

FRIENDS JOURNAL

A Quaker Weekly

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NUMBER 19

*O*PEN your eyes and look for some man, or some work for the sake of men, which needs a little time, a little friendship, a little sympathy . . . and a little toil. Perhaps it is a lonely person, or an embittered person . . . to whom you can be something. . . . Or some good work that is in want of volunteers. . . . Who can reckon up all the ways in which that priceless fund of impulse, man, is capable of exploitation! He is needed in every nook and corner. Therefore search and see if there is not some place where you may invest your humanity.

—ALBERT SCHWEITZER

WIDER QUAKER FELLOWSHIP ISSUE

**The Spiritual Message of the Society
of Friends by Howard H. Brinton**

**A Discipline for the Wider Quaker
Fellowship? by Julia Lee Rubel**

The Blind Man by Howard Thurman

**Housing for the Quaker Spirit
. . . . by Mary S. Patterson**

The Wider Quaker Fellowship

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Message to Friends Journal from Emma Cadbury

THE Wider Quaker Fellowship sends greetings to all its members and also to the regular subscribers and any others who read this issue of the FRIENDS JOURNAL. We reach out in our fellowship to all those who share in spiritual experience and in the ideals of a true way of life with those for which the Society of Friends seeks to stand. We shall welcome inquiries for further information and applications for membership. These may be addressed to the Wider Quaker Fellowship, Emma Cadbury, chairman, 20 South 12th Street, Philadelphia 7, Pa.

Publications by Friends

Hugh Borton, professor of Japanese at Columbia University, is the author of a new book, *Japan's Modern Century*, a narrative history of the last century, published by the Ronald Press, New York (\$7.00). Hugh Borton is a member of Moorestown Meeting, N. J., and active in the Meeting at Neshanic Station, N. J.

The School Committee of Haddonfield Friends Meeting, N. J., published this past summer an interesting leaflet entitled *Is It Well with the Child?* It deals with the religious education of grade-school children, especially with instruction in the Bible and worship. The pamphlet is available for 25 cents from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

J. Russell Elkinton, M.D., and T. S. Danowski, M.D., are the authors of a book published recently by Williams and Wilkins Company, *The Body Fluids: Basic Physiology and Practical Therapeutics*. The book is an important contribution to medical literature.

Julian Green and the Thorn of Puritanism by Dr. Samuel E. Stokes, Jr., is announced for November publication as a King's Crown Press publication of the Columbia University Press. Dr. Stokes, who has taught Romance languages at Amherst for the past several years, is the son of S. Emlen and Lydia B. Stokes, of Moorestown, N. J. He is a member of Moorestown Monthly Meeting.

A. Ruth Fry, a member of London Yearly Meeting, has published an eight-page pamphlet entitled *A Milestone in History*. It pleads for the abolition of war. The pamphlet can be obtained from the author at 48 Clarendon Road, London, W.11, England. The price is 2d.

A most interesting four-page flyer entitled *Visiting Russian Baptists* by Clarence E. Pickett is obtainable from the Friends Peace Service, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. Clarence Pickett was a member of the good-will delegation which visited Russia earlier this year.

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FRIENDS JOURNAL

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

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The Wider Quaker Fellowship

THE Wider Quaker Fellowship, established in 1936, makes it possible for persons of various religious affiliations to be associated with the Religious Society of Friends. The search for spiritual hospitality speaks well of the liberal attitude of those desiring such fellowship, as it may also be an expression of the traditional Friends testimony for a continuing mutual search for truth and the desire to grow in cooperation with like-minded seekers everywhere. Rufus M. Jones, the founder of the Wider Quaker Fellowship, always stressed in his ministry to Friends the universal and nonsectarian nature of Quakerism. It was to him a movement, not a sect, and long before he published his stirring appeal *Are We Ready?* he used to remind Friends of their mission to spread their faith to the ranks of the countless modern seekers who want to find an answer to life's problems and mysteries.

Current membership of the Fellowship is 4,131. Most of the members live in the United States, but approximately 350 are living abroad, representing 55 different countries. The Wider Quaker Fellowship is part of the Friends World Committee, American Section, and Fellowship Council. This past August the first general conference of the Wider Quaker Fellowship was held at Pendle Hill, Wallingford, Pennsylvania, a Quaker Center for Graduate Studies. About fifty persons attended, and the hope was expressed that similar general conferences would be held from time to time, as the desire was also voiced that regional conferences might be organized. Such regional conferences have been held in the past in Washington, D. C., Baltimore, New York, and Cambridge, Mass.

Spiritual Companionship

A movement such as this is living proof that the Kingdom of the Spirit is no sealed empire. Its moving energies will not be locked up within the conventional type of religious organization, such as Christian tradition has produced. And its effect on those who are ready to perceive its spirit and give it obedience is sensed in the power to give structure and firmness to our inner life. We perceive a sense of order, beauty, and purpose in life that is akin to comprehending the essence of art. But

religious dedication implies more than the broadening of our horizons. The recognition of religious truth demands nothing less than a creative act. We transcend our limitations not by intellectual perception or artistic intuition but only by becoming a vital instrument in the hands of God. Rufus Jones once spoke of the "strange sense of awe as we have seen the way the hand of God has led us forth and opened doors before us." This commitment to be led by the demands of life as God showed them to Rufus Jones in the need for relief work, for peace activities, and a ministry serving those without a religious affiliation created in him the plan to establish the Wider Quaker Fellowship. Many persons everywhere wanted to know more about



Rufus M. Jones
Founder of the Wider Quaker Fellowship

Friends. They wanted a "living communion with a living and present God" by sharing in this work.

Modern Man's Needs

Many members have joined the Fellowship because they associated the religious testimony for peace with the Society of Friends. Some experience in their mem-

bership a strengthening of their conviction that a vital Christian faith ought to include the peace testimony, and their dedication to this particular concern frequently works like a leaven in the growing number of churches which are opening up to considerations akin to the traditional Quaker testimony for peace. Others join the Fellowship because of the impact which Friends relief work abroad and at home has made on their thinking. Again, as with the peace testimony, Friends hold no monopoly in relief projects, and lately a growing number of churches have undertaken most efficiently organized activities of this kind. Nevertheless, Friends may still be able to stimulate such broader enterprises through some of their pioneering "pilot" projects which are meant to open up new ways and means for relief and interracial understanding.

But the most immediate need of modern man is to belong to a living community of faith. "The essential Church is in the lives of men," as T. Ralph Morton once wrote. It is not enough to commemorate personalities and events of the past. We must, moreover, project them upon the future. We must make it a service to life and an expression of love for our fellow men. Those who translate their experience of God's love for man into the practice of love for their fellow men belong already to that invisible order of which Julia Lee Rubel's

article in this issue speaks, one that will create justice, brotherhood, and sincerity among all human beings irrespective of race, color, creed, and social standing.

