

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 7

JUNE 1, 1961

NUMBER 11

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—RUFUS M. JONES

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. by Bliss Forbush

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. by George A. Selleck

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In a symposium on "Education for Living," under the chairmanship of William N. Oats, Headmaster of the Friends School, a panel comprising a teacher, a parent, and a Young Friend kept Friends and visitors interested until a late hour.

Representatives of Australia at the meeting of the Friends World Committee for Consultation in Kenya will be A. Keith Ashby and Dorothy M. Gibbons.

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Friends felt that this General Meeting had been one of the most fruitful General Meetings for several years.

E. CYRIL GARE

Evidence for Belief

By ALICE M. SWAIM

Just an illusion of ocean
Is heard in the heart of a shell;
Just an illusion of heaven
Caught in the chime of a bell.

Yet ocean is real, and we know it,
Though far from our listening ear;
Heaven surely more fair when we find it
Than earth-wilted symbols appear.

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Editorial Comments

A New Melting Pot

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One of the results of this shift is a new approach to sociological investigations. The following observations will illustrate this new differentiation. We ought, nevertheless, to remember that in each instance the religious element must be supplemented by some national traits. When, for example, it is said that Catholic parents are more frequently in the habit of applying physical punishment to their children, we should remember that such discipline is likely to be characteristic of the country of their origin.

The Religious Factor

It is a well-known fact that remarkable differences exist in the attitudes of religious and ethnic groups as pertaining to education, denominational prejudice, the desirable size of a family, and many other subjects. Although city life frequently has a leveling effect, it comes as a surprise to learn that Catholic mothers, for example, enjoy their children more than do Protestant mothers. Jews are the most faithful in visiting relatives every week; next are white Catholics; then come white Protestants; while Negro Protestants are said to care least. In matters of racial prejudice the paradox exists that Negro Protestants are more critical of Jews than are white Protestants or Catholics; but Jews are least critical of Negro Protestants. Catholic business and professional men tend to enjoy their work less and their leisure more than do Protestant and Jewish men of the same social group, a finding that confirms the classical theories of sociologists like Max Weber about the unrelieved Protestant zeal for work. White Protestants are less criticized by other

groups but are themselves more critical of others than are Negro Protestants, Catholics, and Jews. Family ties are strongest among Catholics who are faithful attenders at worship services. The opposite is true of Protestants. In all three Christian groups (Catholics, white Protestants, and Negro Protestants) those attending church regularly tend to have larger families than those who are indifferent to churchgoing. Many surprising differences or trends exist in matters of vocational choice, party loyalty, foreign policy matters, and other areas of interest.

These are only a few of the interesting findings assembled in Gerhard Lenski's new book *The Religious Factor* (Doubleday and Company, New York; 381 pages; \$5.95). The book is based on the Detroit area study conducted over the past several years. Although only about 700 individuals or families were interviewed, the findings are likely to be typical for the nation and will, therefore, be especially helpful to social and religious workers, educators, and political leaders.

A Courageous Voice

When the annual convention of the National Association of Broadcasters met on May 9 in Washington, D. C., its 2,000 attenders hardly expected to be treated to the harsh criticisms which Newton N. Minow, the new Chairman of the Federal Communications Commission, fired at them. These criticisms were well-deserved. He described our TV programs as a "vast wasteland." The stations specialize, as everyone knows, in displaying violence and other mediocre material unworthy of our cultural standards. Blood, murder, mayhem, sadism, gangsterism, boring stories about unbelievable families, and endless commercials—these are the staple ingredients of our TV programs. Our children and adolescents seem to spend more hours in front of our TV screens than in school. The popularity of the shows among children, based on the polls of our broadcasters, is a most dubious yardstick. If children could set their own regime, they would have a steady diet of ice cream, school holidays, and no Sunday school. At times we must give them what they need rather than what they want. Mr. Minow's appraisal did not omit mention of some excellent programs, but his appeal to exercise responsibility toward

young and old by cultivating good taste and creating programs that will arouse the respect also of nations in Africa and Latin America was couched in the strongest terms.

The Commissioner announced that he will arrange well-advertised local meetings in which the public can express its opinions and make suggestions for improvements. He recalled other obligations of the TV industry, such as announcements to be made in the interest of the community, a feature which he will make the test for future licensing of broadcasting firms. Will leadership in our TV industry prove responsible, worthy of the claims of free enterprise at its best? The public is aroused to watchfulness, and many groups are clearly indignant over the nature and quality of our TV programs. Mr. Minow's candor deserves our commendation and future support.

The Comics

At about the same time that Newton N. Minow expressed his frank views about the low state of our TV programs, the Comics Magazine Association of the United States met at New York to celebrate the seventh year of its voluntary self-regulation code. The code aims at eliminating brutality in pictures, "violent love," obscenity, and related vulgarities. TV seems to be the most effective competitor of the declining comics book industry. In 1954 there were 27 publishers of comics, turning out 675 titles. Now only 11 publishers remain, who produce 200 titles. The plight of the industry expresses itself in the unchanged price. For almost 30 years the price of most comics has remained ten cents, but the size of the issues has been reduced from 64 to 32 pages. Obviously, our moral and literary standards have not suffered from the decline in production of comic books.

St. Paul, the Letter Writer

TOWARD the conclusion of his second missionary journey, some twenty years after the death of Jesus, the Apostle Paul was in Corinth. He was concerned about the churches which he formed on the way south from Macedonia, especially for the congregation at Thessalonica, where he spent only three weeks. Paul's anxiety for the little body of Christians was assuaged when Silas and Timothy, who were left behind to strengthen the churches, reported that the group at Thessalonica was strong in the new faith. Overjoyed, Paul wrote a letter to the Thessalonians, thanking God for their "work of faith and labor of love and steadfastness of hope" (I Thess. 1:3). He assured them of his continued affection and interest, reminded them that they might expect persecution for their faith, and continued his ethical advice. He truly could write, "... concerning love of the brethren you have no need to have any one write to you, for you yourselves have been taught by God to love one another" (I Thess. 4:9).

With this letter Christian literature begins. The first letter to the Thessalonians antedates our Gospel of Mark by ten to twenty years, the Gospel of Luke by thirty years, and the Gospel of Matthew by thirty-five years.

Paul's letters are not the first to be incorporated in the Bible. Centuries before, Elijah wrote a letter of warning to King Jehoram (2 Chronicles 21:12 ff.), and Jeremiah sent a letter to the Hebrews in captivity in Babylonia (Jeremiah 29:1 ff.). In the early days of Christianity, the church at Jerusalem sent an epistle to

the congregations in Syria and Cilicia concerning the admission of Gentiles into membership (Acts 15:23 ff.). Paul had no thought that the letter to the Thessalonians would be preserved; nor had he the slightest idea that this was the beginning of a new sacred literature. For Paul, the Scriptures of the Jews were the only inspired books.

We have no reason to suppose that First Thessalonians was Paul's earliest letter. He had spent a dozen years in preaching, and had covered hundreds of miles as a missionary. Ever interested in the new congregations organized, Paul must have sent them letters by his co-workers, Silas, Timothy, and Titus, who traveled back and forth bringing the Apostle news of the churches. Many of Paul's letters were lost. For example, in First Corinthians, Paul writes, "I wrote to you in my letter not to associate with immoral men" (I Cor. 5:9). First Corinthians is thus actually a second letter to the church at Corinth. In Colossians 4:16 Paul wrote, "... and see that you read also the letter from Laodicea"; but there is no Epistle to the Laodiceans. In some cases the letters of the great Apostle were deeply appreciated and preserved in the chest with the sacred scrolls. Much later, when they were collected, they formed nearly one fourth of the New Testament.

