

FRIENDS JOURNAL

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***T**HE Quaker testimony concerning war does not set up as its standard of value the attainment of individual or national safety; neither is it based primarily on the iniquity of taking human life, profoundly important as that aspect of the question is. It is based ultimately on the conception of "that of God in every man," to which the Christian in the presence of evil is called on to make appeal, following out a line of thought and conduct which, involving suffering as it may do, is, in the long run, the most likely to reach to the inward witness and so change the evil mind into the right mind. This result is not achieved by war.*

—A NEAVE BRAYSHAW, 1921

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. *Edited by Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, Jean S. Picker, and Gaston Sudaka*

Letter from the Past — Books

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Books

THE FRIENDS MEETING HOUSE. By HUBERT LIDBETTER. William Sessions Limited, The Ebor Press, York, England; 1961. 84 pages. Obtainable from Friends bookstores in the United States; \$7.50

This unusual book contains a surprising amount of information about a subject seldom treated with such authority. The wealth of historical and architectural detail in the text is well-illuminated by 72 photographs and 47 charming line drawings.

Hubert Lidbetter, a talented Quaker architect, was awarded the Bronze Medal of the Royal Institute of British Architects for his design of Friends House in London. Since that time, more than thirty years ago, his architectural practice and interests have enabled him to compile this record of the "buildings of endearing simplicity" that have enshrined English Quakerism since 1670.

The British flavor of this book is emphasized by terms such as *stand*, *loft*, and *yard*, which are practical descriptions of parts of the early meeting houses, and the chapter on "Fittings and Furnishings," with its comments on color, furniture, heating, and lighting, reflects the English attitude.

To those who think of all Friends meeting houses as "colonial," it will be enlightening to see the variety even among our British neighbors. The simplicity and charm of the earliest meeting houses reflected the anonymous medievalism of the time, but later buildings adapted, however slowly, to changes brought about by the new classic styles, by "indoor sanitation," by the larger urban gatherings, and by the more recent Adult School movement.

This book should interest, as the author hopes, "all who are either architecturally or friendly inclined—or both."

H. MATHER LIPPINCOTT, JR.

JOHN GREENLEAF WHITTIER, *An Introduction and Interpretation*. By JOHN B. PICKARD. Barnes and Noble, Inc., New York, 1961. 135 pages. Paperback, \$1.25

For many Friends, as well as other lovers of simple verse, Whittier was made to live again by frequent quotations from his poetry in the public addresses by Rufus M. Jones, who came from a similar background.

This new interpretation of John Greenleaf Whittier by John B. Pickard is reassuring. While he finds many weaknesses in Whittier's verse, and limitations in expression because of the suppression of sensuous beauty lest it supplant true spirituality, he has a genuine regard for Whittier's moral and religious message.

One of the most valuable contributions to discussion about Whittier is this author's tracing of the stages of development in Whittier's life and poetry. There are the simple exuberance of youth; the development of public policy, especially concerning slavery; his adventure into politics (he ran for Congress and lost); and, finally, his more placid and spiritually serene career, when he wrote his best poetry. The author feels that Whittier wrote too much, and that when poetic inspiration was exhausted, he indulged in favorite phrases and clichés *ad nauseam*.

(Continued on page 54)

FRIENDS JOURNAL

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Editorial Comments

Witness

FAITH either grows or dies in times of danger. If we remember the circumstances under which the great religions of mankind were born, we can see how periods of fear and anxiety became their mother soil. Security and satisfaction make for empty pages in the story of religion. To no other state of mind did Jesus direct himself so insistently as to fear, including the anxieties of those sick in body and mind.

We need to keep such considerations in mind when we find security, whether personal or national, fast disappearing around us. Only the realities of our faith and courage can now lead us. Again, as Paul admonishes us, "we walk by faith, not by sight" (2 Corinthians 5:7), and there are enough examples around us to illustrate that we shall move toward insanity and blindness unless we walk by faith. The disturbances through which our generation goes are part of an eternal design, the meaning and mystery of which are hidden, although many of their roots lie within ourselves. When Friends in their early beginnings spoke of "publishing the truth," they were not thinking of distributing hallelujah literature, busy as they were as pamphleteers. Their pamphlets were nothing but a reflection of their faith and their witness in and out of prison, in and out of security, comfort, and respectability. That the divine Father is a living reality was their primary witness. Can it be that the present generation of Friends is as blind as the churches to the extraordinary opportunity which a fear-ridden world offers the witness of trust in God? The light within, the Christ within, is far greater than a personal possession to be treasured for private illumination. It propels us forward to the tests of a new reality. It is, to be sure, a highly personal treasure, but its divine essence must be expressed in terms of human living. Unless we guide our vision and conscience by it, it may become overlaid by darkness, as has happened under the weight of the appalling crimes of our age. Trust is the beginning of any witness. Courage is the reward. Both testify to the presence of eternity.

American Women and Peace

Shortly before Christmas, 1961, the newspapers reported the generous donation which a California house-

wife, Mrs. Wayne Elwood, Sr., Palo Alto, had made to the U.N. Instead of applying \$1,000 to the building of a fallout shelter, she gave the money to the U.N. as a pledge of faith in the future of this world organization. We learned at the time that the original example of a small group of Friends in Urbana-Champaign Meeting, Illinois, in taxing themselves and making a regular contribution to the U.N. has grown into a movement of respectable size. In addition to the making of financial contributions, other opinion-forming forces are noticeable. Last November no fewer than 86 cities participated in the Women's Strike for Peace, and the movement is still growing, as the January 15 events indicate, about which we hope to report in these pages. The continued educational campaigns of the Women's International League for Peace and Freedom deserve equal admiration.

It is remarkable that the leadership in many, if not most, of the spontaneous protests against preparation for atomic warfare comes from the women of this country, who have only a minor share in the official leadership of the nation. We may see in this fact a correction of the political opinion-forming agencies that are to a disquieting degree controlled by the philosophy of the Pentagon.

In 1947, the British sociologist Geoffrey Gorer published his entertaining book *The Americans*, which presents a biased image of American life. Amusing as it is, it divides the functions of a family's social life as follows: the American woman is the executive branch of the family; man represents the administrative arm; and the neighbors, creating public opinion, are the legislative branch. If we translate these functions to the formation of public opinion on war and peace, we can only hope for an increase in the executive power of the American women who are pacifists and who are, alas, only a minority of their sex.

Removing Strontium from Milk

In 1962 the United States Department of Agriculture is celebrating the 100th anniversary of its existence. Among its innumerable experiments for the benefit of American agriculture, the pilot plan for removing strontium 90 from milk is at the moment the most exciting. The Department's Research Center at Beltsville, Mary-

land, is carrying out such experiments in cooperation with the U.S. Atomic Energy Commission and the Department of Health and Welfare. Experiments have shown that strontium 90 can be removed by passing milk through pipes containing beads of ion-exchange resins. About 98 per cent of strontium 90 can be removed. Experiments of removing strontium 90 from farm land are

also continuing. Animals absorb about five per cent of the radioactive elements consumed, and about one-fifth of this small amount is secreted by dairy cows. Removal of 98 per cent of this small amount of strontium 90 "would make milk one of the safest foods for human consumption during emergencies," says a statement of the Beltsville, Maryland, Research Division.

The Meaning of Membership in a Friends Meeting

By THOMAS S. BROWN

FROM my own observation and experience I am convinced that the best symbol to describe our Meeting and membership in that Meeting as it ought to be is the symbol of the body of Christ. This symbol points beyond itself to God, who created this universe we live in; God, who reveals His nature and His purposes among men through the events of history, through prophets, and through groups of men and women called to witness to His truth; God, who is profoundly involved in this continuing creation and in the growth of mankind and who, therefore, has taken upon Himself human form and has "dwelt among us full of grace and glory" so that we might have new life and have it more abundantly.

This symbol of the body of Christ as a transparency through which shines the light that was "the life of men" is that light which George Fox saw overcoming the ocean of darkness. It is a symbol that reminds us of what God has done, and stimulates us to do what we are called to do: to do to men and women here and now what Christ did as he walked among men, teaching, healing, liberating, and lifting men's lives into the light of God's redeeming love. This is a service that can be rendered only by groups of men and women who are caught up as in a net by the presence of the Inward Christ; who are members of a body whose head is the living Christ. The Gospel of John, incidentally, uses a symbol of identical import. Jesus, speaking to his disciples, says, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

A Meeting ought to be a way of *living* so creative, so liberating, so resilient, so solidly joyous that people

who come within its radiance cannot help saying, "This is the kind of life men are supposed to live! Let us in!" The Meeting ought to be, that is, a pilot project, a magnetic example, a compelling, stained-glass window of what the Kingdom of God among men is like, here and now available to men who will believe that it is.

Such a Meeting will soon divide as cells divide, growing steadily. A Meeting ought to be men and women who are "members one of another." "I shall be your feet as you are my hands, and you are my ears and I am your arms."