A Great People to Be Gathered

When young George Fox set out to "gather" like-minded seekers in the North of England, the "Galilee of Quakerism," he was little concerned about matters of organization. The early Friends kept no membership rolls, and early Quakerism was truly a movement, not a sect. Something of the outgoing enthusiasm of Pentecost was alive among the men and women of that time. The Wider Quaker Fellowship wants to preserve this spirit. It aims at strengthening the essence of all religious faiths beyond creeds and rituals. Many of its members will continue to live in isolation, geographical or spiritual; yet their knowledge that in this Fellowship kindred minds are linked together by friendship, prayer, and the mutual nurture of our inward life is a service of strength to them, as we know from personal contacts and the numerous letters that reach our office.

We want to heed God's call as His obedient servants. Only such dedication will realize His will for His children. And only such fellowship can create the higher reality of brotherhood that may lead us toward living in the Kingdom.

The Spiritual Message of the Society of Friends

By HOWARD H. BRINTON

IN assigning me this subject I presume that those who planned the program were emphasizing the spiritual as contrasted with the social message of the Society of Friends. I accept this contract as a valid one, though everyone knows that "spiritual" and "social" are as intimately related as the two sides of a door; you can't have one without the other. However, as in the case of a door, it is possible to concentrate attention on one side or the other; we can think of the "spiritual" as primarily concerned with our relation to God and the "social" as primarily concerned with our relation to our fellow man. Each is dependent on the other. In the literature of Quakerism the phrase "joined to the Lord" seldom appears without the corresponding phrase "and to one an-

other." To be joined to the Lord results in being joined to one another, and being joined to one another results in being "joined to the Lord."

The word "spiritual" has many meanings, most of them vague. I shall use the word in two clearly defined senses. First, the word "spiritual" designates our relation to the Divine which is within us, and also beyond and above us; and, second, the word "spiritual" describes a religion in which the outward form is a genuine and sincere expression of the inward state.

The Inward Light

The first definition brings us to the Quaker doctrine of the "Inward Light" or "Christ Within" or "That of God in every man." According to this belief, God reveals his Life, Truth, and Love to every human being of every race and religion, directly, without the requirement of any intermediary such as church, priest, or sacred books. There is nothing unique about this doctrine. The unique point is that the Quakers carried it to its logical conclusion in their worship, their church government, and their relations with their fellow men.

This article is a summary of an address delivered to a meeting of the Wider Quaker Fellowship for the Philadelphia area held at Pendle Hill on August 19 to 21, 1955.

Howard H. Brinton, formerly director of Pendle Hill, has been active in Quaker work in Europe and more recently in Japan. He is the author of numerous books, the most recent of which is *Friends for 300 Years*, and of several pamphlets, including a number of Pendle Hill Pamphlets.

In the middle of the seventeenth century in England, because of printing, the Bible was becoming widely known, and it appeared to many who read it that the early Christian Church depended very little on ecclesiastical structure, elaborate ritual, and formal creeds, but that it depended greatly on the Spirit in the midst of the worshipping group and on prophetic utterances inspired by the Spirit. The Puritans wished to "purify" the Church of its so-called "popish" accretions. The Anglicans, being the most conservative, took out a few of these elements, the Presbyterians a few more, the Congregationalists a few more, the Baptists a few more, and finally the Quakers, being the most radical of the new sects, took out everything except dependence on the Divine Spirit for guidance and power. Quakerism was therefore a new revival of the old prophetic religion. The Spirit was not for them a third person of a Trinity but God Himself revealing Himself inwardly to men as He had once revealed Himself outwardly through Jesus of Nazareth. This was the Word, Light, Life, Truth, and Love in the language of John and "the Spirit" and "the Christ in you" of Paul.

This was all-sufficient for salvation because salvation consisted in becoming completely obedient to it or, to use the term of a different theology, "in union with it." It is interesting to note how the process of conversion occurs, as told in the most typical Quaker journals or autobiographies, though the word "conversion" is seldom used. There is no effort to save one's soul by accepting some theological formula, though conviction of Quaker principles is generally the first step in the process. The journalist describes how, gradually, after alternate victories and defeats he becomes at last fully obedient to the will of God as inwardly revealed and centers his life in the Light. Victory is never final and complete, but future lapses are more rare.

The Divine Spirit

This Divine Spirit, revealing itself in the depths of the soul, is thought of as a source of religious and moral knowledge, a source of power to act according to that knowledge, and a source of unity with one's fellow man. Religious and moral knowledge, like the knowledge of beauty, is not

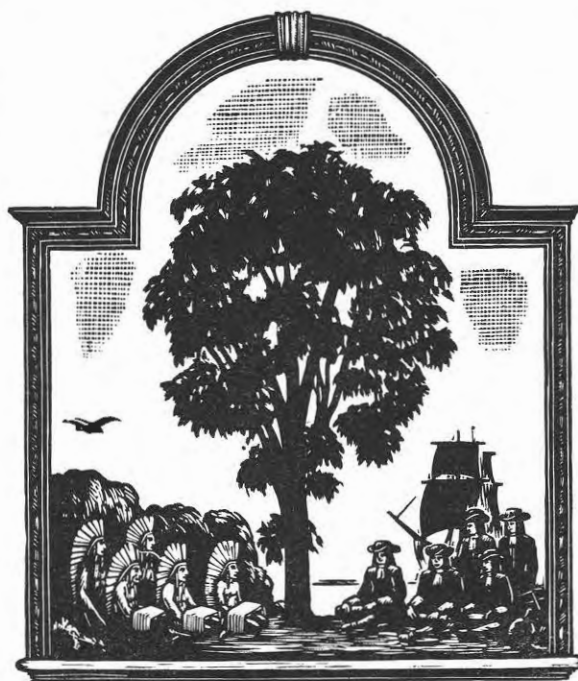
revealed by a logical process of thought but by feeling. As some of our greatest psychologists have pointed out, feeling is as much an organ of knowledge as thought, though it reveals values rather than facts. Outward authorities such as the Bible and the tradition of the church are secondary sources of truth. They can be understood and applied only through the Spirit which first produced them. Conscience, as the particular organ which discerns moral truth, must be obeyed, but it is a true guide only in so far as man permits God to speak through it. Obviously conscience is often influenced by prejudices and conventionalities.

Such a doctrine might appear highly individualistic but, as the Quakers applied it, this was far from being the case. As well as functioning in the individual, the Spirit also works through the group as a whole, and individual insights must be checked and tested in the light of the insight of the whole group and the teachings of Christ. Even so, there can be no claim to infallibility. Man must follow such Light as he has, however dim, trusting that, if he be faithful to his one talent, more will be given.

The Spirit is also a source of strength. In reading the Quaker journals, which are our best source of information since they portray the lives of what might be called "standard Friends," it is surprising to find what extraordinary power has sometimes been given to very ordinary men and women, farmers, housewives, merchants, and others, who without any special education or training for the task set out on long journeys to preach the message of Quakerism to all ranks from the very lowest to kings and potentates. Once convinced that they were doing the Lord's work, nothing could stop them.

Unity with All Men

The Spirit is also a source of unity, both within the group and with all men everywhere. The same identical, infinite Spirit of Truth exists in all of us, and the nearer we come to it the nearer we come to one another. Friends, accordingly, do not vote in making decisions as a group, for, since there is only one Truth and this Truth is, in the long run, accessible to all, a patient search for it will eventually lead to unity. This means that each person



in the group is there, not to defend an opinion, but to join in a common search and a united finding. A group of scientists would not think of arriving at a scientific truth by voting. For the same reason, the Quakers do not believe that the truth of an opinion is dependent on the number of those who hold it. For this reason the Quakers are not seriously concerned about the smallness of their own numbers, though they recognize a responsibility to convince mankind of Truth. History shows that Truth has generally appeared first in the possession of a small minority.

