Gandhi persistently makes its modest appeal. Gandhi, dead since 1948, is still very much alive.

The essential and nonviolent teaching of Gandhi has been aptly summarized by Jean Lee Bondurant in the slim volume on *The Gandhian Philosophy of Conflict*, recently published by the Princeton University Press. Dr. Bondurant states that Gandhi was not dogmatic in his description and application of nonviolence. But, she continues, "If there is dogma in the Gandhian philosophy, it centers here: that the only test of truth is action based on the refusal to do harm." By this, of course, Miss Bondurant as well as Gandhi meant harm not only to the bodily person and to physical nature but also to the ideological and spiritual character of the human being.

The application of this philosophy of nonviolence is currently apparent in several parts of the world. For example, in December, 1958, the provisional agenda of the All-African Peoples Conference, which assembled in Accra, Ghana, contained a clear commitment to the philosophy of nonviolence. (The Egyptian delegation to the conference found this commitment to be abhorrent.) Similarly, in October, 1958, the conference held on the island of Rhodes by the Congress for Cultural Freedom to discuss the problems of representative government and human freedom in the new African-Asian nations found Gandhi's philosophy of nonviolence and his economic program constantly appearing as basic themes of debate. In a sense the activities of Boris Pasternak were a further illustration of the Gandhian principle. Here was a man, Pasternak, who despite the encroachments of the totalitarian regime sought to maintain his own integrity while not responding with either cowardice or violence.

Perhaps the most outstanding example in recent times of the organized development of a nonviolent movement has occurred among Africans in Northern

Rhodesia. Following the example of Gandhi, the movement commonly termed the Zambia African National Congress plans passive resistance to British colonial rule. Zambia's beliefs include a socialistically planned economy on cooperative lines for Northern Rhodesia, but the socialism of Zambia is not doctrinaire. There is an understanding that a continuing dependence upon Western capital for the achievement of the social goals of the movement is necessary. Although the leaders have no over-all blueprint, they appear to be firm on such matters as the needed redistribution of land with adequate compensation to present owners. They also assert the need to divert income from copper, the greatest source of income in Rhodesia, to the development of rural industry. The British-owned mineral rights (maintained since 1890 by the British South Africa Company) would be nationalized.

It is not possible to know accurately how many followers are supporting Zambia and its claims; probably the total lies between seventy-five thousand and one hundred thousand. The chief concentration of the membership is in the urban areas and the large northern province. It also has strength in Barotseland.

The plans of Zambia for the attainment of political power are not entirely clear. Certainly they are based upon civil disobedience and nonviolence. The leaders recognize that the weapons of violence are in the hands of the "imperialist."

Politically Zambia has proposed that the tribal chiefs form a national council similar to the British House of Lords. The chiefs would have little legislative responsibility, but they would be important local symbols of the cultural heritage. The chiefs are now organized in a system of federated authority under British direction. Politically, moreover, Zambia does not accept the present Federation of Rhodesia and Nyasaland, formed in 1953 from the territories of Northern Rhodesia and Nyasaland and the self-governing colony of Southern Rhodesia. Probably the continuing discussion of the status of the Federation both in Northern Rhodesia and in Britain

will within the next months have a significant influence upon the continuation of the Federation.

The leaders of Zambia have regularly indicated their acceptance of majority rule. They see clearly the need to protect minority groups even when an African majority rules. They are hopeful that the whites, mainly Britishers, will continue to have good relations with the nationals, and they point to India and Ghana as encouraging models.

Zambia has too many problems on its hands to be much concerned about the East-West conflict. The primary opponent is Great Britain. Yet Zambia has not been willing to accept the aspiring leadership of Egypt over much of the African continent. Mr. Kenneth Kaunda, a 37-year-old former Presbyterian minister who is President of Zambia, recently stated that he did not believe the Egyptians to be "real" Africans. To some extent, Zambia looks to the United States as providing a suitable ideal for the future of Northern Rhodesia. The leaders of Zambia have declared that the United States was the first modern country to free itself from colonialism and thus is a leader in the liberation of colonized groups.

Zambia is potent and present testimony to the continuing vitality of Gandhi's ideas of the nonviolent attainment of nationhood on the part of a colonial people. Since the movement called Zambia thinks of itself as engaged in an effort paralleling that of the Gandhian Period in India, it is appropriate for it to look to the philosophy of Gandhi himself for its methodology and aspiration.

Once again, and with feeling, the ideas of Mahatma Gandhi are on the march.

HERBERT STROUP

Agape

By AVERY D. WEAGE

Our lives are like a symphony. Alone,

We strike at best a weak, uncertain tone;

Yet when we strive to play above the din,

We find that harshness, discord enter in.

The score is fellowship, the music, love—

A clear and heavenly lyric from above.

How bright the song upon a summer's day,

Until the dark clouds drop their shroud of gray!

Our Great Conductor teaches us to hear

Those quiet tones which now escape our ear;

Under His guiding hand, the symphony

Of faith and love unfolds through you and me,

Our lives the instruments. Lord, grant us skill

Each one to play his part, as Thou dost will.

Pacific Yearly Meeting

AS Friends met on August 15 to 19 at Willamette University, Salem, Oregon, the Clerks found themselves raised high on a stage of the Arts theater above a deep orchestra pit. The equalitarianism of Pacific Yearly Meeting soon took over, however, when a fish net was produced to transport documents across "the moat." By the week's end, the "moat," as a Friend said, "was only in the eye of the Clerk."

Young Friends this year conducted their own Yearly Meeting and shared in the final general session. Previous frustrations were lost as Young Friends, under their able Clerk, Jean Prideaux, transmitted their minutes, concerns, and epistle, and Friends of all ages witnessed as a body.

The tone of the last day's sessions was set by a loved Friend who recently suffered a near-fatal burning. In times of darkest despair, said this Friend, "I lived and fed on love, nothing but love. Never underestimate the power of God through love." The final worship meeting was favored, as the Clerk said, by "a divine covering."

Four new Meetings were welcomed: Santa Barbara, San Luis Obispo, Sacramento, and Calgary (British Columbia). Honolulu reported a new worship group of 25 attenders in Seoul, Korea.

