

FRIENDS JOURNAL

A Quaker Weekly

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SEPTEMBER 29, 1956

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*J*OY will be ours insofar as we are genuinely interested in great ideas outside ourselves. When we have once crossed the charmed circle and got outside ourselves, we shall soon realize that all true joy has an eternal and divine source and goal. We are immortal spirits, set to do certain things in time; were it not so, our lives would lack any rational justification. The joy of achievement is the recognition of a task understood and done. It is done, and fit to take its place—however lowly a place—in the eternal order.

—W. R. INGE

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FRIENDS JOURNAL



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The Fund for the Republic and the Churches

THE fact that the Fund for the Republic, the only foundation of considerable size operating exclusively in the area of civil liberties, has chosen to work through the churches gives the lie to Karl Marx' charge that the Christian Church is the opiate of the people. It is clear from its three-year record that the Fund and the churches are the champions of the people, standing up for their rights and stimulating interest in their liberties. Nowhere in the American scene today is this more evident than in the struggle for desegregation, in the North as well as the South, the struggle which is the proving ground of our democratic way of life.

About a third of the more than \$5,000,000 already allocated by the Fund has been devoted to the field of race relations, and almost every religious organization has received assistance. All these Fund grants are made according to requests presented by the churches for specific projects, and each recipient is responsible for the administration of the money free from direction by the Fund. For educational work in race relations the Fund has backed the churches as follows:

National Council of Churches	\$40,750
Catholic Interracial Council of Chicago	\$23,000
Presbyterian Church, North	\$15,000
Presbyterian Church, South	\$15,000
Catholic Committee of the South	\$15,000
Protestant Episcopal Church	\$25,000
Disciples of Christ	\$15,000
United Church Women	\$10,000
Y.M.C.A.	\$20,000
Y.W.C.A.	\$25,000
Congregational Christian Churches	\$31,480
Methodist Church	\$25,000
Southern Baptist Convention	\$15,000
Loyola University	\$10,000

The \$176,000 granted to the American Friends Service Committee by the Fund went into education for school desegregation, studies of job opportunities, and work with the Indians of the Southwest. The Southern Regional Council, serving twelve Southern states with many churchmen on the boards of its local branches, has received \$445,000 from the Fund, and has centered its efforts on bringing white and Negro leaders together to study school problems in the light of the Supreme Court decisions. The Anti-Defamation League, educational arm of the Jewish fraternal organization B'nai B'rith, was given \$5,000 for race relations work. Religious Drawings Inc., of Waco, Texas, used a grant of \$2,000 to syndicate cartoons dealing with religion and segregation.

Backing up the work of the churches for better relations between racial groups in our democracy, the Fund for the Republic has made grants to the Philadelphia Fellowship Commission (\$2,000), the National Urban League (\$50,000), the National Association for the Advancement of Colored People (\$50,000), and the Public Education Association (\$10,000). The Fund has also set up a Commission on Race and Housing with an appropriation of \$305,000 to study the problems faced by minorities in buying, renting, and building houses.

ALBERT FOWLER

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FRIENDS JOURNAL

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Editorial Comments

The Minister in Politics

THE position of the minister as a spiritual leader in this community imposes quite naturally the duty of restraint when he feels urged to express himself on political and social issues. That is doubly true in election times. A number of clergymen have voiced their opinions on this point in response to an inquiry made by *Information Service*, the weekly publication of the National Council of Churches. While there are differences of attitudes and experiences, they agree that the minister should go into politics only in exceptional situations. Nevertheless, his conscience will urge him to take a stand on social and moral ills existing at home or in the nation. Harry E. Fosdick wants a preacher to say with the King of England, "I would have you understand that no political party has me in its pocket." In his opinion the true danger lies not in the minister's taking a courageous position—as, for example, in the race question—but in being too cautious, prudent, evasive, or even cowardly. Violent explosion is not the means to promote a just cause. Gracious persuasion will serve it best. Grafton Thomas, a Congregational minister of Spring Valley, Illinois, stresses the need for supporting and encouraging morally honest officials who are constantly under temptation. The minister should foster discussions on vital issues of the day and use the pulpit occasionally to encourage his people to think of the application of Christian principles to society's problems. James H. Robinson wants a minister to leave his office when entering politics, as he once did.

Some of our national and international problems are of such urgency that the churches can no longer remain aloof from taking a position. Prudence and tact may conflict with Christian conviction and courage. The counsel that the church "should stick to religion and stay out of politics" might lead to evasive tactics when a religious witness is involved. The testimonies of Friends have had repeatedly to touch this border zone of religious and human concerns that were open to political treatment. We trust that modern Friends will endeavor in our days to use the same discretion and persuasion which had distinguished the best of our spiritual forebears. The many adult forums organized by Friends

Meetings are a suitable platform for social and international discussions. The privileges of a freely exercised lay ministry imply a restraint and wisdom in the ministry that may at times need to be even more prominent among Friends than in the professional clergy.

Fair Election Campaign Practices

As the temperature of the election campaign rises, a bipartisan group does everything possible to encourage candidates and their supporters in both parties to keep the campaign clean. This group is the Fair Campaign Practices Committee (8 East 66 Street, New York 21, N. Y.), founded in 1954 with the purpose of raising the ethical standards of political campaigning. This year's chairman is Charles P. Taft, active Protestant layman. The roster of those who founded the organization and are among the present leadership contains many highly respected citizens from the world of business, journalism, and the church.

The Committee leans heavily on church groups for support and distribution of its code. The chairmen of both parties have signed it. This year the Committee is seeking signatures to its code only from candidates for national office. The duty to enforce the code rests with the voters, but the Committee gives them support by investigating abuses and reporting them to the public. Copies of the code are available from the address of the Committee quoted above.

The purposes of the Committee deserve every voter's support. We hope that the Committee may not only serve as a guardian of ethical standards by commenting critically upon trespasses, but also may express commendation to campaigning candidates and helpers for their reserved, fair, and chivalrous attitudes.

In Brief

Prison sentences need not prevent the pursuit of higher education. Extension courses are given free by Queen's University in Canada to inmates of two nearby penitentiaries. These students can come within one year of a university degree by taking the courses offered. Many of them go on to complete the work in the University on a regular basis after release from prison.

Directed Living

By CALVIN KEENE

IN the Garden of Gethsemane Jesus was most completely the Son of God, for there he made the decision to accept God's will even when it led to death. The ultimate decision had to be made. God's will for him, which he had followed earlier in lesser acts of obedience, now pointed inexorably to the surrender of his very life. As man, he was no more willing to let go of life than any other man. It was one thing to follow the will in speaking to the multitudes, healing the sick, gathering the disciples; but now the last bit of obedience and self-giving was demanded, and like any of us he hesitated. His soul was sorrowful, even unto death, he said, and he prayed to be spared.