This method of arriving at decisions reveals the basis of the Quakers' peace principles, for which they are most widely known, perhaps because these principles are at present the least generally accepted. Everyone today believes in peace, but a refusal to take any part in war or the preparation for war is an extreme to which few are willing to go. Yet if we believe that the Divine light of Truth is in every human being and that differences can only be settled rightly and permanently by an appeal to that Light—what George Fox called "answering that of God in every man"—then violence is the wrong method. An appeal to exclusively peaceable methods is not always in the world's eye successful. Therefore he who uses this appeal must be prepared for loss and suffering. This, however, is also the case with the use of violence.

Absence of Forms

We come now to the second meaning of the word "spiritual." A religion is spiritual if every outward word and act is a genuine and sincere expression of an inward

state. Such a religion avoids all forms which are routine and planned in advance, for such forms tend to become hollow and empty of content. For this reason the Quakers abandoned the outward form of the sacraments even though these manifestations are often genuine evidences of inward states. The meeting for worship is as nearly without forms as possible in order that whatever occurs may be a true and spontaneous expression of the life within. A sermon prepared in advance might be a true expression of the feelings of the minister at the time he prepared it, but it does not necessarily arise out of the life of the meeting as a fresh and living revelation through the Spirit in the meeting. Hymns are not sung in the meeting because they put into the mouth of the worshiper words which may not at the time truly express his spiritual state. The Bible is not usually read in a meeting, for this, too, can become an empty form. The worshipers sit in silence, each endeavoring to commune with the Divine Presence in the midst and ready to express to the meeting any message which may arise as being clearly intended for the meeting as a whole.

It can be said that silence itself is a form. This is true, but it is not a form which commits anyone to any insincere act or speech. Friends are not opposed to addresses or lectures on religious subjects announced in advance, to Bible reading or to hymn singing; but such exercises are not appointed for a meeting for worship. This is considered to be a special kind of spiritual exercise where every effort is made to attain spontaneity, sincerity, and a fresh facing of reality.

In the past Friends leaned over backward in their



I CAME home with hope but with a feeling that all of us nations and peoples are trapped. Good will and the desire to express it in action are widespread, but no nation can be expected to take the risk involved in breaking, by itself, out of the armament system which is holding us apart and preventing our normal relations with each other.

We are all groping in a dark and complicated labyrinth from which none of us alone can find the way out. Yet we know that, outside our black prison, there is a landscape of peace and plenty. And, in the center of the prison which has us entrapped, we can hear a huge bomb inexorably ticking. The passages of the labyrinth are blocked with piles of guns. Only if we can break down some of the partitions which separate us, can we together open up the passages and together escape. Meanwhile the bomb ticks.

But we are not even struggling to escape! We are apathetic because we have lost hope. When shall we realize how thin are the partitions between us? Shall we discover, in time, that he who but presses on one of them can push his hand right through? And, on the other side, his hand finds the hand of someone else—where he sits groping in the dark and afraid to hope.—DOROTHY HUTCHINSON, *From Where They Sit*, Pendle Hill Pamphlet No. 84

efforts to attain complete honesty and sincerity in speech, and many humorous anecdotes are based on this peculiarity. Such titles as Mr. and Mrs. (meaning master and mistress), your honor, your majesty, and reverend were avoided as not only being untrue, but as flattering the individual and ignoring the equality of all men before God. For the same reasons the plural pronoun "you," formerly used to social superiors instead of the singular "thou," was for a long time avoided, as was taking off the hat, bowing, and other conventional manners. Closely allied with this effort to attain truth and sincerity was the testimony against every form of superfluity in dress, speech, and behavior. Simplicity is a form of genuine-

ness. It means concentration upon that which is genuinely functional.

I am describing Quakerism in terms of its ideals, not necessarily its attainments. In avoiding one form, Friends sometimes slipped into another. Forms and creeds are inevitable. They have important uses, especially in education, where forms are used to show what ought to be their real content. Our Christian religion would be weak and vague without the doctrines which undergird it. Quakerism did not aim at formlessness and undiluted mysticism, but rather it was a peculiar and unusually stubborn effort to create a kind of religion in which the outward form should, as nearly as possible, express the inward thought and life.

A Discipline for the Wider Quaker Fellowship?

By JULIA LEE RUBEL

WHEN Rufus Jones extended his invitation to join the Wider Quaker Fellowship, he used the descriptive phrase "a kind of Franciscan Third Order." Doubtless many who accepted this invitation have wondered what dream of the future that phrase quickened in his mind.

The Order was, of course, founded by that magnificent, winsome and beloved medieval saint, Francis of Assisi. A book used by the members of the Franciscan Third Order today, *The Tertiaries Companion*, gives this information about its beginning: "St. Francis rose like a flame of fire and preached penance to the people. . . . His glowing words and, still more, his holy example induced many to amend their lives. On account of family ties a great number were not in a position to bid farewell to the world. For them he compiled a rule to help them attain to perfection. . . . The Rule inculcates the spirit of poverty, chastity, and obedience, . . . humility, simplicity, and love."

Paul Sabatier in his *Life of St. Francis* says of the founding of the Order: "The bases for the Brothers and Sisters of Penance [as it was originally called] were very simple. Francis gave no new doctrine to the world; what was new in his message was wholly in his love." He required them to "reduce their wants as far as possible; to do with joy the duties of their calling; to give a holy inspiration to the slightest actions; to keep pure from all debasing interest; to use things as not possessing them; to close their hearts to hatred, to open them wide to the

poor, the sick and all abandoned ones. . . . To lead them into this royal road of liberty, love and responsibility, Francis and his disciples make the painful ascent of the mountain heights impelled solely, but irresistibly, by the inner voice. The only foreign aid which they accept is the memory of Jesus."

Another rule stipulated that no member should carry arms. This with the insistence that nobleman and serf should be treated equally within the community dealt a serious blow to the feudal society of his day.

The genius of Quakerism is not unlike that of St. Francis in many respects. Both advocate a life of simplicity sustained by meditation and a way of gentleness and love opposed to force and violence; but the area in which they are most markedly similar is in the extraordinary ability of both to translate the Inspired Word into the affairs of life.

The Source of Quaker Faith

The world knows and understands the expression of the Quaker faith much better than it does its source. The onlooker sees a Friends Service Committee team successfully working to alleviate suffering in a postwar German village. He asserts vaguely, "Good thing to do. Wonder why it isn't done oftener." He has no concept of the great bulwark of faith and discipline and love that form the background for these more conspicuous ventures. He does not realize the generations that have waited quietly in Meeting, trusting that the way of love and helpfulness will open; nor does he realize the hours of prayer for strength to sacrifice a pleasantly usual life to go afield and serve. He does not know of the years of tedious drill in teaching race rela-



Julia Lee Rubel, a member of the Wider Quaker Fellowship, lives in Philadelphia.

tions and the "educated heart" to make a man ready to build a world in which all men can live together on an equal basis.