A Meeting ought to be a gathering of the forgiven and forgiving. When each of us has faced up to the nature of his own personal inadequacy in the presence of the living God, and yet, by faith, knows that however unacceptable each knows himself to be, yet God nevertheless accepts and loves each one, then each of us under these circumstances accepts and loves his fellow members in his Meeting. This will be a Meeting in which the members will love one another enough to listen to one another, a Meeting in which the ministry of listening will be as significant as the vocal ministry. Who is there in our Meetings now who has the ears of Christ, who can listen as Christ listened? And in the Meeting which ought to be, members will love one another enough to say only what is worth listening to.

A Meeting ought to be a gathering of families for play and work and food and worship. Think what that meeting for worship will be to which all its members come as the culmination of their life, men and women coming with minds and hearts really prepared by prayer and study and worship at home to come to the meeting house, where God and men meet together in a powerful and special way.

When George Fox was challenged to define "the Church," he said, "I told him the Church was the pillar and ground of Truth, made up of living stones, living members, a spiritual household, which Christ was the head of: but that He was not the head of a mixed multi-

"The Meaning of Membership in a Friends Meeting" was a talk given by Thomas S. Brown on the opening night of Philadelphia Yearly Meeting, March 26, 1960, at the conference arranged by the Field Committee. The version here presented is a shortened form of the talk as constructed from the author's unrevised notes. Thomas S. Brown teaches English and Bible at Westtown School, Westtown, Pa., and is a member of Westtown Monthly Meeting, Pa.

tude, or of an old house made up of lime, stones, and wood" (George Fox, *Journal*, Everyman edition, pages 14, 15).

The fact is, however, that we are today in actuality "a mixed multitude." Some of us are Quakers only in inheritance; some for business reasons; some because they prefer a gentle fog to sharp sunlight. There are also among us those who are in the deepest sense of the word "convinced" Friends, and on these the life of the Meeting depends, insofar as it depends on men. We are, indeed, that field of wheat and tares of which Jesus spoke.

That group, therefore, within any Meeting that has caught the vision of what a Friends Meeting ought to be must do for that Meeting what the Meeting should be doing for the world. Yet it is true that such "little Meetings within the Meeting" face a difficult task. There is the danger, in the first place, of their own devastating spiritual pride because they take themselves too seriously. And, on the other hand, such a group is almost inevitably confronted with that withering criticism of being "holier than thou." Such a criticism is sometimes valid, but far too often it is simply the screen for hurt pride and spiritual immaturity. Publicans and sinners need to hear Jesus' parable quite as much as did the Pharisee who prayed: "God, I thank thee, that I am not as other men are" (Luke 18:11).

I myself know of no more creative religious exercise outside the meeting for worship and private prayer than the study of scripture, not as an exercise for critical ingenuity; not as an examination of primitive cultures; not even as commendation of high moral and ethical pronouncements relevant to the present crisis. Not these, useful as such exercises are, but rather reading for my very life.

Let me refer to Samuel Bownas' account of his own younger years, an account quite relevant to this matter: "When I went to Meeting, I knew not how to employ

my thoughts, and often, yea, very often, the greatest part of the Meeting, for want of a proper employment of thought, I spent in sleeping, for the preaching, which was pretty much, I did not understand. Thus, two or three years of my apprenticeship I spent with very little sense of God or religion. But so it fell out, that a young woman came to visit our Meeting, and in her preaching seemed to direct her words at me, which were to this effect, 'A traditional Quaker thou goes from the Meeting as thou comes to it; and comes to it as thou went from it, having no profit by doing so; but what wilt thou do in the end thereof?'

"These words were so suited to my then state, that I was pricked to the very heart, crying out in secret, 'Lord, how shall I do to mend it? I would willingly do it if I knew how.' From that time forward I found it true, that what is to be known of God and of true religion is revealed within; and relying on the Lord, who began thus to reveal his power in me and let me see that I must depend on him for strength and salvation, the scriptures seemed to be unsealed and made clear to my understanding, such as 'Being born from above,' and that which is to be known of God is made manifest in us; and also that text which says, 'The Kingdom of God is within.'"

And for me it was from scripture, in Paul's letters, that the symbol of Meeting as the body of Christ came to me with light and power, and with it my conviction that membership in Meeting will have meaning and that practical matters can be settled only in the light radiating through that symbol of the body of Christ, in which we are members one of another, doing for ourselves and for all men who come to us what Jesus once did in the flesh and now calls upon us to do for him under his leadership and power: to teach, to heal, to liberate, to lift men's lives into the light of God's redeeming love.

THE present life of man, O King, seems to me, in comparison of that time which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper in the winter, with your commander and ministers, and a good fire in the midst, while storms of rain and snow prevail abroad; the sparrow . . . flying in at one door and immediately out at another, whilst he is safe within, is safe from the wintry storm; but . . . he immediately vanishes out of sight into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or of what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.—THE VENERABLE BEDE in his Ecclesiastical History of England, written over 1,300 years ago. (The statement was made by an unnamed councilor in Northumbria, England, at a council meeting called by King Edwin, who, long debating the truth of Christianity, had summoned his elders to consider the presentation of Paulinus, an early missionary sent to Northumbria in the train of the Kentish princess who became Edwin's wife.)

Who Is My Neighbor?

By MIRIAM CRAMER ANDORN

AND the second is like unto it, thou shalt love thy neighbor as thyself." In the two thousand years since Jesus gave us this commandment, we have shown that we both understand and wish to follow it. Discouragingly limited as our moral and spiritual progress sometimes seems to be, we have gone forward. We have advanced from the tooth-and-claw stage; we have transcended the boundaries of clan and tribe. We have expanded the meaning of "neighbor" until it includes human beings of different race, religion, homeland.

The danger lies not in our failing to look at far horizons but rather in our overlooking fields waiting to be tilled at our own back door. It may be time to remember the narrower meaning of the word "neighbor." It may be expedient to practice upon those nearest at hand the respect, the understanding, the compassion we willingly offer to men we have never seen.

We recognize the wisdom of accepting differences among different peoples. We neither ignore nor tolerate these distinctions. Instead we welcome those who have other backgrounds, customs, and points of view, for we feel that they provide enriching additions to our own experiences. This attitude is both right and rewarding.

We have pressed far enough in this direction, however, to have reached the conclusion that we owe the same understanding and sympathy to the man next door, or to those under our own roof.

It is comparatively easy to be merciful to the suffering Negro in Lambaréné; it takes more brotherly love to admit the unkempt, culturally backward colored child to a desk in the classroom of our own children.

It is simpler to draft great plans for world peace than to sustain within our own families a harmonious atmosphere that precludes bitter quarrels and sterile resentments.

To consider with sympathetic objectivity the teachings of a Confucius or a Buddha requires less of us than to maintain our equilibrium when faced with un congenial orthodoxies within the framework of our Christian beliefs.

We study with open mind the Soviet Union's educational system; at the same time we are upset by a discussion of the amount of external discipline to be preferred in our own First-day schools.

We admire the sari or the kimono, and push past to the woman who wears either. Yet we make small effort

Miriam Cramer Andorn is a member of Cleveland Meeting, Ohio, and Chairman of the First-day School Committee of Cleveland Meeting. She lives in Chagrin Falls, Ohio.

to discover the human being under a Western garb we disapprove, content to lump the victim with a type rather than to search out the individual under the attire.

Before entering the world of the psychotic, we mercifully make maps to help us through the strange territory. Yet we refuse to prove by our actions that we appreciate the need of fresh maps when we cross the boundaries of age between normal groups, since the toddler, the teenager, and the adult do not look from one vantage point upon an identical world.

We struggle to learn the language of a foreigner, and remain impatient with the reserve or superficialities of those who speak the same language, and stop short of penetrating to common ground.

We look for "that of God" in the distant Arab refugee, and neglect to bear in mind that the same divine spark lives within a recalcitrant child or a dissenting colleague facing us.

If we can stretch the word "neighbor" to the inclusion of the Japanese Ainu, certainly we must be able to enlarge it by the little extra which will make it cover also the American across the street.

The "brotherhood of man" has a magnificent ring. Let us not forget that it also encompasses our actual brother.

Song of an Idea

By MORTON D. PROUTY, JR.

I am the spark that springs from the rock and the hammer;

I am the flint that sparks at the stroke of the steel;
I am the child of the union of minds through the ages;
I am the secret that sages have sought to reveal;
I am the unconceived that awaits the conception
To spring from the meeting of minds that are yet to be;
I am the seed;
I am the tree.

I wait alive on the lips of the inarticulate;
I spring in hope from the tongues of men who speak;
Drown me, and I will set the tides in motion;
Burn me, and I will set the world aflame;
Lock me in deepest dungeons, and I will claim the devotion
Of untold men who have yet to know my name;
I am their goal;
I am their aim.

Morton D. Prouty, Jr., who is a businessman, lives at Florence, Alabama. "Song of an Idea" was accepted for publication by the FRIENDS JOURNAL before it was included in the recent collection of poems by Morton D. Prouty, Jr., *Sparks on the Wind* (John Knox Press, Richmond, Virginia, 1961; 47 pages; \$2.00).