This was the decisive point, the point of no return; and as he rose after the third period of agonized prayer, he had reached the end of the path that led to the cross. It was both the decisive point of his life and the culminating point of the way he had consciously adopted, with difficulty, at the beginning of his service to God.

As we trace back his life from Gethsemane to the baptism, we find no well-organized program for social and religious reform. It was a life, rather, of taking one step at a time, following the day-by-day guidance of God's will, a life of abandonment to God; and abandoned souls, we are told, have "no more hardness or consistency than melted metal," taking the form which God gives them.

Two Levels

Jesus' journey toward the cross found its beginning in the baptism. Its general direction was established through the temptations, which were not, we must note, temptations to break the moral law. There is no suggestion in the accounts of any inclination in Jesus' life toward stealing, murder, fornication, or envy.

Some of the Christian creeds assure us that Jesus was tempted like ourselves, yet without sin. This may well be, and we are inclined to believe that it was so, but the recorded temptations are of a very different order from that of moral temptations. They are the temptations which come to a person in whom the call of God has been heard, whose eyes have been opened to the invisible world. At this point Jesus' problem was not that of whether he should live morally or otherwise; his was the problem of how far he was willing to go in obedience to God, and which way the path of obedience was to lead him.

Calvin Keene, a Friend, is Jesse Holmes Professor of Religion at Howard University and book review editor of *The Journal of Religious Thought*.

Temptations occur on two levels. Some people imagine they are in right relation with God if they simply refrain from breaking the moral commands. They falsely interpret religion as morality and only morality, a part of life which deals solely with human conduct. Moral righteousness is, truly, a part of the religious life, but it is only a part and not the whole. True religion is always, centrally, openness to God and willing response to Him. It calls us to be at one with His will, abandoned to His direction. It was on this latter level that Jesus had to face his deep temptations.

Genuine Temptations

We see Jesus coming out of the Jordan River and entering upon a kind of spiritual retreat in the stony wastes of the Judean wilderness. During this retreat he fasted. He recognized that God's call was upon him, but the actual work to which he was called was not yet clear. The Devil in the story is a kind of beneficent Mephistopheles who brings to consciousness Jesus' work by tempting him to do the lesser.

Temptations are genuine only when the one tempted wants to do both of two things which stand in opposition to each other. As we want both to steal and not to steal, lie and not to lie, we are tempted. The fact that Jesus was tempted shows how truly human he was, and the nature of the temptations indicates the kind of person he was at the time. By the fact of his rejecting these temptations we know the sort of roles, appealing as they were to him, which he refused to accept for himself. To some extent, every concerned and dedicated person sees in these three temptations something of his own fundamental problems.

Not by Bread Alone

The tempter came and said, "Command these stones to become loaves of bread." What did this really mean to Jesus? He was hungry, of course, after his long fast. Coming from his baptism, where he had heard a voice call him "beloved son," he had entered the wilderness "filled with the Holy Spirit." He had the sense of being called to a special mission, and now at the end of his fast the time of decision had come.

Everyone who has had mountain-top experiences knows how periods of inspiration are often followed by periods of let-down. A kind of physical and spiritual lassitude then inclines one toward following the less difficult courses of action. What is more natural than for Jesus to think of food for himself after the taxing events through which he had passed?

But the temptation is wider than that of simply satisfying an immediate need. It points also to a direction of the whole life. Why not use his abilities for the rewards of the physical life, symbolized by bread? The material aspects of life are both real and important. Since God made the physical and called it very good, to use and enjoy it must also be good.

How many of us have faced this temptation, whether we recognized it as such or not, and have let it conquer us? We, too, to whom the call of God has come, with our powers have gradually slipped into the pattern of living of those with whom we associate, overemphasizing physical goods. Without realizing it, we have let go of something even more important than they.

Facing this temptation, Jesus went to neither extreme. Some persons have declared that the goods of life are evil and are to be avoided, but as a Jew he knew better than that. Good they are, but they are not the only or the supreme good. So he reached his decision: man shall not live by bread alone (the physical aspects of life) but by every word that proceeds from the mouth of God.

Invulnerability

Now the temptation changes its form. Jesus will live not by bread alone but by the words that come from God, by His every demand. But is God to be trusted? Can Jesus be really certain that God will use *him* well? This is a question that every religious person will at times ask, for the life of religion is one of taking many steps in the dark. We feel guided to do an act, but will it be safe to act upon what we believe God requires of us? Is there any guarantee that right action is protected? Can we be certain that serving God will serve our own interests as well?

For Jesus this question came with special force within the framework of the thinking of his day. The Messiah as God's anointed one will be protected by God, it was thought. Even if the Messiah should risk his life, God will certainly intervene to save him. Leap off the temple pinnacle, therefore, to test out God's help! If I am who I think I am, God will certainly protect me! My special position before Him, in His service, brings with it a cloak of invulnerability.

Jesus rejects this temptation in ways that should

teach us much. He refuses to claim any special protection for himself, rejecting it in terms of another quotation, "You shall not tempt (or put to proof) the Lord thy God." To make such a test would be to try to force God's hand, and God makes bargains with no one. He calls man to serve Him, and the service He asks of us is one that holds back nothing and demands nothing.

Compromise

Now appears the final temptation. Life is not only for bread; God makes no guarantees or bargains; I shall live by the words of God and shall make no conditions or demands upon Him. But will my service be successful? If I offer everything to God, will the kind of success be achieved that will justify the sacrifices which may be demanded? But what is success? To be given power over all the nations of the world; to have the message universally accepted—this is the kind of success God's Son would want, for God's sake!

All this seems to be offered for one slight concession—compromise. Shave the truth a bit here; minimize the uncomfortable there; lower the demand to meet the human possibilities and to bring it within the area of human acceptance. Truth in its brightness is blinding to men. They will not accept it unless it is dimmed a bit. Fall down and worship Satan, the spirit of compromise!

This temptation, too, is set aside. We wonder whether Jesus did not savor this one long before he turned away, as we good people would have done. For does not God want success in His service? Would He not be pleased to have many sinners brought to Him? For His sake should we not reduce our message? How many Christians have fallen at this point! But Jesus replied to this voice in iron words, "You shall worship the Lord your God, and him only shall you serve." God's demand is without equivocation.

Service Even unto Death

The temptations had reached their full flood and now receded. The tempter, we are told, left Jesus "for a time." The fateful decision had been made, and the ministry was begun. Jesus would serve God and Him alone. The decisive step on the road to Calvary was taken.

Did Jesus know at that time what was awaiting him?

P RAYER for another is no substitute for action. It is itself action of the highest order and calls into play all our resources of mind and spirit. We are putting all we are and have at God's disposal for the sake of that other. We are, therefore, by implication, prepared to do anything for him that may be required of us.

Intercession implies that. It does not mean leaving everything to God and doing nothing; it means bringing everything to God and being ready to do whatever He may want us to do in that situation. . . .