The Yearly Meeting regretfully received word of the withdrawal of Tucson Meeting from affiliation with it. It also heard a report from Friends in Tucson desiring to remain in Pacific Yearly Meeting. Feeling that "it cannot accept the withdrawal of a Monthly Meeting as a unit so long as there are members who wish to remain with us," the Yearly Meeting agreed to the withdrawal of the Friends who so desire, "wishing for them a congenial spiritual home." It recognized, in the other group, a continuing Meeting in Tucson, probably to be called Pima.

Friends generally, I believe, will share in the sorrow that separation continues to be used as a solution for differences among American Friends. They will also concur, I am sure, in Pacific Yearly Meeting's expression of continuing love for all Friends in Tucson and the hope of continuing friendship with and amongst them. There is now opportunity for the creative development of each of the Meetings there and for a fruitful relationship between them.

Young Friends said of the peace witness: "Something needs to be done immediately." Stuart Innerst reported on his work as a "Friend in Washington," and it was agreed to support this work another six months. Monthly Meetings were urged to follow the plan of a voluntary tax for the U.N. and to observe the 300th anniversary of our peace witness. Four persons, including Friends, were arrested in a demonstration at Livermore, California. Are we ready to support members moved to civil disobedience? Are the "seeds of war found in our own garments"? These and other questions and projects were discussed.

Harold Carson, Margaret Lorenze, and Beth Sanders reported on the Five Years Meeting and on Friends General Conference. Anton Nelson told of six years' work with a

tribal cooperative in Tanganyika, Africa, during which productivity increased 400 per cent. There was a lively meeting on Quaker religious thought.

In a session on "Good Order," Ruth Schmoe spoke on the dependence of outward on inward order, Harold Carson on "Order in the Monthly Meeting." Speaking on "Order in the Yearly Meeting," Ferner Nuhn said that Pacific Yearly Meeting has shown "a certain genius for creative religion in the twentieth century." With its qualities of religious spontaneity and democracy come problems: of distance, diversities, "over-permissiveness," and ignorance of Quaker experience. Solutions seem to lie not in greater centralism, but in further development on proven lines: of wide participation, responsibility, communication, and mutuality.

A new edition of the Queries was presented.

Friends remembered the inspiration and fruitfulness of the lives of William James, Lyra Dann, and Ruth Snickow Nuhn.

Harold Carson was selected as Clerk, following several years of valued service by Catherine Bruner. James Dewees was Assistant Clerk, and David Bruner was Reading Clerk. Edwin Morgenroth continues as Recording Clerk. Next year's Meeting will be at Santa Barbara.

FERNER NUHN

(Julia Swan Jenks, Clerk of Tucson, Arizona, Meeting, writes us as follows: "The Tucson Monthly Meeting of the Religious Society of Friends continues to have members who were with it before it joined Pacific Yearly Meeting, and they are still with it plus more new members. We are the original Meeting, and the Pima Monthly Meeting, mentioned in Ferner's letter, is a newly organized Meeting under Pacific Yearly Meeting. The Pima Monthly Meeting is not the same Meeting that originally joined Pacific Yearly Meeting; so it is a 'new' or 'reorganized' Meeting and should not be called 'continuing.'")

Autumn

I FOUND a maple leaf. It is a little brittle but, oh, how beautiful it is! This transparent leaf, with its many shades from fading green over yellow and orange to glowing red, is interwoven with innumerable intricate lines under its surface. The leaf is dying, but we know that its substance will not be wasted, that it will become earth and some day will help to create new life.

When I look at the leaf, peace touches my anxious, searching heart, and I remember how much beauty radiates from many an aging human face whose transparency brings out the marvel of the bone structure and whose lines are roads on which tears, laughter, endeavor, and emotions have traveled.

Why is it so difficult to submit to the eternal law? Not only peaches and cream are beautiful. Rich is the beauty of trees in fall, infinite the serenity of their bare branches against the winter sky, the beauty of age and the beauty of death—the deep creative slumber in preparation for new life.

RITA REEMER

Friends Conference on Religion and Psychology

THE Friends Conference on Religion and Psychology held its 18th annual session at Haverford College, Haverford, Pa., on June 10 to 12. About 100 were present for all or part of the time.

It was a rare experience to hear "Religions Experience and Its Communication in the Christian Tradition and in Eastern Religions" discussed with wisdom and discernment by J. Calvin Keene, Professor of Religion at St. Lawrence University, and by Arthur W. Hummel, who until his recent retirement was Chief of the Division of Orientalia at the Library of Congress.

In three plenary sessions, in group discussions, and in creative activities sessions there ran the continuing questions: What is religious experience? Can it be communicated? At the root, is not all such experience fundamentally one? What are the different modes of its expression?

On Friday night Arthur Hummel opened his address by quoting from Gandhi that every religion should be interpreted at its best. Therefore, as he believed Mahayan, or the Northern form of Buddhism, to be the truest form, he would present that. As came out in later discussions, it closely resembles Zen, which is becoming familiar, at least superficially, to many in the West. Individual search is essential to growth and to ultimate enlightenment. Buddhism supplies no answers, but it points the way. Arrival at any of the goals on this way must be the result of experience. Intuition rather than reason is accepted as a way to knowledge in the life of the spirit, and the way lies through suffering, which may be transcended. Closely related are the words in the New Testament "made perfect through sufferings," and it became clear that although each religion speaks its own language, "all truth comes from God" and only through this intuitive, mystical strain can the religions of the world hope to understand one another and accept one another as facets of fundamental truth.

On Saturday morning, following a meeting for worship, Calvin Keene presented clearly the Western conception of the communication of religious experience, keeping it within the Christian (and largely Protestant) tradition. This is a subject of staggering scope. What is religious experience? Is it always to be desired? What may its effects be? If this experience is a deep, inward revelation of oneself to oneself, can this be handled with safety? Do we dare ardently to pray for what may be a shattering experience? We are apt to consider it a mystical, uplifting expansion of consciousness—a rich, rewarding motion of the spirit—comforting, perhaps confirming to the soul. But it may "bring not peace but a sword."

The ritual of the Church is an attempt to communicate in order that worship may be more real. Form may deaden the sense of Reality though designed to reveal it. The faith in a warm, compassionate Jesus, a man both human and divine, draws men into fellowship and common service which are parts of our Western tradition and culture.

There is a wide difference in the way in which the religious experience of the Buddhist and the Christian is expressed,

and this difference, Calvin Keene believes, cannot be ignored, even though one recognizes that at its root is the mystical sense of Presence, called by many names, but confirming the universal belief in the seed of Reality abiding in all men.