Evidently Paul dictated to an amanuensis; thus the letters sound more like speeches than the written word. We can picture Paul pacing up and down as he dictated his messages to distant churches. One of these stenographers is known by name. In the Epistle to the Romans,

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With this letter Christian literature begins. The first letter to the Thessalonians antedates our Gospel of Mark by ten to twenty years, the Gospel of Luke by thirty years, and the Gospel of Matthew by thirty-five years.

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Evidently Paul dictated to an amanuensis; thus the letters sound more like speeches than the written word. We can picture Paul pacing up and down as he dictated his messages to distant churches. One of these stenographers is known by name. In the Epistle to the Romans,

after Paul sent his greetings to the congregation and added greetings from Timothy, Lucius, Jason, and Sostater, the amanuensis continued with his own greeting, "I Tertius, the writer of this letter, greet you in the Lord" (Romans 16:22).

No doubt the letters were inscribed on a wax tablet, to be transferred to a papyrus roll; Paul then signed his name to the document. "I, Paul, write this greeting with my own hand," he added to the letter to the Corinthians (I Cor. 16:21); and to the Galatians, "See with what large letters I am writing to you with my own hand" (Gal. 6:11). To stress the matter, the Apostle added to the letter to the Thessalonians, "I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write" (2 Thess. 3:17).

On at least one occasion Paul made a correction which was incorporated in the epistle. Writing to the church at Corinth concerning differences of opinion held by members, he said, "I am thankful that I baptized none of you except Crispus and Gaius; lest anyone should say that you were baptized in my name." He immediately remembered a second occasion when he had performed the sacrament, and added, "I did baptize also the household of Stephanas"; and then realizing that in the early days of his ministry, now fifteen years or more in the past, he might also have baptized others into the new faith, he added, "Beyond that, I do not know whether I baptized any one else" (I Cor. 1:14-16).

Although all of Paul's writings in the King James and American Standard Version of 1901 are called epistles, in the Revised Standard Version of 1946 they are called letters. A letter is an intimate document meant for the eyes of one to whom it is written, while technically an epistle is a literary form used to convey a message to the public at large. Thus Philemon is a personal letter, as is Romans 16 (if, as many authorities think, the last chapter of Romans is a separate letter). On the other hand, Romans, written to a church which up to that time Paul had never visited, is a true epistle.

The thousands of letters from New Testament times which are preserved in the sand piles of Egypt follow a general pattern, as do Paul's letters, beginning with a salutation, then an expression of thanksgiving, the message, and closing benediction.

"Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother. To the church of God which is at Corinth, with all the saints who are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ," the apostle began Second Corinthians. On a beautiful note of thanksgiving, he wrote to the Philippians, "I thank my God in all my remembrance of you, always in every prayer of mine for

you all making my prayer with joy, thankful for your partnership in the gospel from the first day until now" (Philippians 1:3-5). The message to Galatians warns against the Judaizers who desire Christians to accept the ritualistic laws of the Old Testament (Galatians 1:5-5:25). The benediction in Second Corinthians is repeated over the Christian world today, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:14).

BLISS FORBUSH

The Catbird

By CARL F. WISE

The cardinal flits like scarlet shame
Behind the nearest leaf.

A jay will only blue the air
To be a sunflower thief.

The song sparrow gives his aria
Then looks for other ears,
But the catbird bursts with puzzlement
That peeks in spite of fears.

Since feeding creatures can be seen
Beyond a kitchen door,
He chases nonexistent bugs
Across a bare porch floor.

He lights upon the rosy thorn
That slants across the pane
To watch the ink in patterned strokes
Exuding from a brain.

I share the sharp dubiety
That makes him come and go.
But I doubt he finds out what I am
Or ever lets me know.

To a Wood Thrush

By DOROTHY B. WINN

Oh, feathered thing of throaty trill,
Who lives in nothingness of air,
You let your haunting nocturne spill
On twilight's quietude. I swear
No sweeter notes could come from heaven
Than these last two that you have given.

I do not see you, for your perch
Is hidden by the aspen's leaves.
And yet if one should really search
You out, at first he disbelieves
That bird so small, of dun attire,
Could set the evening woods afire.

Wearing the Star of David

ON June 30, 1942, the German Commissioner in occupied Holland issued an edict that "in public transportation lines still open to them . . . [Jews] must utilize the smoking compartments of the lowest-class carriages and remain standing unless all other passengers have already found seats." Substitute *Negroes* for *Jews*, and that Nazi turns out to have much in common with some Americans.

Most of us would rather be identified with his victims than with him. And through a diary which has sold 800,000 copies in this country, as well as through a movie and a Pulitzer Prize play based on the diary, millions of Americans have felt an identification with those victims. Anne Frank began her diary two weeks before the Commissioner's edict; she and her family went into hiding in their "Secret Annexe" six days after it.

Few explicit links bind the diary to the United States. Anne tells that two of her uncles had escaped to this country, and she idolized Hollywood stars. Peter Van Daan received a Monopoly game on a birthday; when their diet was restricted largely to spinach, Anne wrote, "Perhaps we may yet grow to be as strong as Popeye." As the Normandy landings drew near and then occurred, she occasionally mentioned American troops and General Eisenhower. These explicit links are few; but on every page is an implicit link, some emotion which we can either share or from a distance admire, some bond of humanity running between the hidings and ourselves. For example:

I am sentimental sometimes, I know that, but there is occasion to be sentimental here at times, when Peter and I are sitting somewhere together on a hard, wooden crate in the midst of masses of rubbish and dust, our arms around each other's shoulders, and very close, he with one of my curls in his hand; when the birds sing outside and you see the trees changing to green, the sun invites one to be out in the open air, when the sky is so blue, then—oh, then, I wish for so much! . . .

Again and again I ask myself, would it not have been better for us if we had not gone into hiding, and if we were dead now and not going through all this misery, especially as we shouldn't be running our protectors into danger any more. But we all recoil from these thoughts, too, for we still love life; we haven't forgotten the voice of nature, we still hope, hope about everything. I hope something will happen soon now, something if need be—nothing can crush us *more* than this restlessness. Let the end

come, even if it is hard; then at least we shall know whether we are finally to win through or go under.¹

Anne's diary recreates for us the "Secret Annexe" in Amsterdam. A little world in many ways complete in itself, it is yet fragilely dependent on its environment. But all human beings live in a "Secret Annexe." Surely this whole earth is a place of both refuge and confinement, where men live cooped up, tense, joyous, and sad, some of them maturing, none of them knowing when some irresistible force will end their lives with welcome swiftness or slow torture.

Each of us is inclined to think he will live forever, just as the hidings often thought they would survive. But the audience at the play knows better; and sometimes even the hidings in Amsterdam and we who are alive glimpse the possibility of a swift or lingering end. More to the point is that in their "Secret Annexe" Anne and her companions faced and met responsibilities. In our "Annexe" we face them, too.

Anne's art and her history almost force on us the question of how each of us meets his responsibilities towards social and economic prejudice. We cannot think simply that the country faces problems of racial and religious intolerance; it is autonomous citizens who face them. That Anne would ask about individual responsibilities is clear from one of her comments about war:

As you can easily imagine we often ask ourselves here despairingly: "What, oh, what is the use of the war? Why can't people live peacefully together? . . ."

I don't believe that the big men, the politicians and the capitalists alone, are guilty of the war. Oh no, the little man is just as guilty, otherwise the peoples of the world would have risen in revolt long ago!