I am the germ that lies, living, among the dust
Of dead civilizations;
Inexorably, the plan of creation demands that I must
Know rebirth;
The planets hold true in their course,
And the seedtime and harvest, again and again,
Sweep and recede, sweep and recede
Over the face of the earth.

So is it, the seedtime and harvest
That shape the decisions of men
Sweep and recede, sweep and recede,
And the flowers blossom and die,

And their fruit is bitter or sweet and their beauty remains,
Lingering, ever enshrined, in the heart of a man.

Inevitably,
The conjuncture of planets, the clashing of atoms, the
movement of spheres
Raise me out of the dust in a form and a pattern unchanged by the years;
Lo, in the fullness of ages, I come and I go,
And I live in the flash of an eye
That discovers my virtue anew
And I throb with a heart that is stirred by a knowledge
Of that which it knows to be true.

Christopher Fry, Poet for Friends

By MARIAN SCOTT HAHN

CHRISTOPHER FRY is not well known among Friends although seven of his eight plays are steeped in Quakerism. George Fox said, "Now the Lord God hath opened to me by his invisible power how that every man was enlightened by the divine light of Christ." Christopher Fry shows us ourselves in the very act of enlightenment; he shows us how the frailty of our natures stands in the way of that enlightenment, and, with compassion, he dramatizes our struggles to find the way through the "ocean of darkness" to the "ocean of light."

That man can find the way, he believes, for he sees the revelation of God as a continuing revelation. He sees each man striving to understand the meaning of the universe and the place of his own life in that universe—to understand the very nature of God. He believes that such understanding cannot be reached by logic, but can be attained only by the spirit of man seeking the spirit of God. Only to the extent that man finds this "truth of

God" does life become meaningful. "You will find in the story of man's life on earth great wonders perceived by the spirit," he says, "and unless you live by these wonders, you live, it seems to me, in an utterly aimless world. . . ."

Christopher Fry is not concerned with the conventional religious ways of reaching eternal truth, the church, prayer, ritual, priest, scripture. He is concerned with poetic insight, and sees poetry as a path leading to that truth. He calls poetry "an apprehension of truth beyond the power of rational thought." To him it is an "exploration into God," a phrase used in *Sleep of Prisoners*.

That God speaks to man, that we hear according to the condition of our hearts—this, too, Christopher Fry believes, and of this he writes.

Do you deny voice
To that Power, the whirler of suns and moons,
when even

Dust can speak, as it does in Moses now?¹

So Moses says in *The Firstborn* to those who cannot believe that he has heard God. For God has spoken to Moses. He describes the experience:

The sound

Of God. It comes; after all, it comes. It made
The crucial interchange of earth with everlasting,
Found and parted the stone lips of this
Egyptian twilight in the speech of souls
Into that shell of shadow, a man's mind—
Into my own.²

This is what is possible, says Christopher Fry. Truly, man can see God. This is the glory of man. Almost at the same moment Christopher Fry reminds us that we

Marian Scott Hahn is a regular attendee at Pittsburgh Meeting, Pa. The material for her article "Christopher Fry, Poet for Friends" is culled from a thesis she wrote in the spring of 1960 for a Master of Arts degree at the University of Pittsburgh.

"Christopher Fry," Marian Scott Hahn writes, "is a member of the Church of England but has been an attendee at Friends Meeting. Some of his mother's family were Friends, and in a letter to me he said that his contacts with Quakerism may have influenced the plays. He was a conscientious objector in World War II, and at that time attributed his pacifism to his Quaker background." Friends will be interested in this comment by Christopher Fry on his purpose in writing *Sleep of Prisoners*: "I wanted to move from division to unity, to say that we are all souls in one sorrow, and above all, to say that the answer is in ourselves, in each individual, and that each individual has in him the elements of God" (*New York Times*, October 14, 1951, "Drama in the House of Worship").

are human and that we see and hear most imperfectly. That is the tragedy of man.

Do you hear the ambush I blundered into?

I heard God as though hearing were understanding.

But he kept his hand hidden from me.³

Violence has come between Moses and God. "I have followed a light into a blindness," says Moses—the blindness of violence.

Cain, too, followed his false light into a blindness of violence, and so does every man who thinks that the fulfillment of God comes through loosing suffering and death on human beings. It is easy to misunderstand God.

It is also easy to understand God. We know that primitive peoples see a God in every act of nature: thunder, lightning, earthquake, fire. In a more naturalistic way Christopher Fry sees the hand of God in nature and in our hearts.

In the festival play *The Boy with a Cart*, a chorus representing the People of South England speaks of such an apprehension of God:

Coming out of doorways on October nights
We have seen the sky unfreeze and a star drip
Into the South; experienced alteration
Beyond experience. We have felt the grip
Of the hand on earth and sky in careful coupling.

Despite flood and the lightning's rifle
In root and sky we can discern the hand.⁴

God is in nature; we know He is there because we can "discern the hand." We feel in our hearts He is there. But we can experience the presence of God at other times, in other places, says Christopher Fry. A boy is cutting willow shoots on the bank of a stream while he tries to find the direction that his life must go. He tells his mother:

. . . while the rain was falling
Behind us in the field, though we still wore
The sun like a coat, I felt the mood
Of the meadow change, as though a tide
Had turned in the sap, or heaven from the balance
Of creation had shifted a degree.
The skirling water crept into a flow,
The sapling flickered in my hand, timber
And flesh seemed of equal and old significance.
At that place and then, I tell you, Mother,
God rode up my spirit and drew in
Beside me. His breath met on my breath, moved
And mingled. I was taller than death.
Under the willows I was taller than death.⁵

The boy emerges from the experience knowing what he must do. Rufus Jones once, through just such an experience as this, came to know that his life's work was to be the study of mysticism.

But our awareness of God does not always come in serenity and peace. Sometimes it comes in struggle and torment. Revelation brings not peace, but a sword. In the most purely religions play that Christopher Fry has written, *Thor, with Angels*, Cymen, a pagan warrior, feels the presence of God and says:

I know no defense against that burst of fire.⁶

What I'm inflicted with
Is strong, destroying me with a cry of love,
A violence of humility arrogantly
Demanding all I am or possess or have ambitions for,
Insistent as a tocsin which was sounded
When the sun first caught on fire, and ever since
Clangs alarm with a steady beat in the wild
Night of history.⁷

As Cymen comes to know that the essence of God is love, the meaning of the world is changed for him. The hatred, the fear, the violence are no more. There are love and forgiveness and joy and life.

God not only reveals Himself to us, Christopher Fry believes; God may reach out to help us in our need. In *The Boy with a Cart*, he creates a situation filled with symbol and meaning, expressing the most intimate relationship possible between God and man. A miracle happens in a new-built church. The church cannot be completed because the king post will not swing into place, and Cuthman, the boy who has dreamed and built this church, has given up.

And when I prayed my voice slid to the ground
Like a crashed pediment.
There was demolition written over
The walls, and dogs rummaged in the foundations,

But gradually I was aware of someone in
The doorway and turned my eyes that way and saw
Carved out of the sunlight a man who stood
Watching me. . . . He came toward me, and the sun
Flooded its banks and flowed across the shadow.
He asked me why I stood alone. His voice
Hovered on memory with open wings
And drew itself up from a chine of silence
As though it had longtime lain in a vein of gold.
I told him. It is the king post.
He stretched his hand upon it. At his touch
It lifted to its place. There was no sound.
I cried out, and I cried at last, "Who are you?"
I heard him say, "I was a carpenter"
There under the bare walls of our labor
Death and life were knotted in one strength
Indivisible as root and sky.⁸
The miracle has an outward form and an inner con-

tent. Christopher Fry seems to be saying that somehow when man reaches for help, in faith, he finds power and strength beyond his own.

It is not strange to Friends that Cuthman sought in silence and found the help for which he asked. Christopher Fry tells us that when the boy began to be aware of the miracle, it was

. . . so still that there was not
Other such stillness anywhere on the earth,
So still that the air seemed to leap⁹

We, too, have sought and found divine help in such stillness, such silence.

All of Christopher Fry's writing is not about our personal relationship to God. Much of it is pacifist; some is Platonist. Nearly all of it is poetry—poetry that speaks most particularly to the hearts of Friends.

The following passages from plays by Christopher Fry have been quoted with the permission of the publisher, Oxford University Press, Inc., New York:

1. *The Firstborn*, 1956, page 74.
2. *Ibid.*, page 73.
3. *Ibid.*, page 75.
4. *The Boy with a Cart*, 1951, lines 35-39; 42, 43.
5. *Ibid.*, lines 679-692.
6. *Thor, with Angels*, 1954, page 11.
7. *Ibid.*, page 28.
8. *The Boy with a Cart*, 1951, lines 1301-1304; 1306-1325.
9. *Ibid.*, lines 1309-1311 in the above quotation (note 8) after "Watching me . . ."