As an over-all evaluation, it appears that "salvation" in the East means growth in insight leading to enlightenment. In the West there is special emphasis on the change and alteration of character resulting from religious experience, which lead to positive action.

RACHEL R. CADBURY

Continuing Committee on Greater Unity

THE Continuing Committee on Greater Unity (meeting at Olney Friends School in Barnesville, Ohio, April 16 and 17) decided to issue an invitation to 50-member Western (Conservative) Yearly Meeting of Plainfield, Indiana, to become the fifth group represented on the Committee. Following the example of Wilmington and Indiana (General Conference) Yearly Meetings, which planned several joint sessions of their Yearly Meetings this year, the Committee decided to encourage concurrent sessions of other combinations of its constituent groups in 1961.

The members of the Committee were fortunate in being able to see Arthur Miller's "The Crucible" (Salem witchcraft drama relevant to the McCarthy witch hunt), presented by the Olney Junior Class under the direction of Frances Taber. Headmaster Robert Hinshaw reported that ten Yearly Meetings were represented in the student body and that next year the first trained art and music teachers would join the faculty, broadening the curriculum at a time when the student body would be increased to 90.

Aided by the General Conference Meeting House Fund, Middleton Monthly Meeting of Ohio Yearly Meeting (Conservative) is building a new meeting house with a hollow-square seating pattern replacing the ancient gallery of facing benches. Seventeen members of this Yearly Meeting participated in the March conference of Cleveland-Pittsburgh-area Friends in the Pittsburgh Meeting House, addressed by Henry Cadbury.

Indiana (General Conference) Yearly Meeting is experiencing an influx of independent Meetings. For many years Yellow Springs was its only new Meeting. In the past few months, however, three more independent Meetings have joined, East Cincinnati, its Louisville Preparative Meeting, and the new Lanthorn Meeting of Indianapolis. Not all new Meetings are joining the same Yearly Meeting, however, as the new Seven Hills Meeting in Cincinnati is seeking recognition by Wilmington Yearly Meeting, with which its members were previously affiliated through the erstwhile Eden Street Meeting, now removed to the suburbs. Both Lanthorn and Seven Hills, incidentally, were established through the desire of their members not only to practice unprogramed instead of programed worship but also to uphold Friends testimony on equality of persons in membership and/or in the Meeting's location.

The Yearly-Meeting-mindedness of these new Meetings may be "handwriting on the wall" for the Lake Erie Association

of Friends. At least, East Cincinnati has already expressed in writing its feeling that henceforth its primary affiliation will be with its Yearly Meeting. Current trends suggest that in the long run the Lake Erie Association is likely to fade away as more responsible affiliations become contagious. Indeed, the run may not be so long.

ROBERT O. BLOOD, JR.

Books

THE CREATIVE IMAGINATION, Swarthmore Lecture. By KENNETH C. BARNES. Allen and Unwin, Ltd., London, 1960. 114 pages. Paper, 6s., \$1.00; cloth, 4s. 6d., \$1.50

In the 1960 Swarthmore Lecture the author asks that "creative imagination," which he defines as the spiritual force that has produced the discoveries of science, be applied also to the search for religious truth.

A few quotations will give a better taste of the quality of the lecture than a necessarily inadequate condensation. He asks that we question "everything that can be questioned until we discover that which cannot be doubted." "The statement that the meek shall inherit the earth applies to the Church and religion as a whole as well as to the individual man and woman." "Our religion is not big enough to contain . . . [science] . . . because religion speaks in a dying language, because it looks backward and inward rather than outward and forward, because it is too closely concerned with its own survival." "Quakerism will not become more vigorous and wholesome by concentration on itself but by looking outward."

The frequently expressed wish for a renaissance in Quakerism may be in the process of fulfillment. But it will almost surely not repeat the past. It is more likely to increase the spiritual hospitality of our religious society and make it possible to feed out of the same vessels of the spirit those who now find it so hard to break the bread of life together. Friends are not likely again to go to jail in numbers for failing to lift the hat or to take an oath; but by insistence upon an integrity unsupported except by the Spirit, or by refusing to speak ill of others, they may go to jail for contempt of Congress.

The author's views are forcefully, clearly, and provocatively stated. For that reason, the lecture is especially recommended to those who will bring initial disagreement to the reading.

CARL F. WISE

THE WASTE MAKERS. By VANCE PACKARD. David McKay Company, New York, 1960. 340 pages. \$4.50

One of the chapters of Vance Packard's disturbing book quotes Paul Mazur as having said, "Men's appetite for goods must be quickened and increased." This slogan has consciously been made the promotional rule in many industries, from building homes to designing kitchens, furniture, appliances, cars, clothes, and almost every other necessity of life. *The Waste Makers* gives abundant illustration for the fact that industry creates artificial overconsumption, obsolescence,

and therefore waste. Cosmetics, swimming apparel, colored telephones, radios, lighting equipment, household machines and other goods, food, clothing, furniture—just anything seems to be part of our economy, which is built on intentionally premature obsolescence. The "tired market" must be constantly stimulated and overstimulated. One retail publication declared planned obsolescence to be "a contribution to a healthy, growing society." Too many citizens are still "victims of the one-car captivity" or "peasants who own only one car and are chained to the land like serfs in the Middle Ages," as one TV program proclaims.

Vance Packard's book is studded with facts and figures about the excesses of the loan and mortgage business. Needless to say that in this whirl of spending, consuming, and throwing away millions of dollar values, the armed forces are the leading waste makers.

Packard's chapter on the changing American character, on restoring pride, prudence, and quality, and on the practical steps to be taken to channel our production into useful areas are heartening appeals from a modern conservative. A nation as ingenious and enterprising as ours can and must solve the problem of learning to live with abundance, without making a virtue out of wastefulness.

W. H.

THE HIGH TOWER OF REFUGE. By EDGAR H. S. CHANDLER. Frederick A. Praeger, New York, 1959. 247 pages. \$6.75

This is a book about our "most typical twentieth-century man," the refugee, and how he has been helped by the World Council of Churches to find a new home. Dr. Chandler takes the reader from Hong Kong to Brazil, as well as to refugee camps in Germany, Austria, Greece, Turkey, the Middle East, Korea, and elsewhere. He tells his story through the activities of tireless WCC personnel and case histories of individual refugees, so that the reader is able to translate statistics into human beings, both those whose lives are devoted to the cause of the homeless refugee and those others who are themselves the product of our warring century.