God can and will do infinitely more than we can ask or think, for He has infinite resources, and if we do our part wholeheartedly, the healing results are often astonishing.—FREDERICK J. TRITTON

Possibly not. His decision was to regard his service of God as a living relationship and, as direction came, he would respond, without asking for guarantees and without compromise. That the final response was to be that of Gethsemane he may well not have foreseen in the wilderness. When the last opportunity to change his fate presented itself as he was about to be betrayed, he had a final great struggle. This was not acting a part or filling a preconceived role. There were to be no guarantees from God, no turning stones into bread; only service ending in death.

Does this experience speak to us also? It does, of course, even though not specifically. The life of no man, not even that of Jesus, is in detail a model for any other; yet in a general way these *are* the temptations of every concerned person. On the one hand, they are not ours specifically since we do not stand in the same relation to God as Jesus did; we are not sons in the same sense that he was. To test God's protection by leaping from temple pinnacles or to think we might conquer the whole world is not for us. Yet, on the other hand, we are all faced with the questions of how we will use the capacities which are ours, with questions of God's protection, and with questions of compromise.

Our place before God must be similar to Jesus' place in this, that we, too, are to worship and serve the Lord our God alone—to serve Him in the ways He calls upon us to serve Him, and these are ways appropriate to our conditions, abilities, situations. They are not necessarily the way of physical suffering or any other fixed way. The religious life is as varied as life and individuality are varied, and one Jesus in our religion is a necessity while a multitude is not. He had his place to fill; we have our own.

Shadows

By HELEN A. HAMMELL

The Meeting House was bare, and there was naught
Of man-made beauty to distract the sight.
The women sat to left, the men to right,
And in their silence inward beauty sought.
But, lo, before them see what God hath wrought;
Upon the window shade etched by the light,
A patterned shadow grew, of tree whose might
Was softened strength when branch had been sun-caught;
A shadow, man, cast by the one great Sun,
A promise of what yet he may become
When Light itself illumines all his way,
And shadows with reality are one.
Reflected beauty on this earth is sum
Of all man's tasks within his little day.

Letter from Pacific Yearly Meeting

AS Pacific Yearly Meeting grows in years and size, it meets more and more of the problems older Yearly Meetings have had to deal with. "Growing pains" is the way one Friend described this state of things, as we gathered in the largest number ever last August 15 to 19 at "Jones Gulch," La Honda, California, on the 10th anniversary of the Yearly Meeting and the 25th of its parent organization, the Pacific Coast Association of Friends. We added one day to our sessions this year, our Meeting now covering five days.

The "growing pains" we are experiencing involve the need to plan more adequately for our Young Friends and children (we put a new item in our budget for this purpose for next year); dealing with a growing number of "concerns" which come up from Meetings and individuals (how can we keep a spirit of freedom, openness, and deliberation in trying to consider more concerns than we have time for); the effort to write a *Faith and Practice* of our own (we expect to print this year an expanded and revised edition of the "Practice" part of such a Discipline, along with some elements of the "Faith" part); deepening the spirituality of our sessions (this year a concern which had come up from La Jolla Meeting for a Yearly Meeting Ministry and Oversight committee began to be felt); and—related to all these matters—the perennial problem of trying to keep in check "dat ol' devil" of Quaker procedure (if I may use such an expression), the readiness of too many Friends to speak too quickly, too often, and too long from too close to the tops of their heads (we made some sad, repentant, morning-after confessions about this sin this year, but we have yet to lick it).

But, like St. Paul, we do not despair. For one thing, we are determined to go right ahead and make our own mistakes in our own way—and perhaps in the process come up with some solutions of use to Friends generally.

I can report, too, that we manage to keep a sense of humor. During one of our more frustrating "exercises," a Friend arose to say, "I haven't yet decided what position I am going to take on this question, but I warn you, when I do, I am going to be very bitter about it!"

Numbers and Attendance

As to numbers, our secretary tells us that our membership is now 1035½ adults—above 1,000 for the first time—and 354 children, full or associate members. That "half member," by the way, comes about through our counting dual membership at one-half for statistical purposes.

Among our special problems are those of distance and the fact that we are an international Yearly Meeting. How much geography can a Yearly Meeting encompass effectively? We have member Meetings in Washington, Oregon, California, Arizona, and New Mexico, and in Canada, Mexico, and Hawaii. Can we establish fellowship, as may be desired, with new groups in Montana, Utah, and Colorado?

Our *Friends Bulletin* is especially designed to aid in communication over long distances, and has proved most valuable. It is now mailing out 1,200 copies regularly, which go to

38 states and territories of the United States, to Canada (23 copies), Mexico (15 copies), and 22 countries outside North America (50 copies altogether).

To strengthen our fellowship further, we set up and financed this year a new committee of six "weighty" (or, as the original suggestion had it, "seasoned") Friends to visit and counsel with Meetings and new groups.

Altogether, almost 450 of us came by car, bus, train, ship, or plane to enjoy all or part of the five days in the magnificent forest glades of this San Francisco "Y" camp at La Honda. Some of us camped out in tents; others paid the modest cost of \$3.55 per person per day for very plain cabin accommodations and for excellent meals. As a percentage of total membership, I suspect that our attendance represents a pretty good figure for any Yearly Meeting, however compact geographically.

We had no Friends from Mexico City this year, but Friends came from all of our Arizona and New Mexico Meetings, and Canadian Friends were very well represented. We were also happy to have with us Chris Nicholson, clerk of Honolulu Meeting, who brought the Islands much closer to us as he told persuasively of the concern of Hawaiian Friends for a Friends Center in Honolulu, to meet the opportunities of this crossroads of Pacific travel, and of the significant interracial culture of Hawaii itself. We sent back with Chris greetings to our members, Robert and Lyra Dann, who are spending a year in visitation in Hawaii.

We were glad to welcome Horace Stubbs, clerk of New York Meeting, and his wife Loretta, and Stuart and Marian Innerst of Pasadena First Friends (California Yearly Meeting).

Concerns

Our discussion on education brought out that we are concerned both for the kind of schooling that Friends can provide and also for the contribution Friends can make as parents and teachers through the public schools. While there is interest in establishing a Friends secondary school on the West Coast, there is as yet no adequate Meeting support in any area, nor financial backing, for such a school.

Stimulated by a bequest of the late John Beamish, Friends in the San Jose area are actively interested in the possibility of developing a home for elderly Friends.

La Jolla Meeting has just bought property for its own meeting house.

Our social concerns this year centered on problems of minority groups. Friends from the Northwest brought us up to date on the colorful, if difficult, Doukhobor sect known as "The Sons of Freedom." Are the antisocial ways of this group a valid religious witness, or do they pass beyond the bounds of rational idealism into an area of abnormal, hysterical psychology? Is compulsory education of their children in schools apart from their parents, such as the Canadian government is now providing under the administration of a long-concerned Friend, Emmett Gulley, and which is reported to have "stopped stupid police activities," the best solution to an unfortunate situation?