Most of us are the little people of our world. Have we risen in revolt against intolerance when it is spoken in our presence or practiced in our midst?

Equally relevant to our responsibilities is a passage from one of Anne's essays printed in *The Works of Anne Frank*:

How lovely to think that no one need wait a moment, we can start now, start slowly changing the world! How lovely that everyone, great and small, can make

1. The above and following quotations in this article are taken from the books *Anne Frank: The Diary of a Young Girl* and *The Works of Anne Frank*, by Anne Frank. Copyright 1952, © 1959 by Otto H. Frank, respectively. Reprinted by permission of Doubleday and Company, Inc.

their contribution toward introducing justice straight away! . . . You can always, always give something, even if it is only kindness.

Soon after the Nazis took over Holland, they ordered all Jews to wear a yellow Star of David. A number of non-Jewish Dutch showed sympathy for the Jews by wearing such stars themselves. Today it is not relevant for non-Jewish Americans to don yellow stars, or for white Americans to don some symbol of the Negro race. But it is relevant to identify our principles through some unequivocal actions. For let us have no doubt about it: the evils of Hitler's creed exist in our country. They exist in milder form, to be sure; sometimes our resistance is mild, also—so mild as almost to disappear.

When it does disappear, we have lost our identity with that girl in an Amsterdam garret, and have joined the Nazi Commissioner's police who entered the "Secret Annexe" to send its hidiers to death. Death came for Anne in the Bergen-Belsen concentration camp, just sixteen years ago this spring.

HENRY F. POMMER

New England Yearly Meeting Celebrates Tercentenary

FIVE years ago New England Friends celebrated the 300th anniversary of the arrival of the first Friends in the New World at Boston in 1656. This year when they meet on the beautiful campus of Bowdoin College in Brunswick, Maine, from June 20 to 25, they will be celebrating the tercentenary of the holding of their first Yearly Meeting in 1661.

In addition to frequent references to the tercentenary during the Yearly Meeting sessions, it is expected that the celebration will center around two events. On Saturday evening there will be a production of the "Quakerama" written by Daisy Newman, "The Business of Our Lives." This will be a completely rewritten version of that presented in 1956. About a hundred Friends from all parts of the Yearly Meeting will take part in this series of historical scenes, set in a mood of worship and portraying outstanding events and personalities in the 300 years of our history. Ruth F. Osborne and Henry B. Williams will be the directors.

The second event in the celebration of the tercentenary will be the publication at Yearly Meeting time of a volume written by Mary Hoxie Jones on the history of the first years of Friends in New England, from 1656 to 1700. Entitled *The Standard of the Lord Lifted Up*, the book gives a picture, not well-known, of the Puritan world into which the first Quakers came in 1656, their reception at the hands of the colonists, their settlement

in friendly Rhode Island, and the holding of their first Yearly Meeting there in 1661. The remainder of the story tells of the movement of Friends into other parts of New England and some of the problems they encountered. Henry J. Cadbury has written the foreword.

The story of these beginnings of Quakerism in America is indeed a fascinating one. Most Americans today do not realize the great determination of the Massachusetts Puritans to set up a commonwealth in the New World where their faith, and only their faith, could be practiced. No variations were to be tolerated, and the Puritan clergy were the self-appointed judges of the religious and political orthodoxy of every citizen. Nor do most Quakers today realize the equal determination of the early Friends to invade this Puritan stronghold. They had a message to proclaim and felt called by the Lord to carry it at all costs wherever He should lead them. Any attempts to curb these activities only attracted a larger number of Quaker messengers, and this response added to the Puritan frenzy. No Western country today would, in fact, be more alarmed at being infiltrated by Communists than were the Boston Puritans at the arrival of those first few Quakers from England. Because of their continued insistence upon returning after being banished, four of these Quakers met their death by hanging on Boston Common.

In great contrast to their reception in Boston was the way Friends were welcomed in Rhode Island, where former refugees from Boston had found a haven. One of the chief principles of this Rhode Island colony, in fact, was freedom of practice in religion. Perhaps in no other place in the civilized world of that time was there greater freedom in this respect. The persecutions in Boston reached their height during the hangings that took place between October, 1659, and March, 1661. One can easily imagine the Puritan fears when it was rumored that all the Quakers were massing in Rhode Island in June, 1661, for a reprisal attack in Boston. The Quakers were assembling, it was true, from all over the surrounding regions, from Cape Cod, from Long Island, from Maryland, from Connecticut as well as Rhode Island. There were hundreds of them, but they were assembling for what proved to be the first of their General or Yearly Meetings, and not to make a mass assault upon Boston.

What was bringing these Friends together? Why should they choose this time for their great gathering? In the nine years which had passed since George Fox discovered the groups of the Seekers in Lancashire and Yorkshire, Quakerism had sprung into a movement; there had been held several "general" meetings in England, such as the one at Balby in 1656 and that at Skip-

ton in 1660, where Friends met to decide upon general procedures and other matters of common interest.

Among the Friends from England traveling in America in 1661 was one George Rofe, who made the suggestion that all Quakers in the New World should gather together for such a general meeting. The suggestion met with approval. The invitation was sent around, and Friends came from far and near to Newport on Rhode Island, spending about a week together in worship and encouragement of one another.

The next year they gathered again at the same place during a week in June, and such a gathering has continued each year since, although from time to time the place has been changed. The earliest extant minutes date from 1683.

What was remarkable about this first general or Yearly Meeting was not that it was held, but that it has been continued without interruption ever since. Other general meetings were held in England and elsewhere, but apparently the one in New England was the first to meet regularly, thus making it the oldest Yearly Meeting. Because of the stress of persecutions even the Friends in England could not meet regularly until 1668. Other Yearly Meetings were soon established: Baltimore in 1672; Philadelphia in 1681; New York, set off by New England, in 1695; and North Carolina in 1698.

The early establishment of the New England Yearly Meeting is in a sense, therefore, an accident of history; but because it represents the beginnings of an organized Society of Friends in the New World, it is worth commemorating.

GEORGE A. SELLECK

For Our Children Trees for Italy

THE small town, a huddle of houses against the side of the mountain, looks like a picture in a storybook. Each morning the children who live in the village down in the valley climb the winding road all the way to the top of the mountain, where their school is located.

As they trudge along, they give only a passing glance at a clump of trees—old and gnarled—which occasionally bear a few small figs and olives. But a little farther up the mountain, when they reach the rows and rows of new fruit trees—well, that's another story!

"There'll be cherries this year—at least some," comments Maria, pointing to a sturdy little tree just inside the neat fence which surrounds the saplings.

"And peaches—maybe," hopes John, who remembers having had a peach once, long ago, when Uncle Peter took him on a trip to the city.

Other children, coming up behind Anthony, Maria, and John, crowd against the fence for a better view of the plum, olive, pear, and fig trees which had also been planted less than four years ago.

"Sister Clare says there will be enough fruit this year so we may each have a sample." Roberto had been eight years old when the saplings arrived in the village. He had been allowed to join his father and the other men from the Adult Education Center who volunteered to plant and tend the trees. During the late afternoons when work in the fields was over, they had climbed the steep mountainside, dug deep holes, planted the three-year-old trees, and watered them well. In the weeks and months that followed they had returned again and again to irrigate and cultivate the fruit trees. Roberto had often knelt on the ground to pull up weeds that might hinder their growth. No wonder he felt proud of the trees as he stood with the other children beside the fence!

Now Angelo is speaking. "Father says that next year there should be many, many pounds of pears. And he knows because he planted most of the pear trees."