There are more than 300 separate organizations engaged in dealing with the refugee and his problems. Dr. Chandler asserts that "there would be no program for resettling refugees overseas, had it not been for the voluntary agencies." Some of these agencies, like the Lutheran World Federation, come out of religious denominations; others, like the U.N. Relief and Works Agency, are related to the United Nations; still others, like the British Council for Aid to Refugees, are national in origin.

The American Friends Service Committee is not included in the list of the 28 voluntary agencies to which he makes frequent reference. There is no mention of the large-scale operation for Arab refugees in the Gaza Strip that the AFSC carried on in 1948 to 1950, even though Dr. Chandler gives quite a little space to the situation there. The Algerian refugee problem is not mentioned, even though it had already reached serious proportions before this book was published. Quaker work in Korea is noted only with a statement that the AFSC contributed 36 tons of relief goods in one six-month

period. (The total shipped by the AFSC was almost 1,700 tons.)

Although the jacket states that the book "presents the first complete account ever written of refugee relief throughout the world," it is obviously not correct to call it "complete." Dr. Chandler of necessity had to be selective in order to have a book for the public to read rather than volumes for the experts to study. He has chosen his material well. There are many excellent photographs that help tell the story. Disturbing are the descriptions of the political difficulties of our time which so obviously cause "man's inhumanity to man"; the church offers succor but no solution. But it is a heart-warming book in its stories of the courage and determination of individuals to meet and overcome these difficulties for themselves and on behalf of others.

Dr. Edgar H. S. Chandler, who is the Director of the Refugee Service of the World Council of Churches and the President of the Standing Conference of Voluntary Agencies Working for Refugees, has made a valuable contribution to the history of the concern of the Protestant Church about "the most typical twentieth-century man."

ELEANOR STABLER CLARKE

WITH MY OWN EYES. By Bo GIERTZ, Bishop of Gothenburg. The Macmillan Company, New York, 1960. 237 pages. \$4.50

The Bishop of Gothenburg has told the history of Christ in an unusual way. Written as a novel, the eyewitness accounts of disciples, scribes, and Pharisees portray vividly the country, life, and thinking of the people in Christ's time.

The reader feels he has walked with and lived as one of the disciples or, again, has been one of the crowd who come to listen. He feels a deeper reverence for Jesus and his teaching and a less critical judgment of those who did not understand the greatness of the One they crucified.

ANNA S. BARTRAM

Opening of New School in Holland

(Continued from page 514)

tice, have become enthusiastic themselves and now try to realize them on their own initiative."

The six Friends on the Board are appointed by the Netherlands Yearly Meeting as the Trustees of the school. These six can coopt nonmembers to serve on the school committees. At present five have been so coopted.

Over the years generous gifts from concerned people, the majority non-Friends who value such a school as this in their country, have made possible this "new" school. Reasonable debts must now be repaid over a period of years. The responsibility is difficult but not impossible, for it is undergirded by the enthusiasm of the Board and the school, and a long list of applicants waiting for admission. The same Board member previously quoted has said: "To raise this money and to expedite building has given me a terrible and a wonderful time. To see the miracle slowly unfolding has been an unforgettable experience."

MARGARET E. JONES

About Our Authors

Margaret E. Jones, a member of Moorestown Meeting, N. J., is Chairman of the Publicity Committee of the American Friends Service Committee. In the service of the AFSC she had extensive and varied experiences in Enrope.

Paul Blanshard, Jr., is a member of Chestnut Hill Meeting, Pa. As Radio and Television Director at the University of Pennsylvania, he has been producing for the university the television courses given for credit over station WCAU, Philadelphia. About September 1 he and his family went to Lagos, Nigeria, for two years, where he will serve as Quaker International Affairs representative for West Africa.

Herbert Stronp is Professor of Sociology and Anthropology, Chairman of the Department of Personnel Service, and Dean of Students at Brooklyn College, New York. His latest book is entitled *Community Welfare Organization*. He is a member of the Wider Quaker Fellowship.

Ferner Nuhn, a member of Claremont, Calif., Meeting, is our correspondent for the West Coast.

Rita Reemer attends Darby Monthly Meeting, Pa.

Rachel R. Cadbury is a member of Moorestown Meeting, N. J. She has written a number of articles and the lesson outline *The Choice before Us*.

Robert O. Blood, Jr., Associate Professor of Sociology, University of Michigan, is a member of Ann Arbor Meeting, Michigan. He is Chairman of the Committee on Wider Affiliation of Green Pastures Quarterly Meeting and Chairman (by rotation) of the Continuing Committee on Greater Unity (of Indiana Yearly Meeting, General Conference; Wilmington Yearly Meeting, Five Years; Ohio Yearly Meeting, Conservative; and the Lake Erie Association).

Friends and Their Friends

The address of the American Friends Service Committee from now on is 160 North 15th Street, Philadelphia 2, Pa. The telephone number remains LOcust 3-9372.

The new address of the Friends World Committee, American Section and Fellowship Council, is 152-A North 15th Street, Philadelphia 2, Pa. The telephone number is LOcust 3-0757.

Friends will be interested to learn that they can continue to use the facilities at 20 South 12th Street, Philadelphia, after September, when the Service Committee moves to its new location. The reading room will remain open, with a receptionist on duty. The committee rooms will be available for meetings as at present.

It is hoped that nonprofit organizations will occupy the office space and share in the costs of operating the property. If Friends know of nonprofit organizations which might like to occupy such space, they should advise the Twelfth Street Operating Committee, 20 South 12th Street, Philadelphia 7.

During the sessions of the 1960 Five Years Meeting at Richmond, Indiana, about 50 Young Friends of College age, including some from outside the Five Years Meeting, gathered for a week of worship, discussion, and planning for a work camp in South Carolina. Their epistle contained the following remarkable passage that ought to speak to Friends everywhere: "As we have considered this work camp, we have asked ourselves why there are so few Negroes in our Yearly Meetings. This work camp is meant to be a time for careful consideration of the responsibility of Friends in race relations, and yet we have so few Negro Friends that there may be none in attendance. Is our testimony for racial equality negated by the example of our own Meetings?"

The 1960 *Friends Directory of Meetings in the United States and Canada* is now available at 50 cents a copy (ten per cent discount for ten or more) from the Friends World Committee at 20 South 12th Street, Philadelphia 7, Pa., or Wilmington College, Wilmington, Ohio.