It was a concern of certain English and Philadelphia

Friends which helped bring the persecuted Doukhobors from Russia to Canada in the first place. Of the 18,000 now in Canada, 16,000 are well adjusted. Serious difficulties exist only with the 2,000 Sons of Freedom, not only because of their refusal to bear arms but because of their unwillingness to make public contracts and to allow their children to go to public schools, and their resort to arson and explosives in deterring law enforcement. Friends might play an effective part in the situation only through costly, long-range efforts which, so far, they have not been willing to undertake. The Yearly Meeting agreed in the need to make clear that Emmett Gulley is now acting for the Canadian government and is no longer a representative of any Friends organization, but expressed its sympathy for and fellowship with him as an individual. In summary, Richard Broughton quoted Tolstoy, "There is no situation in which love is not needed."

Cecil Thomas of Berkeley told of the caravan of six people—three men and three women—which traveled in a *Volks-wagen* bus from San Francisco to Montgomery, Alabama, to learn as much as possible about the program of the Montgomery Improvement Association, sponsor of the bus boycott and of nonviolent efforts toward Negro equality. This caravan was itself an interracial group under the leadership of a San Francisco Negro minister.

The caravan drew much attention en route. Refusing segregated services, it was a test of and a witness to integration along the way. The group solved the lodging problem by sleeping in the bus itself, as members took turns driving. It found nonsegregated meal service pretty well into Texas, then ate together in Negro restaurants as far as the Mississippi border. From that point the group ate in picnic style along the roadside from supplies bought in grocery stores.

Cecil Thomas pointed out that many Southern white people are concerned in the M.I.A. program and urged support of it by people of good will everywhere. He quoted the Negro leader, Martin Luther King, as saying, "There is a brand new Negro in the South, with a new sense of dignity and destiny." The address of the M.I.A. is 530-C South Union St., Montgomery, Alabama. The Meeting approved a letter of support and encouragement to the Association for its methods of love and nonviolence.

The Meeting also discussed the needs and opportunities for work toward true racial equality in our Northern communities, especially in the field of housing.

Orange Grove Meeting expressed appreciation for the heartening response, morally and materially, of Friends Meetings throughout the country to its appeal for help in its legal action against the nondisloyalty declaration required for tax exemption by California law.

Imagine a whole Yearly Meeting entering with great gusto into the world of make-believe through an extemporaneous dramatization of "Little Red Riding Hood"! This is what happened during an exhilarating recreation period, Saturday evening, under the wizardly direction of Foy Van Dolsen. How Foy drew drama of Quakerly significance from "Little Red Riding Hood" I must leave to your imagination.

Many of the most important happenings of a Yearly Meet-

ing do not get into the minutes and cannot be reported in a letter. They occur as families live and eat together, as Friends talk privately with each other, perhaps well into the night, as members thresh out difficulties in committee sessions.

In her closing minute, our clerk, Ruth Schmoe, quoted from the Committee on Ministry and Oversight: "As we listen to God, we learn, in the same spirit, to listen to each other, with love, with tenderness, and with understanding."

Our clerk for next year is Catherine Bruner of Stockton, California.

FERNER NUHN

A Glance at Hungary's Churches

HERBERT M. HADLEY, general secretary of the Friends World Committee for Consultation, has attended the meeting of the Central Committee of the World Council of Churches held at Galyatető, Hungary, from July 28 to August 5. He went in response to an invitation to the FWCC to send a "fraternal delegate." (His report of this meeting was published in our issue of September 15 on p. 592.) He writes us as follows:

It is significant that no person who planned to attend the World Council meeting was denied permission of his own government or a visa by the Hungarian government.

The Protestant churches in Hungary have a total membership of approximately two and a half million. The largest is the Reformed Church with almost two million members; Lutherans number 430,000; Baptists claim 50,000; and there are small Methodist and Unitarian churches. The total is about one-fourth of Hungary's population. The Roman Catholic Church far outnumbers the Protestant. A government subsidy is given to all of these churches. In the case of the Reformed Church a 25 per cent reduction is to be made in the subsidy each five years, and by 1968 all government support is to cease. The first reduction was effected at the beginning of 1954. Religious freedom is claimed by these churches; they also "participate in the building up of the socialist state." Church services are well attended. The Hungarian government cooperated with the churches in welcoming the Central Committee members to Hungary. Currency exchange rates almost double the established rate were granted. On the final Sunday the Parliament was host at a reception and lunch for the visiting churchmen.

At the end of July there was an announcement in Parliament that 23,000 persons have been released from Hungarian prisons in recent months. There was some evidence of restlessness about domination by Russia; the requirement that all school children learn the Russian language was objectionable to those who expressed their views on this subject. While the Communist Party is the largest political party in Hungary, two others are represented in the Parliament and in the coalition cabinet. Policy of the lesser parties probably does not vary greatly from policy of the Communists.

One week of limited opportunity for observation is an inadequate basis for drawing conclusions about the state of a nation and its people. The observations reported here are, perhaps, interesting as pieces of a total picture.

Indiana Yearly Meeting

August 23 to 26, 1956

TO use a good, old Friendly phrase, Friends gathered at Indiana Yearly Meeting, held at Waynesville, Ohio, August 23 to 26, 1956, were "greatly favored." The weather smiled on us, visiting Friends from far and near were with us, and a goodly number were in attendance from the very beginning.

Representatives were united in naming Lawrence Furnas presiding clerk, Rita Rogers recording clerk, Wanda Clark reading clerk, and the Meeting approved. These clerks have served us faithfully for several years.

The Advancement Committee was one of the first to report. The coordinating chairman said there had been no meetings of the whole Committee this year but that Monthly Meetings had been active. Fall Creek invited the graduating class of the local high school to a Sunday meeting for worship, and a speaker of note addressed the class. This Meeting also sent two young people to the American Young Friends Conference. Members of Maple Grove Monthly Meeting living in Fort Wayne have helped to establish a Friends Meeting there with 20 adults and 10 children interested, and an average attendance of 15. They showed the picture slides on "Meeting the Russians" during the year, and as a result the slides were used by social science classes in the public schools for two days. Miami Monthly Meeting reported continued interest in a Meeting at Rochester, earnest effort to keep all members in touch with important things being done by other Meetings and by committees and individuals, the holding of a vacation religious school, and cooperation and intervisitation with other Meetings. Twenty-seven members of this Meeting attended the Conference at Cape May, several went to the Ohio Valley Conference held at Salem, Indiana, in April, and five young Friends attended the American Young Friends Conference. One family visited the Granville Meeting at Denison University, and these Friends were invited to come to our Yearly Meeting.