Rights and Privileges

Letter from the Past — 191

NO one who reads the history of the early Quakers can fail to notice a curious and vigorous contrast in their attitudes under persecution. One is the stubborn and rather pernicky refusal to accept mere clemency and kindness. More than once Fox tells of refusing to accept a pardon offered to him. On other occasions the authorities intentionally made it easy for him to walk out of prison; but he did not accommodate them by doing so. His behavior resembled, perhaps imitated, that of Paul and Silas, who, wrongly imprisoned at Philippi, refused to budge out of prison until they were publicly escorted out by the city's chief magistrates.

William Penn from his first conviction was very sensitive to refuse if possible any special concessions. In spite of his social rank he wanted to suffer mistreatment with the Quakers. He felt that when others—Quakers or Catholics—were persecuted, he should share their dis-

abilities. He knew that when others' liberties are infringed, no man is safe.

This refusal of privilege was combined with an equally zealous insistence on rights. Both Fox and Penn again and again pushed to the limit their claims to the technical protection of the law. The trial at the Old Bailey of Penn with Mead is only the most famous of many episodes when "due process" was claimed by Friends as though they were the greatest sticklers. Yet it resulted from an immediate and overt defiance of the new Conventicle Act. With brief hesitation and a few dissidents, the Society of Friends used as far as possible the rights guaranteed by English law. They created in the Meeting for Sufferings one of the most elaborate organizations for civil liberties that the world had yet seen.

Perhaps we are used to thinking of the phrase "rights and privileges" as a pair of synonyms after the manner of lawyers' jargon. At least in the sense of the examples given, ancient Friends made a great distinction between them, though both alike were treated to an almost identical good end.

I wonder whether today we recognize the coherence of each and even press it to the extent of its full value. We are increasingly aware of the moral legitimacy and effectiveness of civil disobedience. A good way to oppose a bad law is for conscientious men to disobey it. The suffering of the innocent is a powerful technique for influence, as with the hemlock of Socrates and the cross of Christ.

The fellowship of suffering is much more than a mutual comfort. It has an educational influence on the victims and the public. It opens men's eyes, as mine were opened unexpectedly a number of years ago when in applying for membership in a club I was stopped by the phrase I was expected to sign in routine fashion: "I am a member of the Caucasian race." Research lawyers tell us that the Fifth Amendment was adopted in part to protect the innocent, instead of loading suspicion on others, as it is used today. Ought not, therefore, more innocent people, with nothing to hide, join in invoking it when opportunity offers?

Not only in our taxation and conscription laws but also in less formal matters religion confers special privilege denied to the equally conscientious but technically nonreligious. Quakers probably enjoy in many circumstances a quite unjustified and unwanted relative freedom from harassment. How can we today, protected by the irrelevance of our white color, by our "innocence by association" with religion, and by our general timid legal conformity, renounce like our forefathers privilege that others should share?

NOW AND THEN

The author of the "Letter from the Past" is Henry J. Cadbury, who still signs the series "Now and Then." His versatility as an eminent biblical scholar and a Quaker historian is much cherished.

"More Things Are Wrought"

By ANN DIMMOCK

In wakeful hours, I touched a hidden spring
And launched a rocket of my own last night.
My thoughts were traveling faster than the light,
And girdling the expansive globe, to bring
To orbit all the nuclei that cling
Together in association bright;
To pierce the Mystery and establish right
And title, where the stars in chorus sing
The praise of Him whose worlds in glory flame.
Loving concern for all for whom I care—
The known, unknown—went forth. I staked my claim,
Asking that they do likewise. I am well aware
That Good is set in motion in His name.
More powerful than a rocket is a prayer.

For Our Children The Geese in Rose Valley

By KATHERINE HUNN KARSNER

ONE First-day morning a long time ago several Friends decided it was too far to walk to meeting. They said, "Let's hold meeting right here in Rose Valley under the trees." So they all sat down in a circle on the grass. Just as they were centering their thoughts on what a beautiful day it was and how grateful they were for their families, their work, their food and clothing, and their schools, two beautiful white barnyard geese came wandering by. Some of the Friends turned their heads to watch them, and one little boy held out his hand to coax them toward him.

But the geese paid no attention, and walked to the place where the circle was not quite complete. There they sat themselves down. Everything was so quiet and peaceful the geese were not in the least frightened, and indeed seemed to feel very much at home.

The lady goose stretched out one wing. It was almost as if she were taking off her Quaker cloak. Then she gently preened her feathers, not in the least disturbing the Friends around her, who were lost in contemplation.

No one spoke during the meeting, not even the geese. It was a quiet, meaningful hour. Had not two of God's creatures come and communed with Friends? Only at

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee Warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting. "The Geese in Rose Valley" is the third of six selections "For Our Children" associated with Meetings or Friends in the eastern part of the United States. Rose Valley is located near Media, Pa.

the end, when meeting broke, did the geese mutter little geese words to themselves and wander away.

As the Friends greeted one another and went indoors for lunch, one little girl said, "It was just as if our two geese friends were elders sitting on the facing bench, wasn't it?" And maybe that was what the geese intended her to think.

Books

(Continued from page 46)

Pickard severely criticizes Whittier's penchant for moralizing in his poetry. Personally, I find it refreshing to find some purpose in poetry, which is so often missing in modern verse.

Though the book pictures Whittier's humanitarian concern, especially with witchcraft and slavery, it also takes the reader beyond the realm of Quaker concern into the puritan climate of severity and discipline. Not more than a dozen of Whittier's poems are ranked as superior, and "Snow-bound" is classified as the masterpiece of nineteenth-century American poetry. Withal, Pickard puts first among Whittier's lasting contributions his simple faith and trusting spirit in the Eternal Goodness. As such Whittier continues to nourish the spiritual life of modern man, who often needs to have the cluttered tinsel and glamor of modern life simplified to the abiding realities.

CLARENCE E. PICKETT

CONSIDER INDIA, *An Essay in Values*. By HORACE ALEXANDER. Asia Publishing House, London and Bombay; distributed in the United States by Taplinger Publishing Co., Inc., 119 West 57th Street, New York 19, N. Y., 1961. 155 pages. \$4.50

The author dwells on that part of India which has meant most to him. He lovingly sums up the values demonstrated by the Mahatma Gandhi he remembers, and in so doing he adds his own insights as a Westerner and a Christian. But he himself supplies perhaps a valid criticism of his book when he states in the Preface, "Short titles to books can be misleading. When I invite the reader to consider India, I am not of course asking him to applaud every aspect of the life of India today. This is no guidebook to modern India, her life and customs."

The reader should take the Preface to heart before proceeding. He will then find thoughtful interpretations of great thinkers and men of action like Mahatma Gandhi, C. Rajagopalachari, Vinoba Bhave, and Tagore, who are allowed to speak in their own words. The book is to be read as a quiet historical study abstracted from the very controversial Indian scene of 1962, where it would be risky to predict how strongly will be felt the great Mahatma's example.

Horace Alexander has known India intimately since 1929, and assisted Gandhi's efforts toward reconciliation for certain periods during the post-independence years, contributing his Quaker strengths and skills to India during a difficult time. His book, I believe he might agree, witnesses to what India gave him in return; and thus a bridge was built. Horace invites us to cross.

BENJAMIN POLK

news of the U.N.



FRIENDS GENERAL CONFERENCE
1515 CHERRY STREET, PHILADELPHIA 2

VOL. 6—NO. 1

From Our U.N. Representative

This report will open with Mr. Hammarskjöld's 1961 United Nations Day Message to Youth: "The United Nations, the creation of which was itself evidence of the resolve of the people of the world to substitute the rule of law for recourse to war, is still young and is still growing. The aims and principles laid down in its Charter have yet to be fully accepted and applied to all the problems that confront the world; but it offers the only reliable route to a future where peace and justice can prevail."

The Sixteenth General Assembly has a total of 94 items on its agenda. The opening period of general debate lasted 26 days, in which representatives of 80 nations spoke, emphasizing particularly the fears of people everywhere of the consequences of nuclear war. Disarmament and the banning of nuclear testing were the outstanding issues; these deal with survival itself.

The cold war is causing increasing uneasiness. It is an evil thing, and as long as it is practiced, hopes for the elimination of armaments and nuclear testing are slim. These questions are fundamentally moral questions. Wisdom and emphasis on moral principles may more often come from the delegate of a very small country. Ambassador Rossides of Cyprus has said that "testing nuclear weapons is war on humanity itself."

On September 20 the United States and the Soviet Union submitted to the General Assembly a joint statement of eight agreed principles on the question of disarmament and the resumption of negotiations. Agreement was not reached on the composition of the negotiating body. This result was the outcome of discussions held in Washington, Moscow, and New York last summer.

In his speech before the Assembly, President Kennedy called for a continuing program for "general and complete disarmament." He proposed, *inter alia*, the establishment of an International Disarmament Organization, the reduction of

armed forces, and keeping the peace through building a United Nations Peace Force.

Speaking the following day, Mr. Gromyko, Foreign Minister of the Soviet Union, presented an eight-point program, including the renouncing of atomic weapons and the signing of a nonaggression pact between NATO and the Warsaw Pact powers.