The directory gives the time and address of each Meeting, with the Clerk's name and address. It also contains a world calendar of Yearly Meetings and a list of Friends Centers around the world and of Friends schools and colleges in the United States.

Sixteen residents of Princeton, N. J., plan to levy a one per cent tax on their 1959 incomes and give the money to the United Nations on October 24, United Nations Day. The group, which includes housewives, college professors, ministers, and secretaries, said they had been inspired to their action by a group of Illinois Quakers [in Urbana-Champaign Meeting]. Among the Princeton group are Stringfellow Barr, Professor of Humanities at Newark Rutgers, and W. Taylor Thom, Jr., Blair Professor Emeritus at Princeton University.

From 75 to 100 Boy Scouts and Scout leaders attended an unprogramed meeting for worship at the recent Scout Jamboree in Colorado Springs, Colorado. The meeting, which was held outdoors on a hillside overlooking the Rampart Range, was under the oversight of Colorado Springs Meeting.

"Questions to a Conscientious Objector and Answers, 1679" by Henry J. Cadbury is part of the 25th anniversary issue of *Fellowship*, the semimonthly publication of the Fellowship of Reconciliation, Nyack, N. Y. It gives a verbal account of Philip Ford's trial at Guildhall, London. Philip Ford was a close associate of William Penn.

The first issue of *Quaker Life*, published by the Five Years Meeting, 101 Quaker Hill Drive, Richmond, Indiana, has come to our desk. As reported earlier in these pages, it represents a merger of the former monthly *Quaker Action* and the biweekly *American Friend*. The new publication is subsidized by the Five Years Meeting. The subscription price is \$1.00 per year.

We are happy to add the name of Levi T. Pennington of Newberg, Oregon, to the roster of Friends who received this past summer an honorary degree (see our notice on page 414 in the July 9 issue of *FRIENDS JOURNAL*). Levi T. Pennington was awarded the degree of Doctor of Laws (LL.D.) by Earlham College.

On June 5, Boston, Mass., University awarded to Floyd Moore, Associate Professor of Religion at Guilford, N. C., College, the degree of Doctor of Philosophy. The title of his dissertation was *The Ethical Thought of Rufus M. Jones, with Special Reference to Biblical Influences*. The microfilm will be available from University Microfilms, Inc., 313 N. First Street, Ann Arbor, Mich.

The Editors need for their records a copy of the July 11, 1953, issue of the *Friends Intelligencer* (No. 28). We shall greatly appreciate it if one of our readers could supply us with that particular copy.

The first comprehensive exhibition of Edward Hicks' paintings opened in September and will continue during October at the Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Va. The August 28 issue of the *New York Times Magazine* published an article entitled "The Peaceable Kingdom" by John Canady, art critic of the *New York Times*. It contained five reproductions of the paintings. Edward Hicks of Newtown, Pa., was a Friend and is, according to John Canady, "by acclamation America's greatest primitive painter and one of the great ones of any place."

Pendle Hill will offer eight weekend retreats during 1960-61. With the recent acquisition of a comfortable and ample house (Waysmeet), a center for retreats has been established at Pendle Hill. One scheduled retreat will be held each month; the remaining weekends will be open to Meetings and other groups interested in using Waysmeet. It is expected that there will be a good deal of variety in the types of retreats offered. The naturalness and helpfulness of these gatherings have been demonstrated for more than a decade by the Labor Day Retreat. Now, with new facilities and a panel of retreat leaders, these retreats are to become a regular part of Pendle Hill's service

to the Society of Friends and to the larger community. Scheduled retreats and leaders are as follows: October 21-23, Douglas Steere; November 11-13, Rachel Cadbury; December 9-11, Douglas Steere; January 27-29, Elizabeth G. Vining; February 17-19, Douglas Steere; March 5-7, Marjorie Wilkinson; April 21-22, Calvin Keene; May 12-14, Douglas Steere. Write to the Secretary, Pendle Hill, Wallingford, Pa., for reservations and complete details.

Quaker Peace Witness Pilgrimage

At a meeting of the Administrative Committee of the Committee for Quaker Peace Witness on September 7 it was decided to postpone the Quaker Pilgrimage to Washington and the United Nations (item three of "A Minute of Concern for Witness and Rededication to the Peace Testimony of the Religious Society of Friends") from October 23-24 to November 12-14. No change is suggested in plans for local Meetings on the weekend of October 15-17. Friends are asked to pass this information around as they may find opportunity to do so in newsletters or by word of mouth.

The Committee is anxious to keep our public witness above politics and felt that a calmer atmosphere would prevail after the election. From several parts of the country had come reports that Friends were concerned lest political implications be attributed to the Pilgrimage. Postponement should assure much greater unity in support of the project.

With 150 names already in hand and widespread enthusiasm for the project, we anticipate an impressive showing for the Pilgrimage. The Committee believes that the three extra weeks will permit more thorough preparation and should result in a larger participation than would otherwise have been possible.

Details of Pilgrimage activities, information about housing while in Washington, etc., will go out to all concerned. We need to be informed as soon as possible of all who are coming.

Since we originally had United Nations Day and William Penn's birthday in mind in setting the pilgrimage for October 23-24, local Meetings may wish to use October 23 for supplementary observance with special attention to these occasions and to James Naylor's dying words (1660): "There is a Spirit . . . that delights to do no evil. . . ." We also urge special efforts to visit Congressmen, Senators, and candidates for these offices during the week of October 17.

C. EDWARD BEHRE, *Administrative Secretary,*
Committee for Quaker Peace Witness

Salisbury Meeting House

The first meeting for worship was held in Salisbury's new meeting house, Southern Rhodesia, Africa, on Sunday, February 28, 1960. About 50 people, including children, with Joyce Stewart from Bulawayo and Suzanne Stephens from Johannesburg, were present. It was a time of great thankfulness for what has been achieved so far and of looking forward to what we may do in the future. We were reminded that, in the early days of Quakerism, George Fox realized the need for Friends to have a meeting house and made it possible

Off to College?

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FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

for Swarthmoor Meeting House to come into use. We are far in time and miles from George Fox and Swarthmoor, but we hope that in spirit and purpose we may have much in common.