The chairman of the Peace and Service Committee reported the activity of various Meetings in providing for refugee families, in cooperating with American Friends Service projects, in sending CARE packages, and in concerns about the militarization of the minds of our youth in the public schools. Several members from different Meetings have attended conferences on race relations, conferences of the historic peace churches, and seminars on food surpluses. One Meeting reported some of its members active in encouraging better qualified persons to run for office.

We were fortunate in having Friends closely connected with the work of our important committees to present the reports. Glenn Bartoo of the Columbus Regional Office spoke for the American Friends Service Committee, emphasizing the great need for the guidance and support of Friends in all of the work. Edward Snyder, representing the Friends Committee on National Legislation, urged all of us to be more active and not let the Committee's work be a substitute for individual responsibility and action. The purpose of this Com-

mittee is to express a religious point of view on national problems, and the main issues this year were disarmament, agricultural surpluses, and capital punishment. The point was stressed that 80 per cent of foreign aid is military and not care for the hungry. Several Friends spoke for the Friends World Committee report. Burrit Hiatt mentioned the rapid changes being made by the various religions of the world and urged local Meetings to reach beyond their boundaries and out into the world. Sherman Pressler stressed this point also and spoke of the work of this Committee in bringing all Friends together. Herbert Nichols told of the plans for the All American Friends Conference to be held at Wilmington College, Wilmington, Ohio, in 1957.

Lawrence McK. Miller, Jr., general secretary, made the report for Friends General Conference, stressing the work of four important committees, Advancement, Peace and Social Order, Religious Education, and Christian Unity. Barnard Walton continues very active in advancement work, and the prospect is promising for a Yearly Meeting in Florida. The Meeting House Fund continues to be an outstanding project. Local Meetings are urged to reach out to others with our Friends belief and encourage them in our friendly ways of worship. We were urged to study our relationship with the World Council of Churches, and to increase our representation at meetings working in the peace and social order field. The Religious Education Committee work was made very vital to us as Larry Miller helped us each evening in our song service in using the new hymnals. We also had with us Bernard Clausen, the new religious education secretary. Bernard helped with the music, too. The slides of the Cape May Conference shown by Larry Miller on Friday evening made an excellent supplement to his report.

The high point of our Yearly Meeting came in the splendid talks given by visiting Friends. Samuel Marble, president of Wilmington College, gave a clear presentation of disarmament. Charles Marland, an English Friend who was with us throughout the sessions, told of his concern to go to Russia and of his experiences on this trip. Bernard Clausen helped us to see what a wealth of opportunity there is in religious education for us and our families, and Howard Brinton on Sunday afternoon helped us to realize that Friends do have a vital message for today. Mary Patterson of Swarthmore Meeting, Pa., made an earnest plea for support of the Meeting House Fund, and Maria Schnaitman, one of our own members, presented clearly and feelingly the need of the Pestalozzi Children's Village in Switzerland.

All of these visiting Friends, including Marie Miller, a young Friend from the East, gave valuable assistance in our efforts to have our juniors feel that they were a vital part of our Yearly Meeting.

Early on Saturday young and old journeyed to Fort Ancient, one of our lovely State Parks, where Louie and Nancy Neumann helped us to provide a delicious and bountiful breakfast. We all enjoyed the food and the fellowship, and arrived home in plenty of time for the next session of our Meeting.

On Sunday afternoon, following the inspiring address of Howard Brinton, the closing minute was read. It expressed beautifully the inspiration of the Meetings, the love and harmony that had prevailed, and spoke of how each representative and each Meeting had been brought closer to others. Our earnest hope is that each of us in his daily living will carry out the teaching of the Society of Friends which has been so vividly brought to us in this Meeting.

ELIZABETH W. CHANDLER

Friends and Their Friends

Stephen Phillips of Ottsville, Pa., sailed September 8 for Germany with a group of three other men who will join a house-building project for refugee families. He is a member of Fifteenth Street Meeting of the Society of Friends in New York City.

Stephen Phillips is a member of Pax Services, the overseas program for draft-age men of the Mennonite Central Committee of Akron, Pa. Pax Service units are located in several towns in Germany, Holland, France, Austria, Greece, and on other continents. Their projects include both construction of houses for refugee families and agricultural rehabilitation.

Jim and Charlotte Vaughn, members of Woodstown Meeting, N. J., opened the Salem-Woodstown Friends Forum on September 15 by showing pictures taken during the year Jim spent in Pakistan as a member of the faculty of Peshawar University. The following week the Vaughns attended the convention of the American Chemical Society in Atlantic City, where Jim presented a paper. He is in charge of the department of chemistry at Stetson University, Deland, Fla.

Barrington Dunbar, a member of 57th Street Meeting of Friends and head resident of Newberry Avenue Social Centre in Chicago, and one of his associates, Donald Watkins, were recently guests at Villa Jones, hostel and cultural center operated by Robert, Ingeborg, and Diana May Jones in Mexico City. At the regular Tuesday afternoon "Open House" Barrington Dunbar spoke of his experiences in international relief work in France, Haiti, and Germany during and after the war. Together with Mr. Watkins he discussed the role of the social settlement in the improvement of economic, social, and ethnic as well as international relations.

Westtown School began its 157th year with a total enrollment of 452 students from 26 states, the District of Columbia, and 16 foreign countries. Most of the children from foreign countries are American born, but there are native-born children from China, France, Germany, Holland, and the Virgin Islands. The Upper School enrollment is 353 students, and Lane School has 99. Of the total enrollment of 452, 226 are boys and 226 girls. This year in the Boarding Department 54 per cent of the students are Friends or have one or both parents who are members of the Society of Friends.

Elizabeth Gray Vining, author of *Windows for the Crown Prince*, *The World in Tune*, *The Virginia Exiles*, and many other books, is writing a life of Rufus M. Jones, which will be published by the J. B. Lippincott Company, Philadelphia. The book will not be ready for publication until late in 1957 or early in 1958.

On October 7, Fall Creek Friends, Ohio, will celebrate their 150th anniversary. Services are planned in the morning, and in the evening prominent speakers will take part. The history of the Meeting dates back to the time Friends first settled in Ohio. Five years after the first Friends Meeting had been established in southern Ohio (Miami at Waynesville), Friends in the Fall Creek community were gathering to worship together. The Meeting is part of Wilmington Yearly Meeting, Five Years.

Bibles are now being placed on all of the new Super-G Constellation airplanes of Trans-World Airlines by the American Bible Society.

Lake Forest Monthly Meeting of Friends, Lake Forest, Illinois, formerly was located at the Lake Forest Day School, 145 South Green Bay Road. Until further notice it will hold all its meetings at the Deerpath School, 95 West Deerpath, Lake Forest, Illinois. The Deerpath School is located one half mile east of Route 41 (Skokie Highway).