The ringing of the school bell causes the children

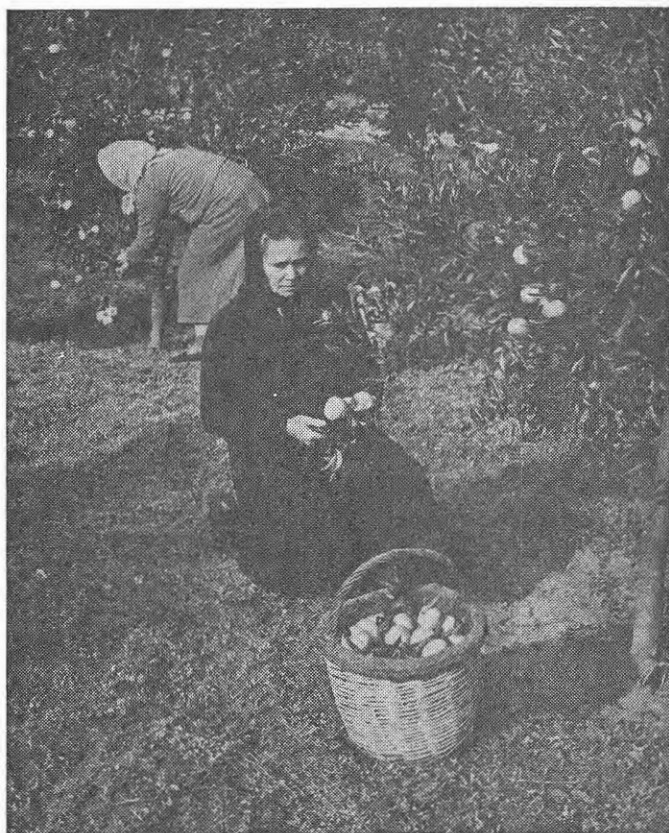


Photo: UNATIONS

Women picking tangerines in Southern Italy

United States. What is unique about the Chinese, according to Dr. Lee, is that they "have employed the favorable stereotypes as defense mechanisms and insulated themselves against the necessity to re-examine their own behavior."

RICHARD FERREE SMITH

GOD'S IMAGE AND MAN'S IMAGINATION. By ERDMAN HARRIS. Charles Scribner's Sons, New York, 1959. 236 pages. \$3.50

Somewhere between the "He is just a Livin' Doll" of the famous movie actress and the "God is a Scientist, not a Magician" of Einstein, Erdman Harris believes there is an image of God which answers to the intelligent imagination of contemporary man. Harris seeks for that image in the Bible and the philosophers, the cults and the sects, slang and sports, hymns and songs of our day, and at the end he announces, "Underneath are the everlasting arms," and Acts 17:24-28. At least the intelligent imagination of Erdman Harris has been satisfied. But this whole scrapbook of hundreds of conflicting quotations only serves to emphasize the poet Auden's warning, "Man is an analogy-drawing animal: that is his great good fortune. His danger is of treating analogies as identities."

BERNARD CLAUSEN

A LITTLE GESTE, AND OTHER POEMS. By DANIEL G. HOFFMAN. Oxford University Press, New York, 1960. 85 pages. \$3.75

Not since E. A. Robinson has an American poet dealt so freshly with the traditional subjects we share with England as has Daniel G. Hoffman, Swarthmore's poet-professor. The title poem, concerning Robin Hood and company, ends with a "Carol of the Birds," asking: "God send to us such birds/ As our charity deserves. . . ."

He sings with rare skill. And he tells, in several poems, of Arthur's singer, Taliesin, bard whose brow was radiant with Nature's secrets. Intuition's blaze surges through the lyrics from "In the Beginning," about the poet's little girl, to "The Blessings," in which a father blesses daughters. One most perfect lyric, I'm sure, is "Awoke into a Dream of Singing." Surely these are for the caring reader who does not remain alien to his discoveries.

SAM BRADLEY

A DOCTOR'S CASEBOOK in the light of the Bible. By PAUL TOURNIER. Harper and Brothers, New York, 1960. 244 pages. \$3.50

A Doctor's Casebook is written by a practicing physician and translated by Edwin Hudson. With a full index of subjects, this is a book for social workers, counselors, Overseers, members of Ministry and Worship, and just plain Bible students. If the reader thinks he is well-acquainted with the Bible, he should read this book. It treats such subjects as religion and magic, social medicine, dreams, psychoanalysis, and the Bible. For a doctor this book gives a Christian view of medical problems; for a minister it is a treasure of assistance in pastoral counseling and preaching; and for the lay

reader it is inspirational, educational, and packed with depth charges that will move him to know his kinship with the inner world of faith.

W. M. KANTOR

Book Survey

The Empty Tomb, The Disappearance of Jesus as Related in the Letters of Caiaphas, the High Priest. By James Martin. Harper and Brothers, New York, 1960. 93 pages. \$2.50

Included are 23 letters that might have been written by Caiaphas, the High Priest in Jerusalem who asked for the life of Jesus, addressed to Annas, his predecessor in office. James Martin, a minister of a church in Scotland, has created an intriguing insight into what may have happened in the minds of Jesus' enemies as his teachings continued to be remembered.

God's Word into English. By Dewey M. Beegle. Harper and Brothers, New York, 1960. 178 pages, illustrated. \$3.50

Problems encountered in translating the Bible into English are described. The book answers such questions as: Why do we have new translations? How do scholars decide on translating doubtful passages? What should we look for when buying a modern version of the Bible? All interested in the scriptures will find this book informative.

Children of the A-Bomb, Testament of the Boys and Girls of Hiroshima. Compiled by Dr. Arata Osada; translated by Jean Dan and Ruth Sieben-Morgen. Uchida Rokakuho Publishing House, Tokyo, 1959. 437 pages. \$4.50

Japanese children who at the time of writing were in grammar school, junior high, senior high, and college tell of their experiences on the day the A-bomb fell. This is a beautiful example of the book publisher's art, but it is hard to understand why the compiler and translators felt that publication of these repetitious accounts was useful. The events of that terrible day of August 6, 1945, must have been told again and again in the presence of these children until the time they attempted to set down their personal impressions, some six to ten years later. How much of these are true personal impressions is certainly open to question. Probably the best first-person account of this tragedy to reach us from Japan is still Dr. Hachiya's *Hiroshima Diary* (University of North Carolina Press, 1955).

Saints of Russia. By Constantin de Grunwald. The Macmillan Company, New York, 1960. 180 pages. \$3.50

The title of the book arouses a peculiar sense of strangeness. Yet there can be no doubt about the heroism with which the Russian saints, officially numbering 385, have strengthened Russian spirituality over the centuries. The present selections illustrate the note of humility and asceticism which other publications, such as Nadejda Gorodetsky's *The Humiliated Christ in Modern Russian Thought* have also brought to our attention. De Grunwald's nine biographies transmit a vivid picture of the near-pagan conditions that were too often the background for the selfless devotion of most Russian saints. They were unable to save the Russian Church; yet their radiance illuminates even the present phase of Russian history.

About Our Authors

E. Cyril Gare is a member of Perth Monthly Meeting, Australia.

Bliss Forbush retired in 1960 as Headmaster of Baltimore Friends School. He is Clerk of Baltimore Yearly Meeting, Friends General Conference, a member of the Board of Managers of the FRIENDS JOURNAL, and well-known as the author of the biography *Elias Hicks, Quaker Liberal*.

Henry F. Pommer, a member of Swarthmore Monthly Meeting, Pa., is Associate Professor of English at Allegheny College, Meadville, Pa.