Salisbury Meeting House is a contemporary building in two sections. One section is the meeting house with a small lobby; the meeting room is rectangular with a high ceiling, very simple and restful, decorated in cool gray and turquoise blue. Big windows lead on one side into what we hope will be a pleasant courtyard one day. Small high windows on the other side reveal bright blue sky and the sun shining on the brilliant yellow cassia tree. Across a paved walk are the classroom and warden's block. The two classrooms are small, with doors between which can be folded to make one large room. They are decorated in attractive pastel shades. The small children have brightly colored chairs and formica-topped tables. One group of children meets in the entrance hall of this building, as we hold three classes each Sunday. The warden has a small flat, the kitchen of which is also used by the Meeting for social occasions.

The building of Salisbury Meeting House and Center has been made possible by the generosity of Friends in England, America, Australia, Africa, and elsewhere. To all of these we give warm thanks. The half acre of land cost \$2,898, the building to date has cost \$13,440, and we have spent \$717 of the money given us for furnishings.

WILFRED F. COX, *Clerk,*
Central Africa Monthly Meeting

Letters to the Editor

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

The Worship and Ministry Committee of London Grove Meeting, Pa., has made it a practice to give to each mother of a new baby in the Meeting a copy of Josephine Benton's excellent *Martha and Mary*. Now we understand that this work, originally published by the Representative Committee of Philadelphia Yearly Meeting and later issued as a Pendle Hill Pamphlet, is out of print. With some 50 children in the Cradle Roll Department, we would like very much to see this pamphlet again made available. Are there others who feel the same way?

Kennett Square, Pa. MARGARET W. THOMFORDE

I would like to share with the readers what I believe to be a fairly unique experience relating to the Vigil at Fort Detrick.

First, let me say I am a member of the West Branch, N. Y., Monthly Meeting and the New York Yearly Meeting. During the first week of May I attended the annual meeting of the Society of American Bacteriologists, which was held in Philadelphia.

Several bacteriologists from Fort Detrick were there. This I ascertained from the badges all delegates wore. I asked these people, singly and collectively, what they thought or knew of the silent Vigil kept around Fort Detrick. To my amazement there was not one who was unaware of the Vigil or its purpose and interest. Some answered, "Oh, they don't stop us. We have

a job to do." Others, however, defended their work in the name of "defense" since there are nations doing the same.

One gentleman also said, "Well, you must admit there has been a lot of *good* that has come out of our work." This I could not deny since the scientific papers presented gave us these facts.

One lady surprised me by her vehemence—not against the Vigil—but against the newspaper stories her friends have been sending her. To quote her, "You would think by the headlines these people were *doing* something. They don't do a thing. They just stand there!" "As a Godfly?" some other person asked.

The Vigil has served a very useful purpose. The bacteriologists working on "B. W." are aware of the iniquitous nature of the work they are doing.

This leads me to say that I have met few people who, being made aware of an unpleasant fact, were able to deceive themselves forever, and therefore had to examine their own lives in this new light.

Rome, N. Y.

LILLIAN BURTON

I should like to make some comments in relation to Stewart Meacham's article "Berlin and Tom Mboya," in the issue of May 14, in order to avoid misunderstanding.

I think there is no choice and no decision necessary between helping the underdeveloped countries in Asia and Africa, on the one hand, and guaranteeing that West Berlin is not abandoned to communism, on the other. On the contrary, both can be helped only by the same thing, through diminishing the tension between U.S.A. and U.S.S.R.—in consequence of which alone disarmament can begin and bring an end at last to military competition.

When all the huge sums of money are no longer wasted on tanks, atomic bombs, submarines, missiles, satellites, and the dreadful and inhuman inventions for bacteriological warfare, then there will be money enough for developing industry and agriculture in Asia and Africa and other countries where people are longing for help to win political independence, economic opportunity, and human dignity.

But only in the atmosphere of disarmament, when fear and mistrust are diminished, when the two parts of Germany are no longer integrated into two highly military world blocks, can there arise the possibility for a healthy and lasting solution of the Berlin crisis and for a free, unthreatened West Berlin.

What has recently happened in Paris between the two big powers would mean hopelessness for Berlin, as well as for all the poor underprivileged countries in the world, if the cold war would go on or if it would arise anew with still greater passion.

Berlin-Charlottenburg, Germany MARGARETHE LACHMUND

Coming Events

(The deadline for calendar items is fifteen days before the date of issue.)

OCTOBER

1—Annual Autumn Fair at Buckingham Meeting, Route 202, Lahaska, Pa., 10:30 a.m. to 4 p.m. Luncheon served in the gymnasium of Buckingham Friends School, adjoining the meeting house grounds. On sale: handmade quilts, goodies, books, remnants, jewelry, plants, odd furniture, leather articles. For children: pony rides, puppet show, booths.

2, 9, and 16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Quaker Peace Testimony, Yesterday and Today."

2—Discussion on "World Peace and Disarmament: The Citizen's Responsibility" at Germantown Friends School Auditorium, Germantown Avenue and Coulter Street, Philadelphia, 8 p.m. Speakers: Norman Cousins, Editor, *The Saturday Review of Literature*, "Mechanics"; and Stewart Meacham of the American Friends Service Committee, "Economics." Moderator, Rev. William J. Moore of the Cliveden Presbyterian Church. Sponsored by the Germantown Forum Committee.

4 to 9—Germany Yearly Meeting at Quäkerhaus, Bad Pyrmont, Germany.

9—80th Anniversary of Riverside Meeting, N. Y., 3:30 p.m., 15th floor of Riverside Church, 120th Street and Riverside Drive, New York City. All former committee members and attenders especially invited. Dr. Robert J. McCracken and Dr. Harry Emerson Fosdick of Riverside Church are planning to attend.

13—Fritchley General Meeting at Fritchley near Derby, England.

15—Western Quarterly Meeting at Hockessin, Del., 10 a.m. Speaker, 1:30 p.m., Richard R. Wood.

15—Fifth "Beliefs into Action" Conference at Race Street Meeting House, Philadelphia, 10:30 a.m. to 5 p.m. Theme, "The Spirit of Christ in Today's Revolutionary World." Speakers: Edwin T. Dahlberg, President of the National Council of Churches, on the Conference theme; and Dorothy H. Hutchinson, lecturer and pamphleteer, "Go Thou and Do." Round tables. Cooperating with the Friends Peace Committee, Philadelphia, are the American Friends Service Committee, the Friends Committee on National Legislation, and six Philadelphia Yearly Meeting groups.