After the opening debate, these important matters were referred to the Political Committee, on which all 103 member nations are represented. Speaking in this Committee, Mr. David H. Popper, Senior Adviser on Disarmament in the U.S. delegation, said in effect that "no one can deny that the promulgation of a blueprint for the achievement of disarmament is perhaps the most complicated undertaking in the history of man." When one reads that the U.S. plan is "balanced," "flexible," "phased," "in stages," and "safeguarded throughout," we realize how complicated the subject can become. But if we stop to contemplate how universally catastrophic war today would be, the elimination of the deadly weapons should be our first responsibility and perhaps not so intricate.

This point of view was brought out in discussion in the Political Committee and later in the Assembly. When debating a series of resolutions on the cessation of testing nuclear weapons, the majority of the delegates were not concerned with ways and means, or the justifications given by the nuclear powers. They desire simply that testing should cease now. The Assembly adopted by 87 votes to seven a resolution calling on the Soviet Union to refrain from exploding the 50-megaton bomb. This request was ignored in disregard of the health and safety of the peoples of the world.

India, with several cosponsors, introduced a resolution calling for a continuation of the voluntary moratorium on testing, and this passed by a large vote. The big powers, including the United States, voted against this proposal for ending tests, while many of our allies voted for it. The United

States is unwilling to accept a moratorium again without a treaty and controls; the U.S.S.R. is now unwilling to separate the question of testing from a general settlement on disarmament, and considers any control system as possible espionage.

Still another resolution sought to make Africa a "denuclearized zone." This was approved by 55 to 0, with many abstentions, including the United States. Our delegate, Arthur Dean, stated that the African states themselves should join together if this were their wish. It can be recalled, however, that at a previous session they had voted against testing in Africa, and this decision was ignored by France.

On December 20, the Assembly unanimously endorsed the composition of a new Disarmament Committee, as previously agreed upon by the U.S.S.R. and the United States. The Assembly asked that the new 18-member body "as a matter of utmost urgency" undertake negotiations in an effort to reach "agreement on general and complete disarmament under effective international control, on the basis of principles already accepted by the U.S.S.R. and the United States."

Recalling Mr. Hammarskjöld's advice as we consider this primary subject of disarmament, we realize that particularly the big powers have the responsibility of entrusting to the United Nations the authority "to substitute the rule of law for recourse to war."

ESTHER HOLMES JONES

Tanganyika's Flag Raised

The flag of Tanganyika was raised alongside the flags of the other 103 member nations at United Nations headquarters on December 22, 1961. The flag consists of three equal horizontal stripes of dark green and black, separated by thin bands of gold.

In a brief ceremony the Acting Secretary General and Omar Loutfi of the United Arab Republic, the President of the Security Council for December, congratulated Dr. Vedast K. Kyaruzi, Tanganyika's Permanent Representative to the United Nations, on his government's admission to the organization.

For United Nations officials the event emphasized the problem of allotting space for others yet to come in future years, as other territories attain sovereignty and await their flag raising in that semicircle of national standards along First Avenue. Only two more masts can be squeezed into the arc. After these are added, all flagpoles must be rearranged in order to make room for newcomers.

1961 Per Capita Cost Cited

Expenditures by the United States in support of the general budget of the United Nations in the calendar year 1961 are costing each man, woman, and child in the United States only 22 cents, statistics compiled for the year reveal. When the sums made available by the United States for all of the agencies are calculated, including Technical Assistance, the Congo and Suez Emergency Forces, United Nations Children's Fund, and refugee aid, the total per capita cost at present is \$1.065.

Sixth Annual Conference at the U.N.

United Nations, New York, April 5-6, 1962

Theme: *The United Nations—Our Challenge and Our Hope*

The program will include briefings by Delegates to the U.N. and members of the U.N. Secretariat, followed by discussions; visits to Missions to the U.N.; a tour of U.N. headquarters; and the opportunity for Friends to meet Friends.

The Economic and Social Council will be in session. The Commission on Human Rights and the Commission on the Status of Women will also be meeting. Registration fee: \$2.00. For programs, registration forms, and further information, write:

Peace and Social Order Committee
Friends General Conference
1515 Cherry Street
Philadelphia 2, Pa.



U Thant, Acting Secretary General of the United Nations

U Thant

On November 3, 1961, Ambassador U Thant of Burma was unanimously appointed Acting Secretary General of the United Nations.

What do we know of the new Acting Secretary General and of his positions towards the problems facing the United Nations?

U Thant was born in Pantanaw, Burma, in 1909 and was educated at the National High School in Pantanaw and at University College, Rangoon. His friendship with the present Premier of Burma, U Nu, dates from their attendance together at the University.

U Thant's early adult years were spent in education and information work. He served as Senior Master at the Pantanaw High School, and in 1931 he became its Headmaster. He also worked as a free-lance journalist.

His political career began in 1947, when he was appointed Burma's Press Director. In 1948, when Burma achieved her independence, he became the Director of Broadcasting. The following year he was appointed Secretary to the Government of Burma in the Ministry of Information. He has served on several occasions as an adviser to Prime Minister U Nu: at the first and second Colombo Prime Minister's Conferences at Colombo and Bangor, at the 1955 Bandung Conference of Asian-African nations, and more recently at the Belgrade Conference of Nonaligned Nations.

His association with the United Nations began in 1952, when he attended the General Assembly's Seventh Session as a member of the Burmese delegation. Since 1957 U Thant has been Burma's Permanent Representative to the United Nations, and Chairman of the Burmese delegation to each session of the General Assembly. In 1959 he served as Vice President of the General Assembly. Earlier this year he served as Chairman of the United Nations Congo Conciliation Commission and Chairman of the Committee on a United Nations Development Fund.

He is the author of several books, including *Cities and Their Stories* (1930), *League of Nations* (1933), *Towards a New Education* (1946), *Democracy in Schools* (1952), and a three-volume *History of Post-War Burma* (1961).

In taking his oath of office U Thant swore not to seek or accept instructions in regard to the performance of his duties "from any government, or other authority external to the United Nations." In his acceptance speech later, he said he would maintain an attitude of objectivity in keeping with the policy of nonalignment and friendship of his country for all other nations, whatever their ideologies.

Speaking on a television program on October 29, he drew a distinction between "impartiality" and "neutrality." He said then that if he became Acting Secretary General, he would be "impartial but not necessarily neutral." To illustrate his point on impartiality, he said a Supreme Court Judge must be impartial in his judgments but not neutral as between criminal and the victim. He added: "My belief is that countries can be neutral, but it will be very difficult for an individual to be neutral on the burning question of the day." As Burma's Permanent Representative to the U.N., he has cas-

tigated the Soviet Union for its intervention in Hungary, France for her Algerian policy, and the United States for its conduct towards Cuba.

As a Buddhist, U Thant is spiritually qualified to perform the difficult task of reconciling widely different points of view in the U.N. "The teachings of Buddhism are focused primarily on the need to maintain a mental and emotional equilibrium. Buddhism calls for meditation and concentration. It purges passion and evil thoughts. It is essentially a religion of peace and love. It teaches that one will be more highly esteemed and respected if one keeps calm and has emotional equilibrium."

During his first week in office the Acting Secretary General announced that Dr. Ralph Bunche of the U.S.A., Chakravarti Narasimhan of India, and Gregory Arkadev of the U.S.S.R. would be included among his principal advisers. On December 29 he named five more, making a total of eight. These included Godfrey K. Amachree, Philippe de Seynes of France, Omar Loutfi of the United Arab Republic, Jiri Nosek of Czechoslovakia, and Hernane Tavares de Sa of Brazil.

In 1958, in an article in *The Annals of the American Academy of Political and Social Science*, U Thant wrote an illuminating piece entitled "A Burmese View of World Tensions." In it he said: "Our attitude toward political systems prevailing in other countries is governed solely by considerations of peace. We are convinced that it is not the path of wisdom to form military blocs, to enter into a hectic armaments race, and to rant hysterically at each other. These things certainly do not make for peace; they only increase tensions. If the world's great religions like Islam and Christianity, after a prolonged and bloody war for centuries, can flourish side by side in peace and amity, why should not Communist and non-Communist systems be permitted to co-exist peacefully? This is Burma's approach to international problems. We are convinced of one thing. Man must learn to live with himself. Regardless of his belief, traditions, ideologies, and the economic, social, and political systems to which he subscribes, he must learn to live with his neighbors."

He expressed this personal philosophy in the following words: "The possibility and desirability of peaceful coexistence on the plane of diplomacy and international relations does not, of course, mean that coexistence is possible and desirable on the plane of ideas. I, for one, regard the fundamental freedoms as of paramount importance in human societies. In the context of the twentieth century, freedom of expression, freedom of association, and the dignity of man are the essence of culture. I hold it a great truth that humanity cannot be half slave and half free. But these beliefs and convictions do not shut me off from the knowledge that there are others who believe differently. To put it plainly, the plane of ideas between the culture of democracy and the culture of communism cannot be reconciled."