Friends have never urged the "Wider Quakers" to join them. Outsiders seem to have been drawn naturally to drink from the springs that serve these people so well.



We of the newer members will learn the quiet expectancy of Friends meditation slowly. We may never be sure that we have known the experience of the Eternal breaking through with a definite direction. Yet it is hoped that many of us will realize that mysterious plus which comes from the group worshipping together in silence, finding a value infinitely richer than the sum of each separate search. It is here in the silence that the Friend finds his egocentric desires gradually dropping away and the voice of a Higher Truth indicating a new way, here that the courage is derived to take the new step.

We will learn to understand why time and again there are instances in which coercion and a "strong stand" have failed to heal a disrupted situation, and the Friends, with loving concern and a practical plan, have stepped in and quietly put the pieces together.

Discipline

The religion of many men today is neither effective nor costly. This rather unresolved condition may have a bearing on the present tendency to the indefinable sense of anxiety that the psychiatrists tell us is so prevalent.

In my very young days I knew the term "discipline" as an odious word that described the consequences of my evil doing. Later it was a surprise to find that medical people used the word to denote their field of endeavor. "He has chosen the discipline of medicine," they said proudly. It was still more awakening to find that the religious world has been filled for centuries with people who have freely chosen a set of severe disciplines for the sake of an ideal. For them the word rings a note of challenge, sometimes even delight.

There is no doubt that man's essential nature responds to high demands. He is really neither comfortable nor happy in a life without struggle.

How did Rufus Jones believe that the Wider Quaker Fellowship would develop? Knowing, as he did, that all of the original Third Orders for laymen included a clearly defined discipline, he may possibly have thought of something similar for our group.

Although this fellowship is, by its nature, both loosely knit and varied, it might be valuable to consider several ideal practices toward which the members could

in a general way agree to strive. Here are a few suggestions for such a discipline:

That a member try to plan regular intervals of quiet meditation for spiritual renewal and fresh insight.

That he strive to demonstrate in his living that the forces of negativity can be overcome by the power of love.

That he frequently check to see if his life is "rationed" in a way that is consistent with his philosophy.

That he endeavor to miss no opportunity for the furtherance of brotherhood with his fellow man.

Even these very general suggestions may be too specific for our Fellowship, but if we could capture something of the spirit and substance of the Friends way of life and fit it into an articulate framework, we would have a useful gauge by which to test our day-to-day living.

Let us hope that we who are on the periphery of the great Quaker Movement—the four thousand of us who have felt a deep attraction to it and have so bespoken our feelings—may not only be nourished by what we have found but may somehow discover a way to bring new nourishment to it ourselves.



The summit of each one's religious life is a place of solitariness, but it adds strength and confidence and joy to know that others of a like mind share many stretches of the climb.

In Blissful Silence

By FRANK DOWSETT

In blissful silence, wrench the mortal thought
from vague and changing fancies, idle dreams.
Focus the mind, until at last it seems
alone with God. Pray as the master taught.
His simple prayer with mankind's need is fraught.
The inner light will glow with shining beams,
reflecting glory in effulgent streams,
pouring forth the radiance that it sought.
Lift up your mind above this form of clay,
dwell on the good until you feel its glow.
Prayer is the thought that love has purified.
Casting out fear, in perfect faith we pray,
heart, mind, and soul engrossed, when lo!
all doubt has fled. The self is sanctified.

Frank Dowsett is a member of the Wider Quaker Fellowship. "In Blissful Silence" is taken from an 18-page collection of poems by Frank Dowsett entitled *Sonnets of a Seeker*. Copies (\$1.00) may be secured from the author at 9 Spring Garden Road, Toronto 18, Ontario, Canada.

The Blind Man

By HOWARD THURMAN

*The Blind Man stood on the road and cried;
Crying that he might receive his sight.*

SINCE early morning the blind man had been waiting by the roadside. Word had come to his village the night before that the Healer would pass that way in the morning. The persistent hope for sight had never left him, quite. True, he had been blind all of his life, and yet, through all the corridors of his spirit, the simple rumor of trust persisted that he would someday gain his sight. At last, with his head slightly tilted the better to reassure himself of the quiet thud of walking feet, he knows. All his life he had waited for that precise moment.

There is no greater tragedy than for the individual to be brought face to face with one's great moment only to find that one is unprepared. Years ago I read a poem by Sara Teasdale which pictured a woman climbing a hill. All the way up she thought how grand it would be when she reached the crest, lungs full of air, a wide, almost limitless view as far as eyes could see—but "the briars were always pulling" at her gown. Then she crossed the crest; when, she did not know, for the briars were always pulling at her gown, and now all the rest of the way would "be only going down. . . ."

But the blind man was ready. As Jesus approached, he began crying, "Jesus, thou son of David, have mercy on me." Over and over he said it until the words became one with the walking rhythm of the approaching feet of Jesus and his disciples. The rest of the story depicts the healing of the blind man, who goes on his way rejoicing.

The slave singers did a strange thing with this story. They identified themselves completely with the blind man at every point but the most crucial one. In the song, the blind man does not receive his sight. The song opens with the cry; it goes through many nuances of yearning, but always it ends with the same cry with which it began. The explanation for this is not far to seek; for the people who sang this song had not received their "sight." They had longed for freedom with all of their passionate endeavors, but it had not come. This brings us face to face with a primary discovery of the human spirit. Very often, the pain of life is not relieved—there is the cry of great desire, but the answer does

not come, only the fading echo of one's lonely cry. Jesus, in the garden of Gethsemane, prayed that the cup might pass, but he had to drink it to the last bitter dregs. The apostle Paul prayed for the thorn to be taken from his flesh, but he had to carry the thorn to his grave. These are but two illustrations from the early history of the Church that etch in clear outline the same basic insight. For the slave, freedom was not on the horizon; there stretched ahead the long road, down which there marched in interminable lines only the rows of cotton, the sizzling heat, the riding overseer with rawhide whip, the auction block when families were torn asunder, the barking of the bloodhounds, all this, but not freedom.

Human slavery has been greatly romanticized by the illusion of distance, the mint julep, the long Southern twilight, and the lazy sweetness of blooming magnolias. But it must be intimately remembered that slavery was a dirty, sordid, inhuman business. When the slaves were taken from their homeland, the primary social unit was destroyed, and all immediate tribal and family ties were ruthlessly annihilated. This meant the severing of the link that gave to the individual African a sense of *persona*. There is no more hapless victim than one who is cut off from family, from language, from one's roots. He is completely at the mercy of his environment to be cowed, shaped, and molded by it at will. When the Negro Mission of Friendship was in India several years ago, one of the things that puzzled the students and friends there was

the fact that we spoke no African language and wore no distinctive African dress. Again and again they asked, "Why do you speak only the language of the conqueror? Why do you wear only Western clothes?"