First-day school meets at 9:30 a.m., and meeting for worship at 10 a.m. each Sunday. Friends wish to extend their welcome to all Friends and visitors.

George School began its 63rd year on Thursday, September 20, with a total enrollment of 448 students representing 25 states and the District of Columbia. Adelbert Mason, director of admissions, reported the enrollment of students from Mexico, the Dominican Republic, Venezuela, England, France, Germany, Austria, Lebanon, Hong Kong, and Japan. In the opening assembly, Richard H. McFeely, principal, welcomed Annette Rossing, the exchange student from Gertraudenschule, the affiliated school in Berlin.

Maude Muller of Providence Meeting, Pa., writes: "I arrived home August 7 after a month in the British Isles. In Ireland I spoke on the Radio Eireann on 'Art for World Friendship' and was also invited to a small affair given by the Indian Embassy in honor of Prime Minister Nehru and Madame Pandit. Madame Pandit is honorary international chairman of Art for World Friendship. While in England I spent a week in Selly Oak College near Birmingham, where the International Congress of the WILPF was held. I was an alternate delegate. To meet with so many different races and nationalities united by a common ideal was alone worth the trip. The open meeting was held in the Friends Meeting House in Birmingham, with many countries represented. The United States was represented by a Negro girl from California."

Lectures and seminars at Pendle Hill, Wallingford, Pa., for the autumn term, from the first week in October to the first week in December, have been announced. They are open to the public without charge. The lectures, at 8 p.m., include "Quakers and Psychiatry" by Robert A. Clark, M.D., on Mondays; "The Faith and Practice of the Society of Friends" by Howard H. Brinton, on Tuesdays; and "Some Problems of Modern Society" by Wilmer J. Young, on Thursdays.

The seminars include "Studies in the Philosophy of Civilization," led by Gladdys E. Muir, on Wednesdays at 4:30 p.m.; "Life and Drama in the Synoptic Gospels" by Gilbert Kilpack, on Tuesdays and Thursdays at 10 a.m.; and "Creative Writing" by Pendle Hill staff members, on Thursdays at 4:30 p.m. Advance registration and faithful attendance are expected at the seminars.

The American Friends Service Committee has appointed A. Burns Chalmers and Elizabeth Scattergood Chalmers directors of Davis House (1822 R Street, N.W., Washington, D. C.), one of the International Centers maintained by the Committee in a number of world capitals. Burns and Elizabeth Chalmers will undertake their new duties on October 1. Burns Chalmers is also secretary for education for the A.F.S.C. and will continue this work in addition to his Davis House responsibilities. With the assumption of his new duties, Burns Chalmers will transfer his office as education secretary to Davis House, where he will carry out much of his work in connection with the problems of education and Friends' concern regarding them.

Mabel Ridpath, director of Davis House since May 1952, retires on October 1. She brought to Davis House a wealth of experience which includes for the A.F.S.C. direction of the International Student Hostel in Geneva from 1930 to 1937. She was a teacher for many years at Westtown School.

Davis House grew out of the interest of Mrs. Bancroft Davis to help foreign visitors to the United States enjoy an informal, homelike atmosphere. Like all Friends International Centers, Davis House seeks to help its guests from many countries know and appreciate each other and their differing cultures. During the last four years it has been host to guests from 81 countries. Other Friends International Centers are located in Geneva, Paris, Delhi, Tokyo and, in connection with the U.N., in New York.

Burns and Elizabeth Chalmers bring to their new work a long experience with Friends. In addition to directing two A.F.S.C. work camps, in 1937 and in 1939, Burns Chalmers served in France with the A.F.S.C. in 1940-41 and 1945. In 1947 he joined the administrative staff in Philadelphia as director of foreign student work. Two years later he became director of work for college-age persons. He was made secretary for education late in 1952. Immediately before coming to the A.F.S.C. he was professor of religion and religious director at Smith College.

Burns and Elizabeth Chalmers are members of Germantown Monthly Meeting of Friends (Coulter Street), Philadelphia. Burns Chalmers was clerk of the Meeting from

1952 to 1956. He was chairman of the Civil Liberties Committee of Philadelphia Yearly Meeting in 1955-56.

Elizabeth Chalmers, a graduate of Vassar College, was for six years a member of the Board of Directors of the American Friends Service Committee. She was chairman of the Women's Problems Group of Philadelphia Yearly Meeting.

Missouri Valley Friends Conference

The Missouri Valley Friends Conference, representing 11 independent Friends Meetings from Minnesota to Oklahoma, met at the Y.W.C.A. camp near Boone, Iowa, September 1, 2, and 3. About 100 persons were present at one or more sessions, including, as visitors, Kenneth Boulding, Homer Coppock, Virginia Williams of the Friends World Committee staff, John P. Williams, clerk of Iowa Yearly Meeting (Conservative), Lindley Cook of Nebraska Yearly Meeting, Jay Newlin of Iowa Yearly Meeting (Five Years), and others. Cornell Hewson and Edgar Palmer were chosen to serve a second year as presiding clerk and recording clerk, respectively. Homer Coppock stressed the concern of the Friends World Committee that recognition of independent Meetings by that Committee be considered a temporary status, a transition to affiliation with a Yearly Meeting. Kenneth Boulding spoke with much power on the message of Friends and the contribution of Rufus Jones in the remaking of twentieth-century Quakerism.

The Conference adopted the following minute as a result of its deliberations on the question of the continuation of the Conference or affiliation with other Friends groups: "The Missouri Valley Friends Conference, having carefully considered the problems of its relationship with other Friends in this region, believes that it should continue on the present basis until prospects are favorable for a more general union of Friends in the area. It wishes to encourage individual Meetings to affiliate with Yearly Meetings as seems best to them, but hopes they will also retain interest in this Conference. We hope an All Friends Conference can be held in this region within the next few years. The Conference encourages inter-visitation among its own Meetings and with other Friends."

The Conference sessions and meetings for worship left an impression of all-embracing love and concern upon every one who attended.

EDGAR Z. PALMER

Letters to the Editor

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

Peter Guldbransen's letter in the issue of September 8, 1956, relative to putting "a little more stress on advance and a little less emphasis on retreat and retreats" does trouble me. If I read it aright, it indicates a misconception which possibly might be general, and which has to do with the nature and function of prayer and its relationship to activity.

Friends place importance on activity or testimony only when it is God-directed, and on worship (based on silence) as a means of securing this direction. Such phrases as "retreats or camps for talks and discussions," "too much self-examina-

tion," "examining ourselves" rather incline me to believe that the fundamental nature of worship and prayer is not understood since retreats are a concentrated form of worship. "Talks and discussions" do not belong in a retreat, and neither does "too much self-examination." I am afraid that worship is too often regarded as self-communion or self-analysis, or that our worship results in just that even though we acknowledge intellectually that worship should be God-centered. The "salt" of Friends, if it has lost its savor as Peter Guldbransen suggests, may be partly due to this confusion of worship with self-preoccupation.