16—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

29—Chester Quarterly Meeting at Media, Pa., 3 p.m.

BIRTHS

BABB—On June 30, to Robert William and Kathryn Phillips Babb, a son, ROBERT JOHN BABB. His mother is a member of Willis-ton Meeting, Pa.

HAMMARSTROM—On September 6, to Eric C. and Dorothy W. Hammarstrom of Gladstone, N. J., their third daughter, LISA DORIS HAMMARSTROM. Her father is Clerk of Somerset Hills Monthly Meeting, Bernardsville, N. J.

MICHENER—On July 30, to M. Courtland, II, and Margaret W. Michener, members of London Grove and West Grove Meetings, Pa., respectively, their third son, BRUCE ERIC MICHENER. He is a birthright member of London Grove Monthly Meeting, Pa.

PUSEY—On July 14, to Donald K. and Barbara H. Pusey of West Grove, R. D., Pa., their fourth child, a son, BRINTON HOOD PUSEY. His parents are members of London Grove Meeting, Pa.

TAYLOR—On September 2, to John Lippincott and Sylvia Earle Taylor of Gainesville, Florida, a daughter, ELIZABETH RITCHIE TAYLOR. Her father and paternal grandparents, Thomas Thomson and Anne Engle Taylor, are members of the Abington Monthly Meeting, Pa., and her mother is a member of Durham Monthly Meeting, N. C.

WADDINGTON—On July 21, to Edward C., Jr., and Sylvia A. Waddington, their fourth child, a son, CHARLES JEFFREY WADDINGTON. Both parents are members of London Grove Monthly Meeting, Pa.

MARRIAGES

BLAKE-LIVINGSTON—On September 10, at Bethesda, Md., Unitarian Church, SUSAN WELLES LIVINGSTON, daughter of Isabella H. Livingston of Kensington, Md., and David L. Livingston of Nahant, Mass., and MICHAEL HARLAN BLAKE, son of Weston H. and Anne P. Blake of Wilmington, Del., members of Wilmington, Del., Monthly Meeting.

HICKMAN-MOORE—On July 9, at London Grove Meeting House, Pa., and under the care of London Grove Monthly Meeting, EILEEN MAY MOORE, daughter of Pusey L. and Naomi L. Moore of Chatham, Pa., and JOHN MARSHALL HICKMAN, son of James and Alta Hickman of West Grove, Pa.

PHILLIPS-BEATTY—On July 19, at the Chapel of Holy Apostles, Penn Wynne, Pa., BARBARA LOUISE BEATTY, daughter of Mr. and Mrs. Robert H. Beatty, Penn Wynne, Pa., and RICHARD MARSHALL PHILLIPS, son of William and Gertrude P. Phillips of Kennett Square, Pa. The groom is a member of London Grove Monthly Meeting, Pa.

DEATHS

BARTRAM—On August 4, at the Friends Home, Kennett Square, Pa., MARY S. BARTRAM, in her 85th year, the daughter of Chalkey and Sara Brower Bartram and the last of her family. She was a graduate of Swarthmore College and a member of Kennett Monthly Meeting, Pa.

BOWLES—On September 10, at the home of his son, Dr. Herbert E. Bowles, Honolulu, Hawaii, GILBERT BOWLES. He was born on October 16, 1869.

COOK—On July 28, in Boston, VINCENT PARKHURST COOK, son of Harold Cook and the late Helen P. Cook, aged 47 years. He was a graduate of M.I.T. and had traveled extensively as an engineer. During the residence of Vincent Cook and his family in New Jersey, they were members of Plainfield Meeting, New York Yearly Meeting, where he took an active interest in the life and service of the Meeting. A memorial service was held at Cambridge, Mass., Meeting on July 31. Surviving are his wife, Doris Jones Cook, formerly of South China, Maine; a daughter, Beatrice, who resides with her mother at Medfield, Mass.; a daughter, Mrs. William Bammer of California; his father; and a sister, Charlotte Cook of Rockland, Maine.

ENGLE—On August 30, suddenly, at his home in Clarksboro, N. J., JAMES G. ENGLE, JR., aged 49 years, son of Ruth W. Engle and the late James Gardiner Engle. Also surviving is a sister, Emma Peaslee Engle. He was a valued member of Mickleton Meeting, N. J.

GROFF—On August 4, at Crozier Hospital, Chester, Pa. MARGARET BEAVER GROFF. She was a graduate of Bucknell University and received her master's degree from the University of Pennsylvania. She taught in public schools of Pennsylvania for 42 years. The last ten of her teaching years she was head of the Department of Mathematics in Germantown High School, Pa. She was a loyal and valued member of West Chester (High Street) Meeting, Pa.

MOORE—On September 11, at his home in Sandy Spring, Md., WILLIAM WILSON MOORE, aged 72 years. Surviving are his wife, Helen Wetherald Moore, and three sons, Robert R., S. Brook, and Stanley W.; a brother, Henry T.; three sisters, Hadassah M. L. Parrot, Elizabeth Moore Mitchell, and Martha E. Holcombe; and six grandchildren.

William Moore was a prominent orchardist, well-known not only for the volume and quality of his fruit production but also for pioneering in the developing and merchandizing of various products. With his son, S. Brook Moore, he was instrumental in planning the Sandy Spring Friends School, now under construction. He was active in community life in Sandy Spring and was a devoted member of Sandy Spring Monthly Meeting.

PENNOCK—On August 10, at the Friends Boarding Home in Kennett Square, Pa., ALICE R. C. PENNOCK, widow of the late James L. Pennock. Services were held on August 13 at London Grove Meeting House, Pa., with interment in the adjoining burial grounds. She is survived by one son, Roland Pennock of Swarthmore, Pa. When able, she was active and interested in the projects of the American Friends Service Committee, as well as the London Grove Meeting, Pa.

PRAY—On August 18, at his home in Columbus, N. J., after a long illness, W. COURTENAY PRAY, aged 85 years. He was a life-long member of Upper Springfield Monthly Meeting, Mansfield, N. J., and for many years was active as a florist. He is survived by his wife, Alvah Ridgway Pray; two sons, Pierce, of Bordentown, N. J., and Lawrence, of New Brunswick, N. J.; and two grandchildren.