Again, the slave was cut off from his religion, whatever kind it was. It is quite beside the point to say that he was given Christianity, an infinitely "better" religion than anything he had known before. When the master gave his God to the slave, for a long time it meant that it was difficult to disentangle religious experience from slavery sanction. The existence of these songs is in itself a monument to one of the most striking instances on record in which a people forged a weapon of offence



Howard Thurman, dean of Marsh Chapel, Boston University, is a member of the Wider Quaker Fellowship. We are indebted to him as well as Harper and Brothers, New York, for allowing us to print this chapter from his forthcoming book *Deep River*, to be published on November 30, 1955. The price of the book will be two dollars.

and defense out of a psychological shackle. By some amazing, but vastly creative spiritual insight, the slave undertook the redemption of a religion that the master had profaned in his midst.

In instance after instance, husbands were sold from wives, children were separated from parents; a complete and withering attack was made upon the sanctity of the home and the family. Added to all of this, the slave women were constantly at the mercy of the lust and rapacity and personal affection of the master himself while the slave husband or father was powerless to intervene. Indeed the whole sorry picture is a revelation of a depth of moral degradation that even in retrospect makes forgiveness one of the greatest fruits of the spirit.

Frustration with no answer in the environment! Under such circumstances, what does one do? This is the fundamental issue raised by this song. It is quite possible to become obsessed with the idea of making everything and everybody atone for one's predicament. All of one's frustrations may be distilled into a core of bitterness and disillusionment and expressing itself in a hardness of attitude and a total mercilessness; in short, one may become mean.

You have seen people like that. They seem to have a demoniacal grudge against life; because they are unable to corner it and wreak their churning vengeance against it, they penalize everything else they touch. They show no favors, demand none. They trust no one and have no interest in doing so, but lash out in an almost maniacal fury on the slightest provocation. Sometimes they are less obvious, showing no emotions, but are deliberate and calculating in their attack and conquest. For them life is essentially evil, and they are essentially vengeful. "Cruel" is the apt word that may describe them. They are out to settle a score with life. They have nothing to lose because they have lost everything. This is one alternative for those who face a complete and overwhelming frustration.

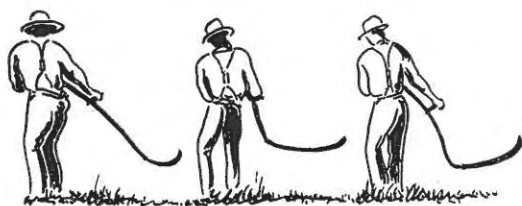
Or such persons may withdraw into themselves completely. Very carefully they build a wall around themselves and let no one penetrate it. They carry the technique of detachment to a highly developed art. Such people are not happy; nor are they unhappy but are completely indifferent. They look out upon life through eyes that have burned out, and nothing is left but a dead, cold stare. Life has been reduced to routine,

long ago learned by heart and for them, laid aside.

There comes to mind the statue over the grave of the wife of Henry Adams in the old Rock Creek Cemetery in Washington. Perhaps you have seen it. There is the seated figure of a woman whose chin is resting on her right supporting hand. The whole figure is draped in a large inclusive fold of greenish bronze. She is looking steadily ahead, the eyes are open but unseeing. The total effect is of something that is burned out—no spark is left, and yet there is a certain complete sense of being alive. This is the mood and tense of the person who embraces the second alternative. A great silence envelopes the lifelike stillness of absolute motion suddenly stopped. A proud people irretrievably beaten in battle, who must give quarters to the occupying enemy, sometimes reacts this way. It is what may be called "the silence of a great hatred." Sometimes the attitude expresses itself in terms of aggressive cynicisms and a pose of bold, audacious, belligerent defiance.

The final alternative is creative, thought of in terms of a second wind. It involves the exercise of a great and dynamic will. An accurate appraisal of all circumstances is clearly seen, understood, challenged, and despite the facts revealed, hope continues even against odds and evidence. Stephen Benét depicts this very dramatically in *John Brown's Body*. There is a scene in which Lincoln is probing the universe to find the right way, the sure answer to his problem-urgency. He thinks of himself as an old hunting dog, whose energies are spent, "tail down, belly flattened to the ground"—he can't go one step further. There is complete exhaustion, but the will remains and becomes the rallying point for a new persistency that finally unlocks the door through which he moves to release and fulfillment. He goes on because he must go on.

This is the discovery made by the slave that finds its expression in the song—a complete and final refusal to be stopped. The spirit broods over all the stubborn and recalcitrant aspects of experience until they begin slowly but inevitably to take the shape of one's deep desiring. There is a bottomless resourcefulness in man that ultimately enables him to transform "the spear of frustration into a shaft of light." Under such a circumstance even one's deepest distress becomes so sanctified that a vast illumination points the way to the land one seeks. This is the God in man; because of it, man stands in immediate candidacy for the power to absorb all of the pain of life without destroying his joy. He who has made that discovery knows at last that he can stand anything that can happen to him. "The Blind Man stood on the way and cried"—the answer came in the cry itself. What a panorama of the ultimate dignity of the human spirit!



Housing for the Quaker Spirit

By MARY S. PATTERSON

MEMBERS of the Society of Friends, admonished to take no undue pride in material possessions, nevertheless have a great love for their meeting houses. So they were not surprised to hear that others shared this appreciation when the Municipal Art Society of New York designated the meeting house at Fifteenth and Rutherford Place, Manhattan, "as a structure worthy of preservation for its architectural importance." Built of red brick as recently as 1860, its selection has left Friends wondering what kind of style we have developed. A new term, "plain Quaker architecture," has come into vogue.

A Plain Service of a Plain People

But whence this plainness—within and without? Hubert Lidbetter, architect of Friends House, London, is the author of an article called "Quaker Meeting Houses 1670-1859," which appeared in the *Architectural Review* in May 1946. Illustrated with exterior and interior views of a dozen seventeenth-century meeting houses, the article states: "The austerity of the early Quakers' way of living was mirrored not only in their dress and speech, but also in their Meeting Houses." The English meeting houses shown seem much less plain than their American counterpart. Several follow the lines of a Cotswold cottage; one has a thatched roof. All might fit into Stratford-on-Avon in Will Shakespeare's day. Some may have been private homes first, to which a meeting room was later added. Some, including Jordans, have diamond-shaped or mullioned windows, also found in quality homes of Massachusetts in that period. It is Hubert Lidbetter's guess that of an unknown number of meeting houses built in Britain in the first half century of Quakerism, a considerable number survive.

There was certainly no master plan for the shape and size and style of the place in which was held a Friends meeting. Gathered under the spell of George Fox's message, in the kitchen of a humble cottage or the largest room of a manor house like Swarthmoor Hall, occasionally in a timbered barn, the early Society asked only for sufficient shelter so that Friends could be together for the meeting for worship. They needed no steeple or cross or outward symbol, no stained glass or expensive materials. Each group had the privilege of deciding for

itself what would be appropriate. On this side of the Atlantic some of our simple houses appealed more than others and were widely copied by later builders. In spite of wide variation we can usually spot our meeting houses. Whether they be the red brick houses of New Jersey and Delaware, some with black brick numerals on the shorter end to mark the date of erection, the staunch gray houses of Pennsylvania stone, or the weatherbeaten



Photo: Willard Tomlinson

Gunpowder, Sparks, Md.

shingle meeting houses of Long Island and Rhode Island, they have many of the same telltale marks.