George A. Selleck is Executive Secretary of the Friends Meeting at Cambridge, Mass.

Mary Esther McWhirter is Director of the Children's Program, Youth Services Division of the American Friends Service Committee.

J. Theodore Peters, a member of Southampton Meeting, Pa., has been since 1958 Assistant Professor of Physics at Drexel Institute, Philadelphia. He was recently appointed Chairman of the Committee on Race Relations of Philadelphia Yearly Meeting.

Katharine L. Smyth, a member of Concord Monthly Meeting, Pa., was for many years a member of the Board of Managers of the *Friends Intelligencer* and a close collaborator in editorial matters.

Friends and Their Friends

Plans are now well matured for the Third National Conference of Friends on Race Relations, scheduled to meet at Earlham College on June 19 to 24, 1961. It is expected that concerned Friends from a wide geographical area will attend in the hope of making progress in the Quaker testimony which recognizes no limitation in human relations because of race. Many Monthly Meetings have responded to the invitation to nominate attenders. Others who are interested should inquire of the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa. A conference flyer is available at the same address.

Dr. Henry G. Russell has been appointed by the American Friends Service Committee as Associate Director of its Conferences for Diplomats, which has its headquarters in Geneva, Switzerland. He left for Geneva in early April. In the past nine years the AFSC has arranged 15 such international conferences. Most of these have been held in Switzerland; two have been held in Ceylon, and one in the United States. Participants from many countries have opportunities for informal, unofficial, and private exchange of views on world affairs. The conferences are based on the assumption that official contacts between administrators of foreign policy can be supplemented by leisurely and unofficial exchanges in an atmosphere conducive to objective thinking on common problems.

Henry Russell will return to his position in the finance

division of the AFSC in September. He and his family live in Swarthmore, Pa. He is a Friend and attends Swarthmore Meeting.

Plans to print nearly a million additional copies of the *New English Bible, New Testament*, which recently went on sale, have been announced by the publishers, Cambridge University Press and Oxford University Press. With this addition, the total number of copies in print in the United States and England will be more than two million.

Roscoe Giffin, Chairman of the Policy Committee of the Friends Peace Committee, Philadelphia Yearly Meeting, sent a dayletter on January 5 to John F. Kennedy, then President-elect, saying, "We urge you on becoming President to make a dramatic offer of large quantities of American food to the people of Mainland China in this year of their severe scarcity. Such an offer would give the American people an opportunity to take the lead in helping to resolve the present bitter impasse." Copies of the letter were later mailed to Adlai Stevenson, U.S. Mission to the U.N., Dean Rusk, Secretary of State, and Chester Bowles, Undersecretary of State.

A letter dealing with the inadequacies of most programs of civil defense being undertaken in the U.S. was earlier sent to 56 newspapers by the same Committee. The letter asserts that it is impossible to protect civilians from a large-scale thermonuclear attack and raises the question whether the government therefore has the right to coerce citizens to comply with civil defense drills.

On April 29 over 200, most of them Friends, attended the conference at Wilmington College, Ohio, on "The United Nations and the Prerequisites of Disarmament." Those present came from ten states and represented seven Yearly Meetings and the Lake Erie Association.

The following is quoted from the October 27, 1960, *Guardian*, a Christian weekly journal published in Madras, India: "Asked the secret of his power as a preacher, a Negro minister in Washington declared, 'It's simple. I reads myself full. I thinks myself clear. I prays myself hot. And then I lets go.'"

The All New Jersey State Show of paintings and sculpture which opened on May 5 at the Newark, N. J., Museum included an abstract "Things to Be Said" by Esther H. Greenleaf. She is a member of Summit Monthly Meeting, N. J.

A fourth conference of Quaker-oriented and Quaker social workers was held at Woolman Hill, Deerfield, Mass., on April 28 to 30. The 22 participants, who came from New York, Pennsylvania, Rhode Island, and Massachusetts, discussed how to apply their experience and skills to rapidly changing situations in personal and group life or in international problems.

Family Bookshelf of the *Christian Herald* has bought a second large printing of *Jane Addams, A Centennial Reader*, the anthology edited by Emily Cooper Johnson and published by Macmillan, New York, on September 6, 1960, the hundredth anniversary of the birth of Jane Addams. Described as "a book club you can trust," the Family Bookshelf will offer the book for sale to its members.

Emily Cooper Johnson, a member of Newton Meeting, N. J., and Katharine McC. Arnett, a member of Chestnut Hill Meeting, Pa., were interviewed about the book on May 19 during the Bob Brugger radio show over station WFLN, Philadelphia.

The Women's International League for Peace and Freedom, for which Emily Johnson prepared the anthology, has been distributing the book in a variety of ways. The Providence, R. I., branch presented a copy to Mrs. James Gabrielle, now of Rhode Island but formerly of New Orleans, who had braved the lines of screaming segregationists to escort her daughter Yolanda to school. The book was presented in recognition of Mrs. Gabrielle's "vision and courage in challenging discrimination in the public schools in the year 1960."

Social workers, too, have responded to the book. One of them, Prof. Florence Sytz of Tulane University, recently wrote: "Each year I reread one or more of the books written by Jane Addams. . . . I know of no better source than Miss Addams' books for a glimpse of social philosophy that can be of use in today's profession of social work."

Through the cooperation of Pendle Hill, Friends General Conference, the Southeastern Conference, and Baltimore Yearly Meeting, Bliss and LaVerne Forbush have been able to visit in the past seven months 30 Friends Meetings in Georgia, Florida, Pennsylvania, New York, Maryland, Ohio, Indiana, Illinois, and Missouri.

At the annual meeting of the Executive Committee of the International Association for Liberal Christianity and Religious Freedom (IARF), which was held in Paris last July, preparations were made for the next triennial congress of the Association, to be held in Davos, Switzerland, August 8 through 13, 1961. The theme will be "The Unity of Mankind in Our Divided World." Representatives of all world religions are expected from Europe, America, Asia, and Africa. Members of various religions and from many parts of the world have been invited to deliver the main addresses and to speak on panels. They will discuss the problems connected with the theme, including the views of the Western world on Asia and Africa as well as those of Asia and Africa on the West. Some 600 participants from all over the world are expected.

In Paris plans were also worked out for smaller gatherings at a number of universities in Europe and elsewhere in order to permit interdisciplinary, interfaith groups to study the theme before the congress. For further information write the IARF Secretariat, 40 Laan Copes van Cattenburch, The Hague, Netherlands.

J. Floyd Moore of Guilford College will serve as Director of the Pendle Hill Summer School, to be held July 2 to 23. He will also teach a course in "The Contemporary Relevance of Quakerism." Evarts Loomis, a Friend and a physician on the staff of Hemet Valley Community Hospital, Calif., will offer a course on "The Whole Man." He has just returned from a world tour of centers similar to his own in the purpose of treating not only the body but also the mind and spirit. Paul Pfuetze, a Friend and head of the Department of Religion at Vassar College, will lead a seminar on the life of Jesus. Richard Stenhouse, now an Instructor of Religion at Paine College in Augusta, Ga., will join the Pendle Hill staff beginning July 1 and will direct a course on "Some Current Efforts to Strengthen the Community of Man." A graduate of William Penn and Haverford Colleges and Union Theological Seminary, Richard Stenhouse served as Associate Minister of the Church of the Master in New York City, working for six years with the well-known James Robison.

The Pendle Hill summer term is planned for the interest of anyone who wants to learn more about the Quaker way of life in today's world. About 90 persons will be in residence. Additional information is available from the Secretary, Pendle Hill, Wallingford, Pa.