RANDOLPH—On August 5, after an illness of two and a half years, ISABEL FITZ RANDOLPH of Holicong, Pa. A member of Doylestown Meeting, Pa., she was an educator long associated with

Friends schools and with the Friends Committee on Education of Philadelphia Yearly Meeting.

STOVER—On July 14, at Center Square, Pa., **ELEANOR A. R. STOVER**, a member of Valley Meeting, Pa. She was the widow of Wilfred O. Stover and daughter of Thomas Chalkley and Ida M. Richards.

TEELE—On July 31, suddenly, **TREVOR TEELE** of 131 Judd Falls Road, Ithaca, N. Y. He was born May 26, 1884, in Watertown, N. Y., and for many years had a studio for photography in Ithaca until he retired in 1950. A memorial service was held at Hector Meeting House, Jacksonville, N. Y., on August 7. Surviving are his wife, Marta Teele, and two brothers, Russel Teele of Schenectady, N. Y., and Rex Teele of Santa Monica, Calif.

WOOD—On August 27, **CHARLOTTE HUSSEY WOOD** of Middle-
ton, Ohio, wife of Frank W. Wood, aged 81 years. She was a min-
ister and lifelong member of the Society of Friends. She left a

husband; a daughter, Rachel; and a son Francis, to mourn the great loss.

SIMPSON—On August 23, at Montgomery Hospital, **ANNIE BROOKE SIMPSON**, aged 80 years, a member of Norristown Monthly Meeting, Pa. She was born February 4, 1880, at Wayne, Pa., daughter of the late William and Sydney Emma Hughes, and was wife of the late Charles Simpson. She was a member of the Committee on Education of Philadelphia Yearly Meeting and was active in Meeting and civic affairs. Surviving are two sons, Charles E. and Robert M., of Wayne, Pa., and Miami, Fla., respectively; and two daughters, Mrs. William C. Fox of Miami and Mrs. J. Milton Ettinger of Youngstown, Ohio; six grandchildren and three great-grandchildren.

Bessie R. D. Jones, Clerk of Worship and Ministry of Norristown Meeting, writes: "As Annie and Charles Simpson have passed into another room of life eternal, they have left Norristown Meeting a rich spiritual heritage, and it may be said that the world is better for Annie and Charles Simpson's having lived in it."

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. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON — Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Axtell 8-6073.

CALIFORNIA

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

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

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

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

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

PASADENA—526 E. Orange Grove (at Oak-
land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

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

CONNECTICUT

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

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

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m.

and 11 a.m.; First-day School, 10:30 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 Sunset and Corsica, 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 1-6036.

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. Phone DR 3-7956. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

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

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone Woodland 8-2040.

INDIANA

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

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

IOWA

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

FAIRFIELD — Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

KENTUCKY

LOUISVILLE — Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

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

ANN ARBOR—Meeting at 1416 Hill, two meetings for worship, one at 10 a.m., and one at 11:30 a.m., with an Adult Forum during the first meeting of worship.

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

KALAMAZOO — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

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.

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

MISSOURI

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

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

NEW JERSEY

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

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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.

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

NEW YORK

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

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

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

NEW YORK—First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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.

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

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

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

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

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKson 8-6413.

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 MELrose 2-9983.

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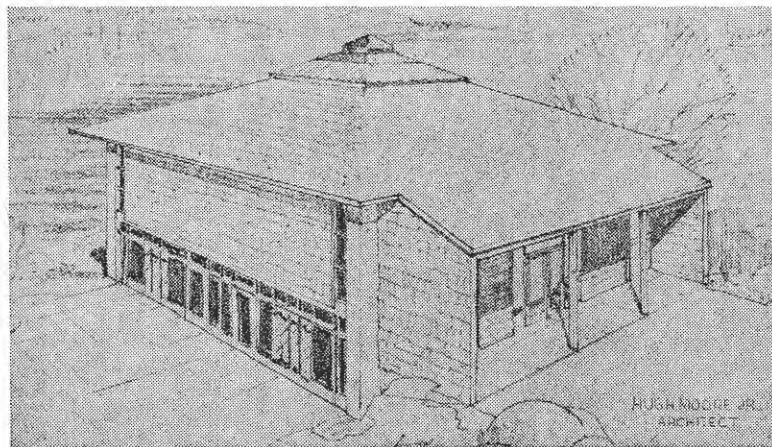
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Friends General Conference

MEETING HOUSE FUND

Shown below is the architect's drawing of the southeast view of the new Lehigh Valley Meeting House in Allentown, Pa.



Established in 1954 by the Advancement Committee of Friends General Conference, the Meeting House Fund is designed to serve as a central pool for aiding Meetings with the building, purchase, or improvement of meeting houses. Friends have a long history of working cooperatively to meet their common needs. The large historic meeting house on Arch Street in Philadelphia, for example, was built with money from many Meetings, some aid coming from as far away as the Barbadoes. The Meeting House Fund continues in a more organized way this tradition of mutual aid among Meetings.

During the six years ending June 30, 1960,

fifteen Meetings throughout the United States were aided with grants totaling \$21,450.00, and seven Meetings were helped with loans totaling \$26,000.00.

As of June 30, 1960,

the Meeting House Fund had a balance of \$10,000.00 of which \$3,000.00 was pledged in response to approved applications.

From July 1, 1959 to June 30, 1960,

the following Monthly Meetings were assisted: Phoenix, Arizona; Atlanta, Georgia; Albuquerque, New Mexico; Lehigh Valley (Allentown, Pa.); Chapel Hill, North Carolina; Rye, New York. Illinois Yearly Meeting also received aid for an addition to its meeting house at McNabb, Illinois.

Annual budgetary appropriations from Monthly Meetings represent the most important source of support for the Meeting House Fund, although generous contributions have been received from two Quaker trust funds. Individual Friends are not solicited. A Monthly Meeting can help by including in its budget an appropriation, if possible, on the basis of one dollar per active adult member. These appropriations can be unrestricted or be restricted to use for loans only. Friends Meeting House Fund, Inc., the corporation managing the Fund, is also interested in borrowing money at four percent interest from Monthly or Yearly Meetings.

HAS YOUR MONTHLY MEETING BUDGETED ITS 1961 APPROPRIATION?

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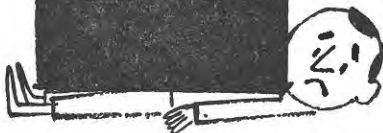
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22	23	24	25	26	27	28
29	30	31				

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