The American pattern is usually rectangular, with one, two, and occasionally four doors at the entrance. In the early days these doorways were covered with hoods, but in the last century many have been replaced by porches. The meeting house is either one or two stories high; if the latter, there is a balcony inside for the accommodation of additional worshipers. Some take on brave proportions, indicating that larger groups like quarterly meetings or yearly meeting met there, while others are snug and small. A plain ridged roof is used over all, though other kinds have been tried. The win-

Mary S. Patterson is a member of the Advancement Committee of Friends General Conference and its subcommittee on the Meeting House Fund. She is a member of Swarthmore Meeting, Pa., and the genealogist at the Friends Historical Library, Swarthmore College.

dows are equally spaced, and small panes, giving a colonial appearance, are preferred. Usually there are painted shutters on the outside. Inside, the aisles are short, contrasted with the long aisles of a church. The



Photo: Willard Tomlinson

Deer Creek, Darlington, Md.

benches face the front, where two or three benches are slightly raised to form a gallery.

There is nothing more, inside or out, except the sanitary arrangements and the recent additions to accommodate the children in First-day school, an innovation of the last 90 years, or the now necessary kitchen and social rooms. As the *Westbury Quarterly Meeting Bulletin* describes it, a meeting house is intended for "a plain service of a plain people."

Early Meeting Houses

The whole story of the early meeting houses will never be known for our records do not go back far enough. The date of the organization of the Society has been set at 1652, but it was 15 years later, in 1667, that George Fox saw the need of setting up monthly meetings for business, each one keeping vital statistics of its members and recording both usual and unusual happenings. One of the latter was certainly the building of the meeting houses. So before 1667 in England and 1672 in America we have little information about the Society and its earliest buildings, except in the journals and letters of the early missionaries or in the reports of sufferings.

It is known that many meeting houses were built in England in the decade 1652-1662, before "The Quaker Act" was passed, making it unlawful for as many as five to worship together. In the following years and up until the Toleration Act of 1689, many of these meeting houses were destroyed. William C. Braithwaite cites in his *Second Period of Quakerism* that meeting houses were torn down, the seats chopped up or removed, and the doors nailed fast. Frequently Friends met to worship in

the rubble on the street outside. At Reading in Berks, where most of the adult Friends were in jail, the widow Whithard gave fine utterance to the Quaker position: "This is the place where we met in the beginning, and have been ever since. We do not meet in wilfulness or stubbornness, God is our witness, but we cannot run into corners to meet as some do, but must bear [witness] publicly to this thing—whatever we suffer." From the beginning Friends have vigorously believed it was their right to worship in the house of their choice.

The Quaker antiquarian would like to know where our first American meeting house was built and which are our oldest. The late William I. Hull, librarian of the Friends Historical Library at Swarthmore College, thought he found evidence that the first might have been at Aponeganset, Rhode Island. Possibly so, for the first



Radnor, Pa.

Photo: Willard Tomlinson

Yearly Meeting in America began in Rhode Island in 1661, if not earlier, and met each June thereafter. When we read the journals of the early missionaries, including those who accompanied or met with George Fox in that crowded year April 1672 to April 1673, we have reason to believe that a few meeting houses had already been built and that others were started immediately from the impact of his visit. These probably include Betty's Cove on the Eastern Shore of Maryland, Shrewsbury in East Jersey, Oyster Bay Village on Long Island, and Newport, Conanicut (Jamestown), and Scituate, Rhode Island. To this list might be added Sandwich, Massachusetts, where an addition was completed at the beginning of 1675. Fox was unable to make the complete circuit, and a few of these places he never visited. It is thought that none of these earliest meeting houses is standing. Perhaps the only home George Fox visited that is still in existence was John Bowne's at Flushing, Long Island.

There may have been a hundred meeting houses built along the eastern coast from Massachusetts to Virginia and down into the Carolinas before 1700, but only a handful can claim to be the originals, and some have

been so added to that it is difficult to tell what came first. The meeting house at Third Haven or Easton, Maryland, begun in 1684, is considered to be the oldest frame meeting house standing. In Pennsylvania, two of the meeting houses on the Welsh Tract claim distinction, Haverford, built before 1690 but added to later, and Merion, 1695, and very much in its original state. Abington Meeting, begun between 1697 and 1700, has its original part incorporated in one corner. There may be other early claims.

Building Meeting Houses

It seems strange that the English meeting houses have withstood time so much better than those in America, until we examine the records. Then the answer is fairly obvious. The early seekers in England were already housed. Materials and craftsmen were plentiful, so the meeting houses they built were of good quality. But in America during that last part of the seventeenth century the crying need was for shelter for the ever increasing number of immigrant families. All the available materials and all the experienced builders were needed for this one purpose. In the face of this competition it was the easiest thing to fell a tree one year and build a log meeting house the next. Perhaps plasters and cohesive materials were not good enough. The early



Lansdowne, Pa.

Photo: Willard Tomlinson

meeting houses were usually a botched job from the beginning. The roofs leaked and were not properly braced. Before long a major repair job was needed, or another house had to be built. Add to this the great loss by fire, and it is no wonder that we have so few of our earliest meeting houses.

Financing the Cost

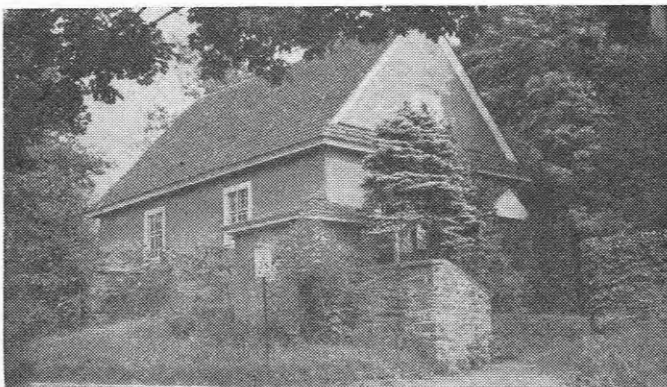
Before long Friends learned that a good meeting house cost money. It was a common practice, when one was built, to pass around a paper to the male adults, asking each to write down what he would "willingly and freely

give." The women, a dependent lot, were seldom contacted. If contributions could not be made in cash, then cedar shingles and nails were very acceptable. The first meeting house at Middletown, Bucks County, Pa., cost £26 in 1689. In Tidewater Virginia, a few years later, figured on another economy, one meeting house cost 3,000 pounds of tobacco, another slightly more.

These were the days before first mortgages and insurance, and when Friends decided to build a substantial building, especially of brick or stone, it was usually more than their own members could afford. So they fell back on the old Quaker policy, very early established, of one Friend helping another. The very first Quaker charity in England was the Kendal Fund, established to look after the needs of the first missionaries and their families. All through the sufferings and imprisonment Friends stood by their own people, never allowing them to become a public charge. Later they found they must broaden their base and help each other with the building of the meeting houses.

In 1686, when Philadelphia Friends were erecting their third meeting on the Center Square (thought to be close to the A.F.S.C. headquarters), they asked all the outlying Monthly Meetings to contribute. Eleven years later, when Abington Friends, who had been quite generous in sending £36, decided to build a stone meeting house of their own, they had no compunction about sending two members in to Philadelphia to ask for assistance. And so the sensible plan of one Meeting's helping another was under way.

