

FRIENDS JOURNAL

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*AND I said to the man
who stood at the gate of the
year: Give me a light that I
may tread safely into the un-
known. And he replied: Go
out into the darkness and put
thy hand into the hand of
God. That shall be to thee
better than light and safer
than a known way.*

—LOUISE MASKINS

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Books

THE FLOOD AND NOAH'S ARK. By ANDRÉ PARROT. Philosophical Library, New York, 1955. 76 pages. \$2.75

THE TOWER OF BABEL. By ANDRÉ PARROT. Philosophical Library, New York, 1955. 75 pages. \$2.75

These little books, written by the curator-in-chief of the French National Museums and translated into English by Edwin Hudson, are the first in a projected series of studies in biblical archaeology. André Parrot is not only a distinguished archaeologist but also an interesting writer and apparently a person who is seeking the philosophical and religious as well as the scientific implications of his studies. For example, after he has pointed out that, as the result of the flood experience, men discovered that seedtime and harvest would continue with dependable regularity, he says, "One would like to be sure that men will always be wise enough not to disturb with the inventions of their hands that equilibrium of life which results from nature's contrasts."

His conclusions in the story of the tower of Babel are equally interesting. He believes the narrative to be "profoundly historical" but objects strongly to the theological conclusions that have been drawn from it. "By building their city and their tower with a success that is due to their being united (one people, one language), they arouse the jealousy and wrath of God. Their success is therefore an intolerable threat, which God crushes without hesitation, creating confusion and then scattering them." "This idea of an angry God who comes and with His own hands sows discord in the very heart of a united and therefore peaceful humanity, raises a theological problem the gravity of which we ought seriously to consider." Our author believes that the ancient towers are evidences of man's desire to reach nearer to God rather than evidences of his pride and vanity. "The Tower of Babel is the cathedral of antiquity."

I trust that these revelations of the conclusions of these little books will stimulate readers to wish to explore the very interesting material which leads up to them.

AMELIA W. SWAYNE

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Pamphlets

The Greater United Nations. By Bertram Pickard. Carnegie Endowment for International Peace, United Nations Plaza, 46th Street, New York 17, N. Y. 86 pages. No price quoted.

An essay concerning the place and significance of international nongovernmental organizations with which Bertram Pickard worked in Geneva in various capacities.

The Growth of the Peace Testimony of the Society of Friends. By Horace G. Alexander. Published by Friends Peace Committee, Friends House, Euston Road, London, N. W. 1. 39 pages. Price, one shilling.

The Upper Room. Published by The Upper Room, 1908 Grand Avenue, Nashville, Tennessee. 65 pages. 15 cents.

Daily devotional guide for November-December.

FRIENDS JOURNAL

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

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Editorial Comments

A Dictionary of Quakerism

OURS is an age of surveying and collecting information for quick reference. British Friends have pioneered in this regard by publishing *A Brief Dictionary of Quakerism*, written by Horace B. Pointing, editor of *Wayfarer* and the genial London correspondent of *FRIENDS JOURNAL*. The 47-page booklet is designed for people wishing to know about Quakerism, its history, and its testimonies. The text runs along in a consecutive manner; yet each paragraph is at the same time an independent unit of information under subdivisions like "Meeting for Worship," "Peace and War," "Friends as Christians." These 109 paragraphs are numbered and listed alphabetically so that, for example, an inquirer wanting information on "Ministry" will find it in various sections of the text ("Lay Ministry," "Itinerant Ministry," "Women and Ministry"). The text is concise, employs a modern idiom, and is well informed. As is to be expected, the *Dictionary* pertains largely to conditions in London Yearly Meeting, but a great deal of its material is of universal interest.

This most useful book is an excellent blending of running text and the independent items of information expected of a dictionary. It is published by the Friends Home Service Committee (Friends House, Euston Road, London, N.W.1). The price is two shillings and six pence (50 cents).

The Church and International Affairs

It may seem to Friends a bit strange that a special organization within our large churches is needed to represent concerns pertaining to international affairs. Yet such is the case. Ten years ago, in 1946, 60 persons from 15 countries founded the Commission of the Churches on International Affairs (CCIA), now an agency of the World Council. *Information Service*, the weekly publication of the National Council of Churches, reminds us of the fact that in the same year Winston Churchill gave his bellicose speech at Fulton, Missouri. It was a time matching doubt with faith or optimism. The CCIA calls the attention of the churches to international problems of particularly Christian concern. It wants the churches to study problems of world order and cooperate with bodies of similar concern. In the Korean armistice of

1953, O. Frederick Nolde, director of the CCIA, consulted with President Rhee and Assistant Secretary of State Robertson and others in promoting the armistice. Refugees, religious liberty, Lebanon, these are only a few of the problems with which the organization deals in the 69 offices maintained in 45 countries. Dag Hammarskjöld commends the organization by saying that "the churches may be a decisive force for good in international and national life. . . ."

In Brief

The Soviet Union has promised to permit again the teaching of Hebrew in the public schools.

Between 7,000 and 8,000 priests will be transferred from Spain to South America to alleviate shortages there. South America needs about 10,000 Spanish priests. Spain is the only European country that has a surplus of clerics.