Friends are urgently in need of retreats (or "advances," which does have a better sound), though not of talk and discussions. First, however, Friends need to understand the nature of such gatherings and how, if properly used, they can advance the life of the spirit to give savor and vitality to our actions. Only twice in my ten years of affiliation has a "retreat" been sponsored by Friends where I could attend, and on both occasions they revealed a disappointing lack of resemblance to the designation.

Long Beach, California

FRANCES WOODSON

Cyrus Karraker's stirring article entitled "Our Neglected Migrant Children" (FRIENDS JOURNAL, September 1, 1956, p. 555) suggests that conditions of migratory children in one's own state might be a good subject to study in our First-day schools. Those interested in helping abolish the still existing private human slavery mentioned in the *Life* article of September 3, 1956, may write to The Anti-Slavery Society, 49-50, Denison House, Vauxhall Bridge Road, London, S.W. 1, England.

Bernardsville, R.D., New Jersey

BETTY STONE

No one could have anticipated that so many of the dreams and prayers for our little Friends school would ever be answered. Our Quaker parents were searching for ways to include Negro teachers and Negro children. Some parents appeared indifferent, others supported the proposals, while a third group opposed them. Eventually, a Negro father, a lawyer, and his wife, an insurance broker, enrolled their two sons; a few carpools did a little rearranging, and after a very short time everything looked as though they had always been with us.

When we later had a panel discussion on the topic "What we expect our school to do for our children," the Negro father was one of the four speakers. Nobody could resist the strength of his personality. He expressed his happiness about the school; it taught what the children needed, and they came home full of new and exciting information. But then he abruptly changed the train of his thoughts and said: "I was given four Purple Hearts during the war, but if my sons want to become C.O.'s as a result of their having been in a Quaker school, I'll be the happiest man in the world. They are the only brave men; I saw a lot of them in the war."

Stoopville

EDNA T. CUSHMORE

Newtown, R.D. 1, Pa.

The Meeting for Worship is such a precious time that one often worries over the fact that some participants, without meaning to, spoil it. The Quaker way of worship is probably unique in the religious world. Some Friends propose changes, as if the silence of adoration were no longer acceptable and filling it with "something" would help. Some say, "Why not begin our meeting with a hymn in order to create the right atmosphere?" Music, even religious music, is to me an artificial means appealing first to our nerve centers and not to the mystical elements within us. Reading a passage of scripture is the same: a device to create something which does not yet exist. Where these devices have been tried they have generally been rejected because they bring nothing that is "in the life." I am often surprised at how lightly some good Friends take it upon themselves to speak in meeting. If we think and believe that Christ is present according to his promise, how is it possible to forget it? Our words may lift the meeting to God or throw it to the ground. Many messages are too long and diffuse. Are we sure we are not preventing someone, perhaps a new Friend, from uttering words which fill his heart almost to the point of suffocation? The silent Quaker worship does not fit everyone. Let us not try to modify it in order, so to speak, to make it more "popular."

Absecon, N. J.

HENRY VAN ETEN

In your September 15, 1956, issue, page 592, in the last sentence of the second paragraph of "Moss Rose and 'The Peaceable Kingdom'" by Bliss Forbush, the name carried as Joseph Brey is erroneous.

Inasmuch as this error has occurred before in the publication of the book, *Edward Hicks* by Alice Ford in 1952 (index and page 93, sixth paragraph), it seems timely that the record be cleared of such error by publishing the truth of the matter through the columns of the FRIENDS JOURNAL in the hope the mistake can be somewhat rectified.

On September 23, 1844, Edward Hicks wrote a letter to my great-grandfather, Joseph Watson of Middletown, Bucks County, stating in it: "I send thee by my son one of the best paintings I ever done."

This painting of "The Peaceable Kingdom" as well as Edward Hicks' original letter to Joseph Watson are at the present writing in the possession of my own immediate family, whose surname is Brey and to whom both painting and letter have come by inheritance.

Philadelphia, Pa.

JANE WATSON TAYLOR BREY

Coming Events

SEPTEMBER

28 to 30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series of evening meetings on the subject "The Basic Beliefs of Quakerism."

They will begin at 8 p.m. Question period and coffee hour afterward.

30—Conference Class at Frankford Meeting, Unity and Walm Streets, Philadelphia, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

30—Joint Conference of Burlington Quarterly Meeting and Bucks Quarterly Meeting at the Burlington, N. J., Meeting House, High Street near Broad Street. Lawrence McK. Miller, Jr., general secretary of Friends General Conference, will open a discussion of "The Queries and Religious Living." Friends are invited to attend Burlington meeting for worship, 10:30 a.m.

OCTOBER

4—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Holland Hunter, associate professor of economics, Haverford College, "Economic Framework of the American Economy."

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street Meeting House, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609 of the issue for September 22, 1956.)

6—Meeting of Junior High School Young Friends at Camp Onas, Rushland, Pa., 10:30 a.m. to 3 p.m., sponsored by the Religious Education Committee, Philadelphia Yearly Meeting. Worship, business, reports, fun. Cost, 50 cents.

6—Annual Autumn Fair of Buckingham Meeting and First-day School, Lahaska, Pa., 10:30 a.m. to 4 p.m., rain or shine. Games and pony rides for children. For sale: antiques to latest handcrafts, home baked goods, books, records.

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—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., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

7—Meeting for worship at Huntington Meeting, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m.

7—Conference Class at Frankford Meeting, Unity and Walm Streets, Philadelphia, 10 a.m. David S. Richie, secretary of the Social Order Committee, Philadelphia Yearly Meeting, will lead on "How Should I Vote?"

7—Annual Meeting of West Nottingham Meeting House, near Rising Sun, Md., 2 p.m. John Alcock will attend.

9 to 11—Madagascar Yearly Meeting at Tananarive, Madagascar.

11—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Charles L. Hepburn, Jr., candidate for Pennsylvania State Senate from Delaware County, and Hon. Clarence D. Bell, representative, Third Delaware County District, will discuss campaign issues for 1956.

14—First-day School at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: Helen Kirk Atkinson will lead in a song service based on the new Song Books.

BIRTH

FAUST—On August 31, to Joseph and Wanda Lee Faust of Levittown, Pa., a son named DAVID NORMAN FAUST. His parents have another son, Douglass Alan, and a daughter, Barbara Ann. The parents and children are members of Falls Meeting, Fallsington, Pa.

MARRIAGES

CRONK-NEWBY—On September 2, at the Des Moines, Iowa, Friends Meeting, after the manner of Friends, MARGARET JOY NEWBY, daughter of James and Bertha Newby, and ELWOOD CRONK, son of Nathaniel and Frances Cronk of Pleasantville, N. Y. Elwood is a member of Springfield Monthly Meeting of Philadelphia Yearly Meeting, and Margaret is a member of Des Moines Monthly Meeting, Five Years.