Ezra Michener wrote in "A Retrospect of Early Quakerism," etc., 1860: "The necessity for expending large sums of money for Society purposes, meeting-houses & C., may also become oppressive when borne by



Merion, Pa.

Photo: Willard Tomlinson

the parties immediately concerned. In all such cases Friends have contributed with a liberal hand." This we can verify in reading the old records. Philadelphia

Friends are always surprised to learn that when the present meeting house at Fourth and Arch was built in 1804, a contribution of £50 was sent by Friends in Barbados.

Building in the Society of Friends went on at a good pace into the nineteenth century, as Friends moved South and West. After the Separation our growth in the East came to a standstill. We have forgotten our early habits, for seldom in our lifetime until quite recently has there been need for more meeting houses.

But in the last 20 or 30 years new groups have been springing up again, usually building around some nucleus of transplanted Friends. Some of these are in widely scattered states, Texas, New Mexico, Arizona, Florida, Missouri, where Friends are meeting on the basis of silent worship. A look at the FRIENDS JOURNAL shows us that several are forced to meet in rented quarters, in surroundings not conducive to a good meeting, in the Y's, private homes, and hotels. Others gather on campuses of colleges and universities. Meetings have emerged again at York and Lancaster, where both the meeting house and the group had long since disappeared. Several have gathered sufficient permanency and momentum to want to build small but satisfactory houses. They have tried to help themselves as best they could, soliciting Friends for assistance and making negotiations with the banks. A few have been successful but many are still attempting to find the way to act.

This plight of the new meeting groups, as well as some older Meetings which need additional facilities, was laid before the Friends General Conference in 1954. With the hearty support of the World Committee, the execution of this project has been handed to the Advancement Committee of the Conference. Investigation shows that almost all churches have well developed methods of assisting with building projects, bridging the gap between what can be raised and what is required, usually on the basis of a revolving loan at a low rate of interest. A method of procedure has been worked out. Over a period of years Friends and Friends Meetings whose houses have been handed down to them by earlier generations will be asked to give to a capital fund, which will be managed by the Yearly Meeting Trustees. A few gifts, amounting to a few thousands, have already come in, and the first loans have been made. This fall the work of acquainting Friends with the need will get under way through the medium of the FRIENDS JOURNAL and representatives in each Quarterly Meeting.

Future strength and growth will result when our meeting houses are being built again, not by small isolated groups but with the contributions and blessings of our whole Society.

Friends and Their Friends

This special enlarged issue of the FRIENDS JOURNAL will be mailed to the members of the Wider Quaker Fellowship in addition to our regular mailing. We cordially invite these several thousand guest readers of the Wider Quaker Fellowship to join the ever-growing company of subscribers to the FRIENDS JOURNAL. Our regular issues have 16 pages. Subscriptions (\$4.00 per year; \$2.00 for six months) should be mailed to FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa.

The drawings on pages 297 and 298 were done by Stevenson W. Fletcher, Jr., principal of Newtown, Pa., Friends School. They are part of the book *Pennsylvania Agriculture and Country Life, 1640-1840*, by Stevenson Whitcomb Fletcher, his father. We are indebted to the artist as well as the Pennsylvania Historical and Museum Commission, Harrisburg, Pa., for permission to use these vignettes.

Eugene Preparative Meeting of Willamette Valley Meeting of Friends will ask at the next Pacific Yearly Meeting for status as a Monthly Meeting. Its 13 regularly attending families include 39 children, all under 12. Its only family with grown children gave the Meeting \$1,000 as down payment on the property the Meeting has recently purchased. The balance of \$3,500 was borrowed with interest from the Midwestern Quaker parents of a Meeting member. Friends who would like to help this small university-community Meeting may address its clerk or treasurer, 2274 Onyx Street, Eugene, Oregon.

The Young Friends Movement, Philadelphia Yearly Meeting, is working with James Robinson of the Morningside Community Center, New York City, in collecting books for schools, institutions, and colleges in Africa, where there is about one book for every thousand people. The books will be brought to 1515 Cherry Street, Philadelphia, packed in special boxes, and shipped to James Robinson in New York. Books for every age level will be appreciated.

Lisa Beckh, a member of Florida Avenue Meeting, Washington, D. C., works with a publishing firm, Springer-Verlag, in Heidelberg, Germany.

On September 22, the Board of Directors of the National Service Board for Religious Objectors announced the appointment of C. LeRoy Doty, Jr., of Glendale, Calif., as the new executive secretary. He will begin his duties on January 1, 1956, filling the vacancy left by A. Stauffer Curry. C. LeRoy Doty, Jr., is a minister in the Church of the Brethren at Glendale, Calif. Prior to becoming a minister he was associated with his father, a prominent Los Angeles businessman, in the life insurance business.

Wroe Alderson has been named one of the five winners of the Paul D. Converse awards of the American Marketing Association. He was cited for his contributions to the Louisville grocery and St. Louis drug surveys made for the Department of Commerce.

Wroe Alderson, with the Converse award, becomes the first to have received four of the nation's top marketing honors. Previously he was honored by receiving the Parlin Award, the A.M.A. annual award in 1948, and by being named to the Boston Distribution Conference Hall of Fame.

According to *The Friend* (London), the only Quaker member of the West German parliament (Bundestag) is Lisa Albrecht, of whom Elizabeth F. Howard writes most sympathetically in the issue of September 16, 1955. The word of Lisa carries considerable weight in the Socialdemocratic Party, of which she is a member. Elizabeth Howard tells of her imprisonment under the Nazis and several situations of real danger in which Lisa Albrecht found herself in later war years. Together with President Heuss she was recently chosen to receive Prime Minister Nehru at the Düsseldorf airport. Lisa Albrecht was also among the attenders of the German Yearly Meeting recently held at Bad Pyrmont.

Coming Events

NOVEMBER

3 to 6—Sweden Yearly Meeting at Stockholm, Sweden.

4 to 6—Week End for Young Friends of the Philadelphia Young Friends Movement at 708 Franklin Street, Philadelphia. Topic, "The Mental Health Problem" in light of the Quaker peace testimony. The group is cooperating in the project with the Fellowship of Reconciliation.

5—A Report from the Friends Committee on National Legislation and a Workshop on Current Issues, sponsored by New York Friends Center and planned with the cooperation of New York Yearly Meeting's F.C.N.L. Committee and the Committee on Legislation, 1 p.m., at the Meeting House, 221 East 15th Street, New York City. For details, see page 269 of our issue for October 22, 1955.

6—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, "Definitions of God," 9:45 a.m.; meeting for worship, 10:30 a.m. (Juniors at King Street Meeting House); business, 11:30 a.m., followed by basket lunch (beverage and dessert will be provided); address, 2 p.m., Howard Brinton, former director of Pendle Hill, "Christian Impact on the East."

6—Circular Meeting at Chichester Meeting House, Delaware County, Pa., 3 p.m.

6—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Thirty-six persons attended the October 2 meeting.

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Mordecai Wyatt Johnson, president of How-

ard University, "What America Must Do about Colonialism."