Sarah Anne Leshner, a senior student at Oakwood School, Poughkeepsie, N. Y., has been offered a Merit Scholarship by the National Merit Scholarship Corporation. Sarah Leshner, whose home is in Cleveland, Ohio, is completing her third year at Oakwood, where she has a distinguished record.

Yellow Springs Meeting, Ohio, has been deeply concerned about support of the national defense policy through payment of federal income taxes. Some of the members have chosen to be conscientious tax refusers. The following is an excerpt from a statement approved by the Meeting in early March: "We recognize that payment of federal income tax, like service in the armed forces, is a demand which may properly move Quakers and other responsible citizens to take a position of conscientious objection.

"Provided their action is imbued with a spirit of humble honesty and loving social or religious dedication, we support both those who are conscientiously impelled to pay their taxes in full, and those who undertake conscientious resistance to war taxes. Such conscientious resistance may take many forms: refusing to pay part or all of the tax, refusing to file a return, working only at a job where no tax is withheld from wages, intentionally keeping one's income so low that it is not taxable, resisting coercion by tax collectors, courts, and their agents, supporting other resisters and their families, and giving public testimony and witness. We feel that persons undertaking non-violent civil disobedience should be prepared to accept the consequences.

"We urge Congress and the President to consider legislation permitting conscientious tax objectors to choose alternative service for that portion of their tax dollars which would otherwise be assigned to military purposes."

Ruth E. Bonner, Associate Professor of English and Speech at Kutztown State Teachers College, Pa., has been chosen as the recipient of the Award for Superior Teaching given by the President of the College. Ruth Bonner has been a member of the Kutztown faculty since 1947. She taught in the English Department for ten years and at present is director of a newly organized study clinic and teacher of public speaking. She is a member of Byberry Monthly Meeting, Pa. News of the award is reported in the March, 1961, *Bulletin* of Swarthmore College.

The May 9, 1961, issue of *Look* contains a moving article on the Algerian refugees, entitled "Algeria: The Innocent Victims." It describes the almost hopeless situation of the refugees and the difficulties the United Nations High Commissioner for Refugees has encountered in trying to raise the \$7 million budget needed.

Credit is given to the efforts of the American Friends Service Committee, which is particularly mentioned of the voluntary agencies working in Algeria. A high official at the American Embassy in Tunis is quoted as saying, "What has kept these people alive is American wheat. If American wheat stopped, the Red Cross stopped, and the Quakers stopped, these people would be dead."

Friends across the country who have given time, money, and material aids should be interested in this graphic description of how much the help is needed.

Illinois and Indiana Yearly Meetings of Friends General Conference welcome visitors from other Yearly Meetings. The General Conference Advancement Committee is eager to make it possible for some Friends to attend these Yearly Meetings, which take place August 16 to 20 (at McNabb, Illinois) and August 24 to 27 (at Pendleton, Indiana). Arrangements could be made to visit individual Friends or other Yearly Meetings during the intervening time. Anyone interested in attending these Yearly Meetings should get in touch with the Friends General Conference office at 1515 Cherry Street, Philadelphia 2, Pa.

Connecticut Valley Quarterly Meeting has issued a statement on capital punishment, which says in part: "We hold it to be our duty to find methods other than intimidation, cruelty, retribution, or revenge, in coping with wrongdoing and crime.

"We aim to prevent crime by removal of its causes. We seek to further also the use of modern methods for the rehabilitation of the evildoer in order to bring about his regeneration.

"We speak at this time because we are in the midst of unrest and upheaval when the outlook of religion and the influence of the spirit are profoundly needed by mankind."

Bills have been introduced in the Connecticut Legislature to abolish capital punishment in Connecticut.

New Haven Monthly Meeting, Conn., has sent a letter to the New Haven Council of Churches, urging that it give support to the abolition of the death penalty in Connecticut. Also favoring the elimination of the death penalty are the

Connecticut Prison Association and the Connecticut Committee to Abolish Capital Punishment. Some seven religious organizations, representing local groups of Presbyterians, Friends, Universalists, Methodists, Congregationalists, and Jews, have urged the end of the death penalty.

Olcutt and Phyllis Sanders, formerly of Lansdowne, Pa., have recently become Associate Directors of the Cooperative Recreation Service, Delaware, Ohio. They will share in the editing and publishing of song books and other recreational materials. Olcutt Sanders will also be developing new outlets for the publications in the United States and overseas.

For more than 20 years Olcutt Sanders worked with the AFSC. In 1954 he became Director of the Information Service in the national office; for eight years previously he was the Southwest Regional Executive Secretary.

Olcutt and Phyllis Sanders and their five children are living at 255 North Franklin Street, Delaware, Ohio. Members of the Lansdowne, Pa., Monthly Meeting, they will now take part in the Delaware, Ohio, Meeting. Lynn Rohrbough, founder and director of the Cooperative Recreation Service, is a member of the Swarthmore, Pa., Monthly Meeting.

Proposed Friends Lake Association in Michigan

Rural recreational and retreat facilities easily accessible to the families and the young people of the Meetings in the Green Pastures Quarterly Meeting are becoming increasingly scarce. It is therefore proposed to form a nonprofit corporation composed of interested Friends in order to purchase 60 or more acres of land with a suitable water supply which would make possible the construction of an artificial lake. The manner of development of such a property would depend on the decisions of those participating in the association, and the following is suggested only in order to help Friends visualize the possibilities in such a project.

At present we have in mind a development near the Waterloo Recreation Area, outside of Chelsea, Michigan. This area is also close to the Huron River Chain, offering extended boating and hiking possibilities. A 17-acre lake with attractive contours can be created on the land under discussion. James Calvert of the newly started Jackson Meeting, who is a land reclamation engineer, would be willing to supervise volunteer labor from the Quarterly Meeting in constructing the dam which would create the lake. It is proposed that the tract be composed of (a) individual holdings and (b) common holdings, as follows: 20 one-acre lots would be available on leasehold or freehold, but a 20-foot strip would be reserved as common land around the lake edge. In other words, there would be no lake-front lots, but all lots would be placed to give a maximum view of the lake to all owners. Two beaches, one at the shallow end and one at the deep end of the lake, would be maintained by the association. In addition to individual lots, an area would be made available to all members of Meetings within the Quarterly Meeting, subject to whatever provisions are made for financing the maintenance of the area. There would be camping and picknicking facilities in this area; and if the Quarterly Meeting

wished at some future date to erect a lodge on this land, it might be possible to hold Quarterly Meeting gatherings there.

If there are Friends in other areas who would like to have a summer retreat in a Quaker setting in Michigan, the *pro tem.* committee which is circulating the present proposal would be happy to hear from them. The Association need not be confined to Michigan Friends. For further information, write to Elise Boulding, 2670 Bedford Road, Ann Arbor, Michigan.

Sandy Spring Friends School

Sandy Spring Friends School, Maryland, has completed its faculty list for the opening of the school in the fall of 1961.

John Burrowes, a Yale graduate, who has been at Friends Central School for eight years and has had varied work and camp experience, will teach religion, English, and some art and music. His wife, Sally Burrowes, for the past six years a teacher at Shipley School, will have classes in biology and help with the recreation and work programs. David and Helen Louise Liversidge will come from Emory University in Atlanta, where David is now teaching science while completing some graduate study. He will have courses in science and mathematics. His wife will be the school librarian, and they and their three children will be living in the house which is attached to the dormitory. David Liversidge has had several years' experience in industry.