India plans to subsidize 15 or more demonstration centers to fight TB. The Centers will provide training in diagnosis and prevention of the disease, including X-ray equipment, home care, and vaccination.

Malaria has been almost completely wiped out from Southern Rhodesia after a seven-year battle. Spraying and the distribution of about one million tablets of anti-malaria drugs given to the people were the chief means of combatting the disease.

Since 1950 more children have been cured of yaws by UNICEF penicillin than had been cured by all other means in the preceding 100 years. Almost 8 million children and nursing mothers will have been treated by the end of this year.

In the Brazilian village of Pacoti the church steeple bell used to toll three times a day to announce the death of children. Today as a result of UNICEF's feeding campaign, it tolls only three times a month.

Swedish amusement places offer "atomic" shooting automats that release squadrons of atom-dropping planes and fire machine guns against these planes at the rate of 300 shots for five cents. The equipment is made in the United States.

Japan has 140,000 blind persons. In August 1956 the Braille Bible was completed to serve the needs of the Christians among the blind. The Old Testament is in 24 volumes and the New Testament comprises 8.

The Loving God and Unlovely Afflictions

By STANLEY M. CHERIM

The Question

PERHAPS the churning flow of modern scientific progress has reversed its course because, to speak in tones of phenomena, over the space of a few generations it has ceased to become the ax destined to split the remaining mysteries of the universe; instead it finds itself a mighty wedge in the toolbox of those who seek God. In the process of finding the answers, science has brought to light infinitely more mysteries whose answers (if man shall ever learn them) certainly do not lie within the jurisdiction of natural law.

The great significance of this change is that science, more than merely being content to cease trying to prove that the world was not the handwork of a divine Creator, has now, by the wealth and depth of its findings, demonstrated that the question no longer is whether or not God exists, but what is the nature and personality of the God whom science says *must* exist in view of the preponderance of evidence. This, claims science, can only be a matter of personal belief.

The Paradox

Rather than deal with wide, unprovable speculations, I will bring up one of the great universal paradoxes in an effort to illustrate how profoundly it is influenced by our belief about the nature of God. What manner of God is it, we often ask, that visits pain, suffering, loss of life and property, loneliness, ugliness, and disease on the heads of righteous folk while multitudes of evil ones seem to have good fortune in spite of their profligacy? He is a perfect God we concede, but yet—

What Kind of God?

Is our God a God of love, mercy, and justice? Is He a personal God who loves each of His created children? Is He a God whose essence can be found to some degree in every human being? Is He the God who as Christ demonstrated His embodiment of immanent and all-pervading love, that the way to ultimate joy might become clear to mankind again? Or is He a wholly transcendent God who has no time for the personalities below His omnipotent throne? Perhaps He is the terrible vindictive God whose judgments of the sins of fathers fall on the heads of sons. Maybe He is a wrathful or capricious God who distributes merited grace according to mood and unmerited grace by chance. Some still ques-

tion the unending presence of a living God, while others reconcile the dual existence of God and misfortune by the subversive activity of a remarkably energetic fallen angel. Enough! For the beliefs about the nature of God are too legion, and each one may propose a different answer or partial answer to the paradox. The greatest trial falls to those of us who believe with all our soul and mind that our God is one of infinite love who cherishes each one of us. Our meditations on this paradox cannot be called idle speculation, for in standing firm on our basic premise of a perfect God, we enrich our faith and come closer to Him.

The Need for Perspective

Although we declare the great beauty and wisdom of the mysterious ways of God at times when painful circumstances make it difficult for us really to see it, we may be lacking only in perspective. It is as though we were looking at a painting of "Human Life" in a museum. Standing close up, we are upset by the dark smears representing human suffering, which seem to mar the beauty of the picture. Yet when we step back across the room, our new perspective shows us the loveliness, necessity, and the harmony of these supposed blemishes, without which the picture would be incomplete.

Would life be full of the wonder, struggle, and magnificence as we know it, if all righteousness were rewarded and all evil punished? For who would court positive destruction if the road to glory were so easy? No, there is no such simple stuff in the fabric of God's creation. It is the absence or perversion of good that teaches us the meaning of righteousness, as it is the lives of those who turn from God that give us a measure for saintliness. And this brings us to the all too obvious (which we tend to overlook): How could we know happiness if we had no pain to teach us its meaning and make us sensitive to its appreciation?

The Axis of Time

The fact is that unhappiness must precede happiness, for as human beings we find it impossible to enjoy a perpetual state of bliss. Indeed, what may now be pleasure soon becomes torment if we cannot resensitize ourselves to appreciate it. All human happiness is known as such because experience allows us to compare it to misery. If you were to lie on the world's most comfortable couch, the initial pleasure would soon be lost if you could not rise after some hours. How quickly you

Stanley M. Cherim is a member of the faculty at the American College, Tarsus, Turkey.

would roll and toss on your bed of agony while yearning for the joy of standing on your feet again! Conversely, if you stood on your feet all day, how much joy you could find by sitting at last on the edge of a wooden stool. Thus it goes. We humans can never forget that we are subject to the function of time. We cannot capture a moment of joy forever. Our lives, flowing as peaks and hollows along the axis of time, necessitate waves of climax, anti-climax, and climax again—happiness, steeping into sorrow, then rising, like an alleluia to the glory of God, to a new peak of joy.