JEAN S. PICKER

For we prefer world law, in the age of self-determination, to world war in the age of mass extermination.

PRESIDENT KENNEDY,
to the U.N. General Assembly, 1961

United Nations Decade of Development

President Kennedy, in his address to the United Nations Assembly on September 25, 1961, proposed that the 1960's be a Decade of Development.

"Political sovereignty is but a mockery without the means of meeting poverty and illiteracy and disease. Self-determination is but a slogan if the future holds no hope," he said. "That is why my nation, which has freely shared its capital and its technology to help others help themselves, now proposes officially designating this decade of the 1960's as the United Nations Decade of Development."

The President's proposal was considered in the Second Committee (Economic and Financial). A resolution entitled "United Nations Development Decade—A Program for International Economic Cooperation" was submitted to the General Assembly, where it was adopted unanimously on December 19.

The resolution states that "bearing in mind the solemn undertaking embodied in the United Nations Charter—to promote social progress and better standards of life in larger freedom . . ."; and "considering that economic and social development of the economically less developed countries is not only of primary importance to these countries, but is also basic to the attainment of international peace and security . . ."; that "during the 1950's considerable effort to advance economic progress in the less developed countries was made . . ."; that "in spite of this effort the gap in per capita incomes between the economically developed and the less developed countries has increased . . ."; "the General Assembly designates the current decade as the United Nations Development Decade."

International Trade and Economic Development

Philippe de Seynes, Undersecretary for Economic and Social Affairs, speaking in the Second Committee, said that there was good reason to believe that during the 1960's the United Nations would be more concerned with international trade than in the past. He said that deterioration in the terms of trade in the underdeveloped countries was an important factor in the struggle of these countries to raise their standard of living.

It was pointed out in the Committee that the losses a country might suffer in a single year from fluctuations in export earnings might exceed by far the total amount of official donations it received. Figures were quoted to show that during the last three years, as a result of a decline in the prices of their exports, the developing countries had suffered a foreign currency loss of approximately \$2,000 million a year.

A resolution, "International Trade as the Primary Instrument for Economic Development," proposed by the Second Committee and passed by the General Assembly, "urges the economically developed member states to take into account, when formulating and executing their trade and economic policies, the interest of the developing countries . . . that they extend to these countries advantages not necessarily requiring full reciprocity."

It further "urges the developed member states to promote the expansion of world trade, particularly by avoiding undue protection of their domestic production."

The resolution notes with satisfaction proposals to consider

ways and means of solving the problems created by the fluctuations in the commodity export earnings of developing countries. Finally it asks the Secretary General of the United Nations to consult the governments of member states concerning the advisability of holding an international conference on international trade problems relating especially to primary commodity markets.

World Food Program

In approving the experimental World Food Program, the General Assembly carried one step further the effort to utilize the food surpluses that exist in various parts of the world for the benefit of the people in the underdeveloped areas, the one and a half billion people who are now exposed to malnutrition and hunger. The program will be undertaken jointly by the United Nations and the Food and Agricultural Organization. It calls for a \$100 million fund to be contributed on a voluntary basis by member states of the Organization.

The resolution provides that "a 20-member U.N.-FAO International Committee will guide the policy of the program" (to be named by ECOSOC); that "the World Food Program would in no way prejudice bilateral agreements between developed and developing states"; that "food aid is limited by the need to protect the legitimate interests of food-producing countries" and "to safeguard world trade."

The resolution further notes that while the program will provide transitional aid for relieving the hunger and malnutrition of food-deficient peoples, this is not a substitute for other types of aid, but should be a part of a development program of a new nation. U Thant, the Acting Secretary General, stated in the Second Committee, "As we develop the parts, we must not lose sight of the whole."

U Thant also said that this program would be an important step toward channeling aid through the United Nations. He expressed approval that the program calls for expert studies which will aid in the consideration of the future development of multilateral food programs.

The General Assembly resolution included a reaffirmation of its support of the Freedom from Hunger campaign launched in 1960 by the FAO for the purpose of making food production everywhere adequate to the needs of all men.

Mr. P. R. Sen, Director General of the FAO, states: ". . . the success of this program will depend largely upon the developing countries themselves, the enthusiasm we can create, the progress they make in effective planning, the use they make of aid—these must finally determine the program."

GLADYS M. BRADLEY

Refugees in the Congo from Angola

The U.N. High Commissioner for Refugees reports that the worst new problem of refugees is in the Congo, where the number of refugees from the Portuguese colony of Angola has reached 150,000. His office has made \$25,000 available and has set aside \$75,000 as an emergency fund, to be administered by the League of Red Cross Societies.

NEWS of the U.N. is issued periodically. Editors: Gladys M. Bradley, Nora B. Cornelissen, Esther Holmes Jones, and Jean P. Picker. Art Editor, Gaston Sudaka.

Friends and Their Friends

When Mr. Albert John Lutuli from South Africa received on December 10, 1961, the Nobel Prize for Peace at Oslo, Norway, the acclaim of the public, especially of the young people, was extraordinary. A few days later he and his wife were visited by a delegation of Oslo Friends, who in offering congratulations and best wishes were speaking for Friends everywhere. The couple had little knowledge of the Religious Society of Friends, although they were aware of the concern of Friends for peace. Friends presented to them a book of pictures of Norway and offered general support of Mr. Lutuli's work. Stanley Walters, writing from Oslo, commended Lutuli for his use of English, the fearless expression of opinions that might endanger him at home, and his full understanding of Christian ethics as demonstrated in his lifelong struggle for a peaceful solution of the race issue in South Africa.

Bliss Forbush has been named President of the Board of Trustees of the Sheppard and Enoch Pratt Hospital, Towson, Md. The Sheppard Pratt is a 250-bed hospital for the amelioration of mental illness, with a three-year program for the training of psychiatrists and a program for training in psychiatric nursing. The hospital was founded in 1856 by Moses Sheppard, a member of Baltimore Monthly Meeting.

A new Friends International Affairs Center in London, England, at 47 Balcombe Street, will be called William Penn House. According to the announcement of the Friends Service Council in the November 17 *Friend*, London, it was hoped that alterations and decorating would be complete by January and that the house would be ready then for occupation. At the time of the announcement no resident secretary had been found.

Nancy St. John of Cambridge Meeting, Mass., received an award from the National Conference of Christians and Jews, Northeastern Region, on November 29, 1961, for her work in intergroup relations with the American Friends Service Committee. The citation mentions her outstanding service "for the advancement of better understanding, feeling and living between individuals and groups in Greater Boston; providing outstanding leadership and furthering equal opportunity for all people in employment, housing and education, thereby helping to abolish prejudice and discrimination. . . ."

An Italian archaeological expedition digging at Caesarea turned up in the summer of 1961 a stone containing the first inscription with the name of Pontius Pilate. Caesarea was the capital of the Roman province of Judea, of which Pilate was the Roman governor from 26 to 35 A.D. (the traditional date of the crucifixion is the year 30). An illustrated announcement in *The Israel Digest* of July 7, 1961, surmises that the stone, which was badly damaged, with only two of its three Latin lines legible, "was probably used in the dedication of a statue or some public building."

Two recent Pendle Hill Pamphlets deal with vital contemporary issues. *Visible Witness, A Testimony for Radical Peace Action* by Wilmer J. Young, Pamphlet No. 118, describes the author's part in the Omaha Action protesting the construction of a missile site, and gives a clear picture of the religious and social basis for his radical peace action.

Stand Fast in Liberty by James E. Bristol, Pamphlet No. 119, examines the current power and depth of what must be called *McCarthyism* for lack of a better name. James Bristol discusses the film "Operation Abolition," groups like the John Birch Society, the trend in Supreme Court decisions, the acceptance of the loyalty oath and other signs of challenge to liberty, and pleads for a program based on what we believe in rather than on the things to which we are opposed.

Send orders to Pendle Hill Pamphlets, Wallingford, Pa.; the cost is 35 cents each, three for \$1.00.

"Joan Baez (Junior) continues to receive acclaim for her folk singing," says the December *Friends Bulletin* of Cambridge Meeting, Mass. "The third record of her songs has been released, and she is now on concert tour. Early in November she sang at two concerts in Jordan Hall, Boston. Both records and concerts have received warm and favorable reviews."

Catherine Chambers MacInnes, a member of Central Philadelphia Monthly Meeting who lives at Anchorage, Alaska, won the 1961 North American Women's Dog Sled championship at Fairbanks, Alaska, for the third successive year.

The following news item comes from Roberta Channel in Hong Kong, where she and her husband are located. William Channel is serving as Field Director of the Hong Kong Program of the American Friends Service Committee. "In October, 1957, Pui Lin, aged ten months, was abandoned on a stairway in a crowded section of Hong Kong. Since that time she has been living in the Fanling Orphanage, where we found her. On September 12, 1961, the Supreme Court of Hong Kong declared her to be our daughter by adoption. We have given her the name of Sue, her full name now being Pui Sue Lin Channel. She has already brought much joy to her new parents, William and Roberta Channel, and to her sister, Meredith."