Edna Legg, who is a graduate of Swarthmore College and the University of Pennsylvania, will be in charge of the teaching of French, a field in which she has taught in both public and Friends schools. Barry and Anne Morley, now at Westtown School, will be living in the dormitory. Barry, a graduate of Harvard, with a master's degree from Boston University, will teach history and music, while Anne, a Radcliffe graduate, will teach mathematics. Henry Nadig, a Williams graduate who has taught at Westtown School and is now doing graduate work at Johns Hopkins University, will teach English and live in the dormitory.

A student body of 40 boarders and 30 day students can be accommodated the first year.

SAM LEGG, *Headmaster*

Letters to the Editor

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

Christian people in Philadelphia were shocked when the Korean student, In-Hoh-Oh, was attacked and killed on the street in West Philadelphia. But do we realize that this sort of tragedy can be prevented? Had the boys who killed In-Hoh-Oh had good fathers or good male adult advisers, this murder would not have occurred.

The Big Brother Association of Philadelphia has a program to supply boys who are in need of guidance with Christian men who will serve them as friends and counselors. There is a serious shortage of such men.

We believe that Christian groups in Philadelphia can and will meet this need, once they know about it. We feel certain the Friends will want to supply some of these men. They can

do so by contacting our social worker, Mr. Charles Wagner, at 25 South Van Pelt Street (telephone LO 3-7796), or the undersigned (telephone LE 4-1152).

309 West Ridley Avenue
Ridley Park, Pa.

ALVIN B. GURLEY

Wholesale slaughter is unacceptable in a civilized world, as well as being suicidal today by its boomerang effect. Its great fallacy is that it eliminates human beings, not ideas; and it is the ideology, not the people, which we oppose. We must strive to improve our own somewhat shoddy democracy that it may seem more worthy of emulation in other lands, and we must be unstinting in our efforts to preserve, not destroy, God-given life everywhere, and to help our less fortunate brothers also to have adequate food, shelter, health, and education. This is the powerful philosophy of democracy; and if we truly believe in it, we should use it. A free world can never be furthered by military (totalitarian) methods, with which it is fundamentally incompatible.

Communism, like everything else, is a changing complex, and recent years shows that Russia is moving more and more toward standards accepted in our own society, including free enterprise and religious faith. Surely we can do no less than meet these people halfway and help to forge a modern world from the best of each. The Society of Friends can be proud to have members among those showing leadership in new and more effective methods of approach to today's critical problems.

Darmstadt, Germany

SARAH S. RAMBERG

The notice of the death of Emma Thomas (page 102, issue of March 1) woke memories of my contact with her 30 years ago, when my children were her pupils at the school in Gland, Switzerland.

She was "Moto" to the boys and girls of all ages and nationalities who made up the school family. Once a year, during the spring vacation, the whole group of pupils, teachers, and staff journeyed to a town in Southern France or Italy, where they gave a peace festival. The year we were there the school went to Sicily, and the dancing took place in the ruins of a Roman amphitheater in Syracuse.

I can recall Emma Thomas speaking briefly in the meeting for worship in Geneva. "Living," said she, with her quiet, decisive inflection, "is very much like learning to ride a bicycle. If you can just *keep* pedaling, you learn. The trick is to keep going."

St. Petersburg, Fla.

REBECCA NICHOLSON

The subject of my article in the FRIENDS JOURNAL, April 15, 1961, "Encounter with Herman Kahn," has called my attention to one misstatement of importance. Mr. Kahn has written that he does not regard pacifists as having mainly a "nuisance value." These were my words of interpretation, not his. In this connection he says, "You have a far different perspective on these problems than I have, and while I reject your perspective, I do not reject your insights. I suspect you would be

shocked at how friendly I am to many of the points that Quakers and others have raised with me."

In pruning my original article to fit the space limits of the JOURNAL, I deleted one statement of Kahn's that is worthy of notice, a statement which he indicates has been missed by many of his reviewers. He wrote: "... I was delighted that you quoted the sentence, 'even a poor world government might be preferable to an uncontrolled arms race.'"

Philadelphia, Pa.

ROSCOE GIFFIN

God is love, and the works of love are the works of God. With this definition we may say with scientific authority that God made man in His own image. Why seek for God in stars or sun, in laws of motion and of force?

Oxford, Pa.

A. CRAIG

There are a few issues of the FRIENDS JOURNAL needed by the Musselman Library of Bluffton College, Bluffton, Ohio, which so far have not been obtainable from any source. These are as follows:

Vol. 3 (1957), 35, 46, 47, 50.

Vol. 4 (1958), 1, 2, 9, 14, 15, 16, 18.

If other subscribers could furnish these issues or inform us where we might procure them, we would be most appreciative.

Bluffton College
Bluffton, Ohio

DELBERT GRATZ,
Librarian

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

JUNE

2 to 5—Norway Yearly Meeting at Stavanger, Norway.

3—Baltimore and Nottingham Quarterly Meetings in joint session at Deer Creek Meeting House, Darlington, Md. Worship, 10 a.m. Lunch served by Deer Creek Friends. In the afternoon Elizabeth E. Haviland will lead a discussion of topics that will come before the session of the Friends World Committee at Kaimosi, East Africa, in August.

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

10—Philadelphia Quarterly Meeting at Green Street, Philadelphia, 4 p.m.

11—Baltimore Quarterly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.: "The Art of Rearing Children in a Quaker Home." Worship, 11 a.m.; lunch at 12 (dessert and beverage served by the host Meeting); business, 1:30 p.m., followed by conference: panel discussion of the advance study papers for the Friends World Committee meeting to be held in Kaimosi.

11—160th Anniversary at Marlborough Meeting, Pa., at Marlborough Village, four miles north of Kennett Square, Pa., and 7½ miles west of West Chester. Meetings for worship, 11 a.m. and 2 p.m. Barnard Walton and John Hollingsworth expect to attend. Bring a box lunch; beverage and dessert provided.

11—Haverford Quarterly Meeting at Radnor Meeting House, Pa. Worship and business, 5 p.m.; dinner, 5:45 p.m., served by host Meeting; open meeting, 7 p.m., under the care of Worship and Ministry; Douglas Steere, "Creative Encounter of the World Religions."

15—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

15—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

18—Old Shrewsbury Day at Shrewsbury, N. J., Meeting, Highway 35 and Sycamore Avenue. Worship, 11 a.m., followed by box luncheon (dessert and beverage provided); at 2:30 p.m.: Henry J. Cadbury, "The Emphasis of Jesus."

19 to 24—Third National Conference of Friends on Race Relations at Earlham College, Richmond, Ind.

20 to 25—300th Anniversary Session of New England Yearly Meeting at Bowdoin College, Brunswick, Maine.

23 to 27—Canadian Yearly Meeting at Pickering College, Newmarket, Ont., Canada.

23 to 30—Institute of International Relations at Sunnybrook Camp and Conference Grounds, Echo Lake, Pa., sponsored by the Middle Atlantic Region of the AFSC. For details see page 165 of the issue for April 15, 1961.

25 to 30—High School Friends Conference at Westtown School, Westtown, Pa., for Young Friends of senior high age, including those graduating this month and those entering 10th grade next fall. Leaders, Sam and Edna Legg, Bill and Lorraine Cleveland, John and Sally Burrowes, Raymond Wilson, David Henley, Dan Wilson, Elwood Cronk, and others. Theme, "To Examine Together Our Situation as Growing Friends." For information and registration contact Elwood Cronk, 1515 Cherry Street, Philadelphia 2, Pa., or Carl D. Pratt, 315 North Matlack Street, West Chester, Pa.