GRITZNER-LITTLE—On August 26, in the Community Church of Warren, Arizona, **WILMA JEAN LITTLE**, daughter of Mr. and Mrs. William Little, and **CHARLES F. GRITZNER, III**, of Mesa, Arizona. Fritz is a member of the Phoenix Monthly Meeting, Arizona.

SWARTZ-OLIVER—On September 8, in the Westtown Meeting House at Westtown, Pa., **MIRIAM SATTERTHWAITE OLIVER**, daughter of Mary S. Oliver and the late Wendell F. Oliver, and **DAVID LANE SWARTZ**, son of William C. and Mary Lane Swartz of Morgantown, West Virginia.

WETHERILL-STRATTON—On September 8, at Middleton Friends Meeting, Middleton, Ohio, **ELEANOR LOUISE STRATTON**, member of Middleton Monthly Meeting, and daughter of Stanley W. and Marjorie A. Stratton of Columbiana, Ohio, and **JOHN MITCHELL WETHERILL**, member of Chester Monthly Meeting, Chester, Pa., and son of Edith M. Wetherill of Glen Mills, Pa., and the late Isaac Wetherill.

DEATHS

ALBRECHT—On August 28, at Bad Pyrmont, Germany, **HANS ALBRECHT**, at the age of 80 years. For many years he was the clerk of Germany Yearly Meeting. Several of his lectures and booklets were of real help to the growing Quaker movement on the European Continent. In recent years he became the leader of an interdenominational Adult Education Movement, which this year had its summer session at Quaker House, Bad Pyrmont, shortly before the death of Hans Albrecht. The many German and foreign Friends were happy to see Hans Albrecht actively participating in the August Germany Yearly Meeting. His ashes will be interred in the burial ground of the Bad Pyrmont Meeting House.

CARTER—On September 16, **PATIENCE R. CARTER** of Moylan, Pa., at the age of 76. The funeral was held at Third Street Meet-

ing, Media, Pa., on September 19, and burial took place at Birmingham Meeting cemetery, Pa.

LAPHAM—On August 20, **ANNA WILLETS LAPHAM**, wife of Edward M. Lapham, of "Homewood," Port Washington, Long Island, N. Y. She was a birthright member of the Society of Friends, and throughout her life was a member of and active in Manhasset, L. I., Meeting. In addition to her husband, she is survived by her sister, Eliza K. Willets; two sons, Edward M. Lapham, Jr., and Thomas W. Lapham; and a daughter, Mrs. Ann L. Frazer.

SWAN—On September 5, **FRED A. SWAN** of Tecumseh, Michigan, aged 81 years. He was the son of J. Benjamin Swan and Hannah Sutton Swan and a member of 20th Street Meeting, New York City. His wife, Helen Wood Swan, preceded him in death. He is survived by a son, Frederick Wood Swan of Westtown, Pa.; a daughter, Gulielma Swan Langthorne of Detroit; a sister, Dr. Mary H. Swan of Tecumseh; and five grandchildren.

WHITSON—On August 31, at his home in Flushing, N. Y., **ABRAHAM UNDERHILL WHITSON**, husband of Isabel Emerson Whitson, in his 78th year. A birthright member of the Society of Friends, he was formerly a member of Westbury Meeting and had been a member of Flushing Meeting for nearly 50 years. His main concern for Flushing Monthly Meeting was that the spiritual basis of the Society of Friends be uppermost in the hearts and minds of its members. He was treasurer and a trustee of the Meeting for many years. His bubbling sense of humor and his interest in children and young people will be long remembered. The Meeting will miss him for his many services through the years.—Taken from the Minute Book of Flushing Meeting, September 9, 1956.

*ALICE F. KIESSLING, Clerk,
Flushing Monthly Meeting*

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—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.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—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.

FLORIDA

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

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4346.

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

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

MASSACHUSETTS

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

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

MINNESOTA

MINNEAPOLIS—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 JERSEY

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

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0232.

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

NEW YORK—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 East 15th Street May—September: 144 East 20th Street

Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3801 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

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

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Eyberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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FINANCE-INTERPRETATION SECRETARY, Seattle-Portland regional offices, American Friends Service Committee. Friend or one who shares Friends' principles needed for fund-raising position in Northwest, primarily involving personal solicitation. Send inquiries to Harry Burks, 3959 Fifteenth Avenue N. E., Seattle 5, Washington.

ANCESTRY INFORMATION, 1695 Chester County, Pa., Quakers: William Flower; wife, Elizabeth Morris; Richard and Frances Barnard. Box K129, Friends Journal.

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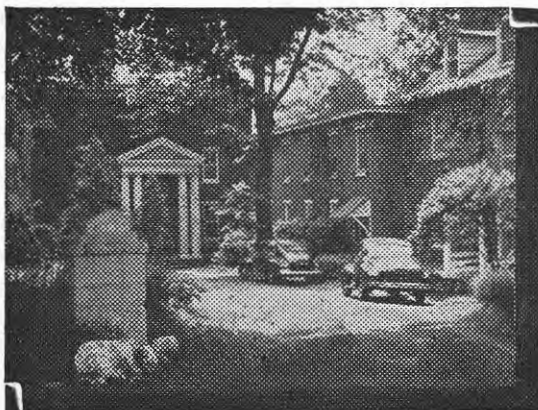


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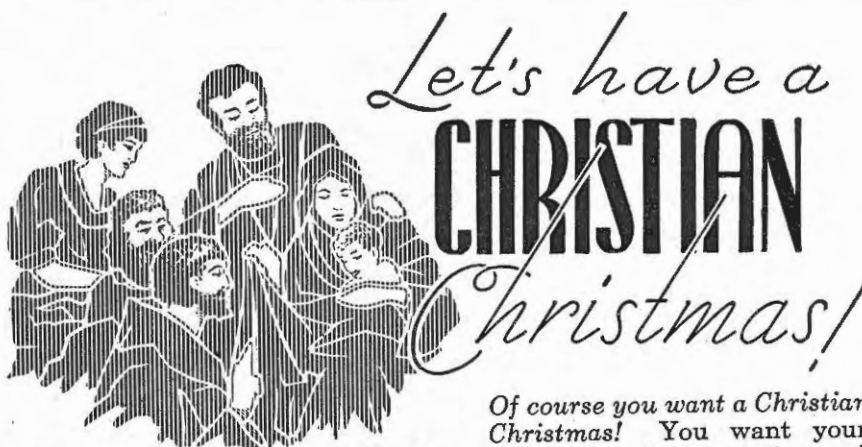
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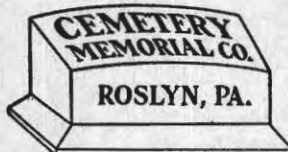
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