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., illustrated talk on Egypt by Abdelmonem Shaker, a native of Egypt, who has been educated in this country and is an experienced speaker. All are invited.

6—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Mordecai W. Johnson, Ph.D., president of Howard University, "Desegregation and Integration." Moderator, J. Theodore Peters.

6—Address at the North High Street Meeting House, West Chester, Pa., 7:45 p.m.: Wroe Alderson, "American Friends Visit Russia." All are welcome.

7 to 13—A.F.S.C. Booth sponsored by New York Friends at the Women's International Exposition, 71st Regiment Armory, Park Avenue at 34th Street, New York City, noon to 11 p.m. For details see page 284 of the issue for October 29, 1955.

8—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "The Personal Factor in International Organizations," lecture six in the series of ten lectures on "Patterns and Progression of International Organization."

11—Annual Meeting of the Friends Journal Associates, at Arch Street Meeting House, Philadelphia. Dinner, 6 p.m.; after dinner, business session, Room A, and lecture by Elfrida Vipont Foulds, "The Lord's Business."

12—Abington Quarterly Meeting at Byberry Meeting House, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., report on Pendle Hill Summer School by Carol Coggeshall, consideration of Ninth Query; address, illustrated with slides, 2 p.m., "Friends Work in India," P. A. and Beulah Waring, recent workers at Barpali, India.

12—Burlington Quarterly Meeting at Stony Brook Meeting House, Princeton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon (bring hox lunch; dessert and beverage will be served); meeting for worship and business, followed by an address by Clarence E. Pickett on "Friends' Visit to Russia."

12—Fox Valley Quarterly Meeting's autumn session with Downers Grove Friends at the Avery Coouley Schoolhouse, 1400 Maple Street, Downers Grove, Illinois (southwest of Chicago 22 miles), 2 to 8 p.m. Meeting for worship, 2 p.m.; business meeting, 2:30 p.m.; illustrated story of his 1955 summer visit to Quaker Centers in Europe and A.F.S.C. field work there, George Bent, 4:30 p.m.; supper, 5:45 p.m.; Job Opportunities Program, 7 p.m., John Yoshina of the A.F.S.C. staff and Ray Walker, advisory committee head.

12—Original ballets by Allen Cooper, "Red Riding Hood" and "Shoe Shine Boy," at Roberts Hall, Haverford College, Haverford, Pa., 8 p.m. The ballets will be performed by children from the Friends Neighborhood Guild, Philadelphia. The event is sponsored by Haverford Quarterly Meeting. Admission, \$1.00; children under 12, 60 cents.

12, 13—Japan Yearly Meeting at Tokyo Meeting House. Dr. Tatsunosuke Ueda will give the Nitobe Lecture. It is

hoped that Fred and Sarah Swan of Westtown will be in Japan in time to attend as Philadelphia representatives.

13—Nine Partners Half-Yearly Meeting at Oswego Meeting House, Moores Mills, Dutchess County, New York, all day.

13—William Penn Lecture at Race Street Meeting House, Philadelphia, 3 p.m.: Elfrida Vipont Foulds, "Living in the Kingdom."

13—Address at Plymouth Meeting House, Pa., 4 p.m., sponsored by the Library Committee for Book Week: Dr. Loren Eiseley, director of the department of anthropology, University of Pennsylvania, "Some Unexplored Aspects of Human Evolution." Dr. Eiseley is the author of many articles in *Harpers* and *Scientific American*.

15—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "International Organization and War Prevention," lecture seven in the series of ten lectures on "Patterns and Progression of International Organization."

17—Chester Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Inga Bergman, "A European Quaker Looks at the United States."

18—Special meeting sponsored by the Friends World Committee to hear overseas visitors, at the Race Street Meeting House, Philadelphia, 7 p.m. General theme, "Quakerism, Present and Future as Viewed from My Country." Speakers, Elfrida Vipont Foulds, Dirk and Tia Maynen, Inga Bergman, Paul Sekiya, and Richard Rowntree.

18—Address at a meeting of the Women's International League for Peace and Freedom, Burlington County Branch, in the West Building, Moorestown, N. J., Friends School, 8

p.m.: Esther Holmes Jones, "United Nations at Work in Latin America."

18—Address at Westbury Friends Center, Post Avenue, Westbury, N. Y., 8 p.m.: D. Elton Trueblood, "A Christian Movement Worthy of Our Times." Host, Manhasset Meeting, N. Y.

18 to 20—Seminar with Henry J. Cadbury on "The Gospel of John" at Pendle Hill, Wallingford, Pa. Advance enrollment is necessary. Write Pendle Hill.

Five Follow-up Workshops will be held to supplement the Philadelphia "Beliefs into Action" Conference, a cooperative effort of the Friends Peace Committee, the F.C.N.L., and the Middle Atlantic Regional Office of the A.F.S.C., as follows:

November 5—For Abington and Bucks Quarterly Meetings, at Abington Meeting, Pa., 11 a.m. Lunch will be served. Concentration especially on disarmament and bridges of friendship. Coordinator, Thomas T. Taylor, Jr.

November 6—For Caln, Concord, and Western Quarters, and Southern and Millville Half-Yearly Meetings, at London Grove Meeting, Pa., 2 p.m. Coordinator, Philip R. Thomforde.

November 11—For Burlington, Haddonfield, and Salem Quarters, at Haddonfield Meeting, N. J., beginning with a box supper, 6 p.m. Roundtable groups. Coordinator, Charles J. Darlington.

November 12—For Chester Quarter, at Swarthmore Meeting, Pa., 2 p.m., concluding with a supper and speech. Coordinator, Stephen L. Angell, Jr.

Plans for the workshop of Philadelphia and Haverford Quarters have not yet been completed.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5088 and 9-4345.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

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

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

LOUISVILLE, KENTUCKY—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Walm Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

SEATTLE, WASH.—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Poplham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WORCESTER, MASSACHUSETTS—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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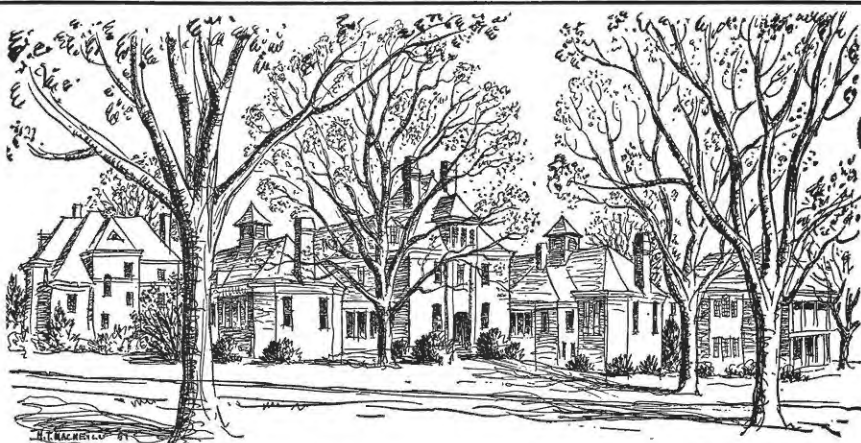
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