30 to July 3—Family Institute at Haverford College, Haverford, Pa. Theme, "The Art of Loving." Main speakers, Dr. Robert Murphy, Jean Fairfax, Norman Whitney. For further information contact the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

BIRTHS

ALDEN—On August 30, 1960, to Dr. James C. and Anne Brewer Alden of Honolulu, Hawaii, their third child, a son, MITCHELL BREWER ALDEN. His mother and maternal grandparents, Nat and Hilma Brewer, are members of Wrightstown Monthly Meeting, Pa. His father, his paternal grandparents, Francis and Mary Alden, and great-grandparents, Palin and Helen Spruance, are members of Abington Monthly Meeting, Pa.

BATTLE—On December 8, 1960, to Charles and Kay Battle, a son, DOUGLAS SCOTT BATTLE. The mother, her parents, Earl and Edith Johnson, and her grandparents, Ferdinand and Alice Johnson, are all members of Woodstown Monthly Meeting, N. J.

BRILL—On October 28, 1960, to Donald and Joyce Brill of Annapolis, Md., a daughter, CAROLE REINE BRILL. The father and his parents, Augustus and Dorothy Brill, are members of Woodstown Monthly Meeting, N. J.

BYERLY—On January 30, to Donald H. and Kathryn G. Byerly of Westtown School, Pa., members of Haverford Monthly Meeting, Pa., a daughter, ANN BYERLY.

CARR—On March 29, to Max and Margaret Carr of Wilmington, Ohio, their third child, a son, JONATHAN WOOLSTON CARR. Both parents, his brother and sister are members of Westfield Monthly Meeting, N. J. The maternal grandmother, Lillian Woolston Heisler, is a member of Westfield Meeting. The paternal grandparents are Mr. and Mrs. Ralph E. Carr of Hicksville, Ohio.

COOPERMAN—On March 9, to Harris Lee and Esther Leeds Cooperman, a son, MORRIS LEEDS COOPERMAN. His mother is a member of Germantown Monthly Meeting, Coulter Street, Philadelphia.

DURHAM—On February 19, to Davis and Harriet Durham, their fifth child, a daughter, DEE DURHAM. She has four brothers, all members of Wilmington, Del., Meeting, and is the granddaughter of James and Isabelle Frorer.

GAMBINI—On March 9, to James and Dorothy Anne Gambini of Levittown, Pa., their fourth child, a son, JOHN ALDRICH GAMBINI. Both parents are members of Wrightstown Monthly Meeting, Pa., as are the maternal grandparents, Edmund and Dorothy Aldrich. The

baby is the 27th great-grandchild of Anna J. Smith, a member of Buckingham Monthly Meeting, Pa.

HOLDEN—On January 30, to David and Carolyn Holden, two sons, ALEXANDER JAMES HOLDEN and EDWARD LAWRENCE HOLDEN. Their parents are members of Ithaca, N. Y., Monthly Meeting. Elizabeth B. Owen, their maternal grandmother, and Anna P. Buzby, their great-grandmother, are members of Woodstown Monthly Meeting, N. J.

McILVAINE—On December 10, 1960, to John and Joan McIlvaine, a daughter, MARIE SANDRA McILVAINE. Joan McIlvaine is the daughter of Joseph and Dorothy Colson of Woodstown, N. J., and with her father is a member of Woodstown Monthly Meeting, N. J.

NICHOLSON—On January 12, in Philadelphia, to Christopher and Helen Bowles Nicholson, a daughter, KATHLEEN MALIA NICHOLSON. Her parents and three brothers are members of Coulter Street Meeting, Philadelphia. Her grandparents are Rebecca Carter Nicholson of Germantown, Pa., and Herbert and Gertrude Bedell Bowles of Honolulu, Hawaii.

SHAUDYS—On February 13, to Edgar T. and Elizabeth Ann Shaudys, a second daughter, AMY SHAUDYS. Her parents, sister Ann, and brother Jonathan are members of North Columbus, Ohio, Meeting. Her paternal grandparents, Vincent and Anna Shaudys, are members of Makefield Monthly Meeting, Bucks Quarter, Pa.

SMITH—On March 11, to Joseph A. and Mary Waddington Smith, a daughter, DEBORAH WADDINGTON SMITH. She is a birth-right member of Salem Monthly Meeting, N. J.

WADDINGTON—On March 4, to John T. and Kathleen Waddington, a daughter, LAURA ANN WADDINGTON. The father and paternal grandparents are members of Salem Monthly Meeting,

N. J. John T. Waddington is studying for a doctorate at the University of Nebraska, Lincoln, Nebraska.

WILSON—On January 22, to Paul and Muriel Bacon Wilson of Metuchen, N. J., a daughter, BONNIE ANN WILSON. The mother and maternal grandparents, Isaac and Hedvig Bacon, are members of Salem Monthly Meeting, N. J.

YOUNG—On January 25, at West Chester, Pa., to David E. and Ruth Passmore Young, their third child, SYDNEY JOY YOUNG. The mother is a member of Birmingham Monthly Meeting, Pa.

MARRIAGES

HALL-REEDER—On February 14, at Rising Sun, Md., MARJORIE HALLOWAY REEDER, daughter of the late Albert Stump and Abbie Cook Holloway, and JOHN CURTIS HALL, son of the late John Curtis and Priscilla Kyle Hall. The bride is a member of Deer Creek Monthly Meeting, United, Md.

MAHONEY-PETTIT—On December 17, 1960, under the care of Woodstown Monthly Meeting, N. J., ANITA JANE PETTIT, daughter of Carroll, Jr., and Mildred Pettit, and JOHN THOMAS MAHONEY, son of Irene Mahoney of Philadelphia and the late William Mahoney. The bride and her parents are members of Woodstown Monthly Meeting, N. J.

RIDGWAY-BLACK—On January 28, at the Harrisonville, N. J., Methodist Church, CAROLINE ELIZABETH BLACK, daughter of Mr. and Mrs. Fred D. Black, Sr., of Swedesboro, N. J., and WILLIAM ALBERT RIDGWAY, son of Floyd and Mabel Ridgway. The groom and his parents are members of Woodstown Monthly Meeting, N. J.

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 Hillinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6078.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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—536 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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 9:45 a.m., Conn. Hall, Yale Old Campus; phone FU 7-1639.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 3111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2838.

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

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact BV 9-4845.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 516 E. Marks St., Orlando; MI 7-8025.

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

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. 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 8-8066.

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 2-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8677.

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. 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.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6882.

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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.

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 6-0675.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 806 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 85 at Manasquan Circle. Walter Longstreet, Clerk.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. 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 NF 4-3214.

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., 123 Popham Rd. Clerk, William Vickery 162 Warburton Ave. Hastings-on-Hudson, N. Y.

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

OHIO

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

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

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, 1 1/4 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 3-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
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.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1848.

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

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 Plocadilly 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 MEloose 2-9983.

FOR RENT

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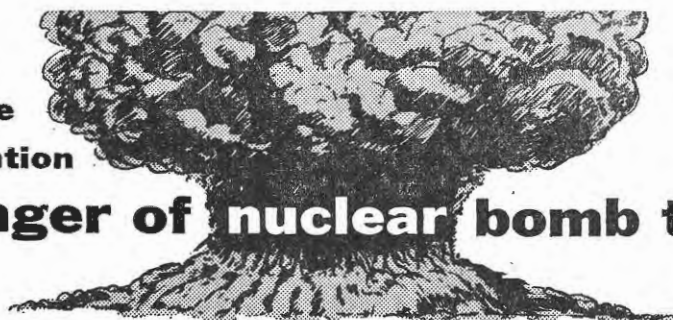
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