The Annual Meeting and Conference of the European Section of the Friends World Committee for Consultation will be held next Easter by the kind arrangement of Swiss Friends at the Park Hotel, Gunten, Thunersee. The section meeting will be held on April 19 and 20, 1962, and the conference will begin the evening of April 20 and end the evening of April 23. The subject of the conference will be "Religion and Life: Freedom and Responsibility in Modern Society." The conference will be open to all interested Friends. Address enquiries to Paul D. Sturge, 16 The Covert, Orpington, Kent, England.

The Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa., is offering grants to Friends who show promise of leadership in Friends activities. Applicants must be members of the Religious Society of Friends and have shared in one or more of its activities. Such participation should be attested by recommendations from responsible Friends. Applicants ought to be interested in a program from which some phase of organized activity will benefit. It is hoped that either the applicant or his Monthly or Yearly Meeting can share in the expenses to which the grant from the World Committee will contribute. For details write to the address listed above. Applications should be sent in by April 1, 1962.

The Honolulu *Friends Bulletin* for December, 1961, refers to a letter which had been received from Barbara Reynolds, wife of Earle Reynolds. "She mentions plans for a big peace meeting in Hiroshima [Japan], at which time the various peace groups will try to unite the various factions and start a cooperative peace movement, if this is possible. The Reynolds plan to propose an ongoing perpetual peace vigil in the Peace Park. Also they are hoping that one or two delegates from Hiroshima can take their petitions to the United Nations (probably not until February)."

"Nonviolence as an Approach to Contemporary Affairs" is the topic to be considered by A. J. Muste, Albert Bigelow, and other leading American pacifists at the next weekend institute of the American Friends Service Committee, to be held March 2 to 4, 1962, at Hudson Guild Farm near Netcong, N. J.

The faculty for the weekend consists of people who have all had some experience in the application of the nonviolent method: A. J. Muste, Chairman of the Committee for Non-violent Action, who has been leading projects of this nature for at least 30 years; Albert Bigelow, skipper of the *Golden Rule* and one of the original Freedom Riders last year; George Willoughby, Executive Secretary of the Central Committee for Conscientious Objectors, another *Golden Rule* voyager and coordinator for the recent Transcontinental Walk to Moscow; Marjorie Swann, participant in the Omaha Action protest and the recent Polaris Action in New London, Conn.; and Wilmer Young, who conducted a 19-year experiment in nonviolence and functional poverty in the South, later took part in the Omaha protest, and is now working with the Peace Action Center in Washington, D. C. Robert Gilmore, Board member of CNVA, CCCO, and the Civil Defense Protest Committee, will be Dean of the institute.

Hudson Guild Farm is located in the fields and hills of western New Jersey. It is a pleasant, secluded 550-acre piece of land, with woods, lakes, comfortable cottages, fireplaces, excellent country food, and facilities for many sports.

The institute begins with a buffet supper on Friday evening and ends on Sunday afternoon. The cost is \$22 per adult, and \$15 per child. Space is limited, and reservations must be made in advance. For brochure and registration form, write

the American Friends Service Committee, 218 East 18th Street, New York 3, N. Y.

Quaker Prison Committee Appoints Advisory Board

The Social Rehabilitation Committee, no longer a part of the New York Friends Center, has now become the Quaker Committee on Social Rehabilitation, Inc. Its office is at 144 East 20th Street, New York City (GRamercy 5-2663). It is affiliated with the New York Monthly Meeting and has the responsibility of raising its own funds. The officers are Jane S. Droutman, Chairman; Edmund Goerke, Jr.; Henrietta Carey; and Philip Stoughton, Treasurer.

The Committee which aids prisoners before and after their release from the Women's House of Detention has established an Advisory Board of specialists to help expand its services. Members of the Board are Commissioner of Correction Anna M. Kross, Assistant Commissioner of Health Dr. Rosenthal, Pearl S. Buck, Austin MacCormick, Edna Mahan, Robert Hannum, Donald H. Goff, Edwin Fancher, and Doris Whitney. The Committee provides English classes, in-prison counseling, aftercare, job placement, therapy, and medical help when needed for the released prisoners. About 209 women were helped last year, and 43 volunteers participate in the program. Future hopes include starting a service for men prisoners, securing better care for drug addicts, promoting studies in narcotics and penology with a view to publication. Symposia and lectures in these fields will continue to be sponsored at the Friends Meeting House.

The Committee hopes that Friends sharing in this concern will give their moral and financial support.

JANE S. DROUTMAN

YFCNA Steering Committee

The newly formed Steering Committee of the Young Friends Committee of North America met at the home of the Clerk, James L. Vaughan, in West Elkton, Ohio, December 29 to 31, 1961. The Steering Committee is composed of the Clerks, the Treasurer, and the Subcommittee Chairmen.

Matters discussed included ways of providing more adequate and deliberate coverage of concerns at Committee meetings, YFCNA's role on college campuses (in relation to an article in the *FRIENDS JOURNAL* by Ray Arvio, October 15, 1961, page 418), YFCNA participation in the Friends Witness for World Order, and YFCNA publication of a proposed study-guide for use in First-day school Quakerism classes. The Treasurer, Roy Treadway, presented an increased budget to cover the expanding activities of the Committee, and appealed to all Friends for assistance in raising the necessary funds. The Subcommittee reports covered the East-West Contacts China Workshop, to be held this June in Michigan, and the next biennial conference, which is scheduled for the summer of 1963, possibly in Virginia.

Any person interested in learning more about the activities of the Young Friends Committee of North America is encouraged to write to Box 447, Earlham College, Richmond, Indiana.

JOSEPH E. ROGERS, JR.

Nazareth to Bethlehem Pilgrimage

Eighty-five pilgrims from Pennsylvania, New Jersey, Maryland, Washington, D. C., and New York marched ten miles through heavy snows on December 24, 1961, from Nazareth to Bethlehem, Pa., to protest the arms race. Representatives of nine religious affiliations participated, Friends, Moravians, Presbyterians, Methodists, Jews, Lutherans, members of the United Church of Christ, Evangelical United Brethren, and Unitarians. Three-fourths of the marchers were Quakers.

The pilgrimage collected more than \$4,400 for the United Nations, \$4,000 of which was earmarked for the U.N. International Children's Emergency Fund (UNICEF). One Friends couple from Moorestown, N. J., donated \$400 to be used for housing in Africa instead of using the money to build a bomb shelter. Contributions to the peace pilgrimage arrived from all over the East Coast.

Lewis S. Dreisbach of Easton, R. D. 4, Pa., was the local coordinator of the pilgrimage.

Seventy-five-year-old Marshall Bush from Lancaster, Pa., who is blind, came into Bethlehem with the rest of the marchers, having walked the whole ten miles with only the aid of a cane. The youngest walker was seven-year-old Jane Eisenhart, daughter of Mr. and Mrs. Jacob Eisenhart of Yardley, Pa.

After the pilgrims had stood around the manger scene in Bethlehem, with the snow falling softly, they sang "Silent Night, Holy Night," stood in silence, and finally went their way.

LOUISA EULER

Letters to the Editor

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

A writer in this column says that a Christian and humane concern requires her family to give service in the form of a shared fallout shelter. Such a decision involves a number of predictions: (1) that a thermonuclear war will occur within this generation; (2) that a fallout shelter will significantly assist others; (3) that the combined probability of predictions (1) and (2) go so high that it is prudent to expend family resources on a fallout shelter in preference to other possible services these resources could provide. Those who understand a fallout shelter to be the most valuable service they can offer their fellow men should build one. Others should look for more prudent use of their Christian and humane concern.

San Luis Obispo, Calif.

WILLIAM M. ALEXANDER

In "Hiding Our Eyes" (January 1, 1962), Rebecca Osborn indicates that the Southern students and Freedom Riders base their activities on John Woolman. I would venture to say that most of them do not know who John Woolman was, but they do know who Jesus Christ and Gandhi were. To be accurate, one could say at most that Quakers share a common heritage with these witnesses in the South. Regarding credit given to Quakers for Kennedy's Peace Corps, this is not only inaccurate but self-righteous. A large number of Christian denominations

for many, many decades have sent work camps abroad, as have some nations, notably Scandinavian. We would do well to remember that our American Friends Service Committee work camps had only their early beginnings in the late 1930's!

Why can we not rejoice to be able to walk shoulder to shoulder with those of other persuasions, especially when many are more advanced than we? Why must some of us break rank and rush forward, waving a banner on which is scratched "Quakerism"? If and when *in truth* our Society forges to the front, Quakers will *ipso facto* be in front, and there won't be any banner—only heavy burdens, and a rocky road, and no one to see us or to print our names in the press. Let us rejoice that at least some of us are able and privileged to trudge humbly the stony road with the enlightened ones of other sects.

Chicago, Illinois

IRENE M. KOCH

Upon request of the United States government, the American Friends Service Committee was one of the first private agencies to serve in an advisory capacity in establishing the Peace Corps. Service Committee personnel have been involved in continuing consultation since January, 1960.

Organized work camping began as early as 1920. Pierre Ceresole, a Swiss, is credited with establishing in Northern France the first camp. This was with the aid of the International Fellowship of Reconciliation and the Religious Society of Friends. The first United States work camp was held in Greensburg, Pa., in 1934 under the auspices of the AFSC.—*Information Service, American Friends Service Committee*

The idea of separation of church and state has made many Americans uneasy at the prospect of discussing religion and politics in the same breath. It even causes confusion as to the nature of this discussion in the first place.

I do not wish to imply that it is nonessential to keep vested church interests out of final governmental decisions. The essentialness of that is absolutely clear.

The philosophy of church and state separation has developed a climate of thinking which is negative and illusory, and which prevents one from translating religious practice in terms of active religious experience. In truth, religion in the real sense and politics are intertwined, because religion in its deeper context and politics relate to people, human ideas and manifestations of the spirit. Therefore it is false to assume that the two have no place together on the platform of human consciousness.

I believe that we as Friends are impelled to consider this relatedness thoughtfully if our convictions and beliefs are to have purity and strength, and in the light of political and legislative concern which some Friends feel.

Evanston, Illinois

WILFRED REYNOLDS

BIRTHS

ROBERTS—On September 13, 1961, to Thomas and Elizabeth Roberts, a daughter, MARY ELIZABETH ROBERTS. The father is a member of La Jolla Monthly Meeting, Calif.

VAN WEELE—On December 2, 1961, to Marinus and Jean Coch-

ran Van Weele of Pennington, N. J., their second child, a son, STEWART FERGUSON VAN WEELE. The father is a member of Atlanta Meeting, Ga.

ADOPTION

GWYN—By Robert J. and Martha Gwyn of Urbana, Illinois, a daughter, RACHEL ELLEN GWYN, born September 6, 1961. She is welcomed by brother Christopher and sister Sara. All are members of Urbana-Champaign Meeting, Illinois.

MARRIAGE

STRAUSBAUGH-SWEDEN—On December 29, 1961, in Horsham Meeting House, Pa., and under the care of Horsham Meeting, ROSANNA SWEDEN, a member of Horsham Meeting, and MELVIN ROY STRAUSBAUGH of Etners, York County, Pa. They will live at Lititz, Pa.

DEATHS

BONNER—On December 13, 1961, WILLIAM P. BONNER, in his 89th year, a member of Byberry Monthly Meeting, Pa.

CONROW—On December 30, 1961, LUCILLE SUTTON CONROW, wife of J. Atkinson Conrow, 3541 Watauga Avenue, Memphis, Tenn., aged 71 years. She was a member of Memphis Monthly Meeting, Tenn.

FELL—On January 9, at Trenton, N. J., SCOTT M. FELL, aged 74 years. He was a member of Trenton Preparative Meeting, N. J.

PASCHALL—On December 19, 1961, EDITH VERLENDEN PASCHALL of Lansdowne, Pa., in her 81st year. She was a member of Darby Monthly Meeting, Pa.

ROBBINS—On December 5, 1961, at her home, Yardley, Pa., DEBORAH G. ROBBINS, a member of Trenton Preparative Meeting, N. J.

SELLERS—On January 5, at Chatham, Pa., ANNA ATKINSON SELLERS, aged 89 years, daughter of the late Thomas Howard and Mary Williams Atkinson and widow of Richard C. Sellers. She was a member of Swarthmore Monthly Meeting, Pa.

TANGUY—On December 27, 1961, CAROLINE PUSEY TANGUY, in her 87th year, widow of John B. Tanguy. She was a member of West Grove Monthly Meeting, Pa.

WEBSTER—On December 14, 1961, at his home, 4 Rose Lane, West Chester, Pa., FRANK WEBSTER, in his 85th year, husband of Bertha May Shotwell Webster. He was a member of Concord Monthly Meeting, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hilfinger, 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 8-6073.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

PASADENA—526 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—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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 CH 8-5432.

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

DELAWARE

WILMINGTON—Meeting for worship: at

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.)

FEBRUARY

2—1962 Rufus Jones Lecture at Race Street Meeting House, Philadelphia, 8 p.m.: Randolph Crump Miller, Professor of Christian Education at the Divinity School, Yale University, author, editor, and consultant to the Division of Curriculum Development of the Protestant Episcopal Church, "The Holy Spirit in Christian Education." The event is sponsored by the Religious Education Committee of Friends General Conference.

3—Concord Quarterly Meeting at High Street, West Chester, Pa., 10:30 a.m.

4—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Milton Mayer, newspaperman, magazine writer, and traveler, "Europe in the Nutcracker."

10—Abington Quarterly Meeting at Norristown, Pa., 11 a.m.

10—Burlington Quarterly Meeting at Trenton, N. J., 10:30 a.m.

13—Women's Problems Group at Whittier House, Swarthmore College campus, Swarthmore, Pa., 10:45 a.m.: panel, Sara G. Swan, Elaine Bell, and Caroline F. Trueblood, "Balancing Home Careers and Community Responsibilities." Bring sandwiches and stay for fellowship afterwards.

14—Quiet Day at Pendle Hill, Wallingford, Pa., 9:30 a.m. to 2:30 p.m. Elizabeth Furnas, leader. No reservations required.

17—Caln Quarterly Meeting at Downingtown, Pa., 10 a.m.

17—Bucks Quarterly Meeting at Yardley, Pa., 10 a.m.

17—Potomac Quarterly Meeting at the Friends Meeting of Washington, D. C., 2111 Florida Avenue, N.W., under the care of Adelphi Monthly Meeting. Morning, Ministry and Counsel followed by meeting for worship; lunch served by host Meeting; afternoon, business, conference session.

25—Warrington Quarterly Meeting at York, Pa., Meeting House, West Philadelphia Street. Ministry and Counsel followed by meeting for worship at 11 a.m.; lunch (beverage and dessert served by host Meeting); afternoon, business, conference session.

Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

JACKSONVILLE—Meeting for worship, 11 a.m. Nelms Bldg., Jacksonville University. Contact EV 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., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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 3-7988. Phern Stanley, Clerk. Phone DR 3-6357.

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 Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. 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 6-6883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, one Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

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.

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.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

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 and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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., John Atkinson, Clerk. 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 3-8242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone TX 2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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 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 St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m., Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call ED 2-1347.

DURHAM—Meeting for worship and First-day school, 11 a.m., Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

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., w. of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. 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 Walm Streets, 11 a.m. Green St., 45 W. School House L., 10:15 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, Patsy Hinds. Phone 32-7-4615.

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. 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 2-1846.

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 MEIrose 2-9983.

POSITIONS WANTED

LIGHT HOUSEWORK, available Tuesday, Wednesday or Friday. One dollar per hour plus carfare. Vicinity Germantown, Philadelphia, Pa. Reference. Phone GE 8-2891.

REAL ESTATE FOR SALE

PRIMOS, DELAWARE COUNTY, PA., private owner. Stone masonry, ranch, radiant heat, fireplace, 4 bedrooms, 1½ baths, detached 2 car garage, lot 80 x 323. Call Madison 3-0427. Price \$22,900.

AVAILABLE

THOM SEREMBA-UPHOLSTERER, will go within 20 miles, Media, Pa. LUdlow 6-7592. Member Swarthmore Meeting.

ARE YOU ENGAGED? The Farm on the Hill, Motor Route 3, Swiftwater, Pennsylvania (open all year) is a haven for newlyweds only. Your own secluded cottage, with meals at our old homestead. Lots to do, but no planned program. Swimming every day in the year in our indoor-outdoor pool. Write (mentioning dates) for details, and booklet "Planning Your Honeymoon."

WANTED

KIND, UNDERSTANDING, ELDERLY LADY, who loves children to live in Motherless home. Care of 2-year old boy. Be one of the family and make it a real happy home for all. Father, 24 years old, willing to help all he can. For details, Martin Alberts, 1621 N. Felton Street, Philadelphia 31, Pa., or call TR 8-0708, after 4:30 p.m.

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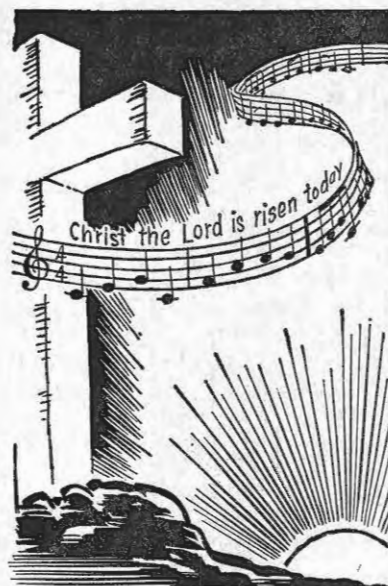
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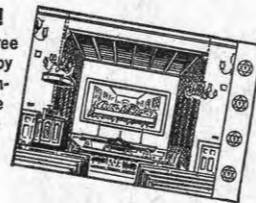
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