The Wondrous Gift

How great and wondrous are the works of God, that in His wisdom and love for us He grants us the eyes of perspective to see the strange beauty and necessity of pain, sorrow, misfortune, loss, and loneliness, which are but empty cups, drained of stale fluid waiting to be filled with new happiness.

With this knowledge we can now bear our afflictions with patience and security. For when our illness is gone we shall truly appreciate health; when a child is lost, we shall rejoice all the more for the blessing of new birth; when loved ones are separated, they shall know the happiness of reunion; and when loneliness has abated, we shall be ever so more aware of the joy of friendship. All misfortune can now be borne with heightened equanimity because we know it is such a vital part of the life our loving God has given us. And in this life, if we walk toward God on the way of outgoing love in recognition of that something of Him in every man, we may face the prospect of eternal happiness outside the pale of time.

Internationally Speaking

Trade Barriers and Peace

OTTO TOD MALLERY, killed shortly before Christmas by a drunken driver, was a distinguished Philadelphian. He had been a member of the Wider Quaker Fellowship. He was president of the National Recreation Association. He was also, and deeply, interested in the increasing interdependence of nations and in the reduction of trade barriers which, he believed, was

a necessary part of the process of making that interdependence a happy and harmonious relationship.

Mr. Mallery's ideal is becoming an objective of United States policy, but with a painful struggle.

Ever since President Franklin Roosevelt's first term, the Reciprocal Trade Program has been a more or less enthusiastically accepted part of United States policy. President Eisenhower was defeated once and successful once in his efforts to have that Program renewed for three years.

The President has recently been severely criticized for his refusal to increase the tariff on ground fish fillets. He yielded, earlier, to more severe pressure and approved a change in the tariff on woollen goods which practically amounts to a quota on woollens, a matter of great inconvenience to a good many nations whose welfare and good feeling toward us are important to us. Many people still fail to see the importance of opportunities in this country to sell their goods, for nations in need of American products. They also overlook the fact that, if the United States is to export automobiles, pens, machinery and other American products and get paid for them, the United States must accept goods and services from our would-be customers.

The reduction of trade barriers is closely related to peace. Nations that are sure of being able to buy essential commodities which they do not have the natural resources to produce and of being able to export goods with which to pay for them, are less likely to feel compelled to try to control areas whence the needed commodities come than are nations whose foreign purchasing power is limited by tariffs and other restrictions on trade.

President Eisenhower is serving world peace in his persistent support of the Reciprocal Trade Program, his renewed efforts to achieve United States membership in the Office of Trade Cooperation and his resistance to increases in particular tariff rates.

Trade Barriers and Japan

Alabama and other southern States which have arrested Negroes for boycotting segregated bus systems, have themselves enacted state laws which amount to a boycott of Japanese textile goods.

Japan, with a crowded population, must trade to live. The United States, for reasons of grand strategy, dis-

THE acceptance of oneself is the essence of the moral problem and the epitome of a whole outlook upon life. That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ, . . . what I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least among them all, the poorest of all the beggars, the most impudent of all offenders, the very enemy himself—that these are within me, and that I myself stand in need of the alms of my own kindness—that I myself am the enemy who must be loved—what then?—C. C. JUNG, *Modern Man in Search of a Soul*

courages Japanese trade with her biggest natural customer, mainland China. Many citizens of the United States discourage Japanese trade with this country. The United States deplores the idea of Japan going Communist, a development which has sometimes happened in countries where no way can be found to overcome economic misery. United States taxpayers deplore the idea of supporting Japan with subventions from American taxes. Japan is a good example of the inconvenience of trade barriers arising from either military or economic considerations.

December 20, 1956

RICHARD R. WOOD

Japan Yearly Meeting, 1956

THE sessions of Japan Yearly Meeting began on Friday evening, November 9, with a welcome for foreign visitors and a happy social time. Clarence and Lilly Pickett and Sumner and Lela Mills arranged their visit to Japan to coincide with this anniversary.

After Ichiro Koizumi had opened the Meeting and read some of the minutes brought by visitors, Clarence Pickett was called upon to speak on the future emphasis of the work of the American Friends Service Committee. He said relief would continue to be made available when need arose, especially in areas of international conflict, but that more and more Service Committee Activities were concerned with direct peace education. Work camps, institutes, International Student Seminars, observers at the United Nations—all contribute to this end. He spoke beautifully of the power of love as a creative force in the world.

Orie Shimazaki, principal of Friends School, directed a short but delightful pageant showing some of Friends testimonies.

Reports from the five Monthly Meetings showed life and growth. Tokyo added 16 new members, including one German student who has come to the Quaker point of view through attendance at Mita Meeting in Tokyo following the International Students Seminar of 1955.

Tokyo Monthly Meeting has now three regular Sunday morning meetings, Mita, Toyama, and Shimoigusa. The Toyama group greatly misses Dr. Ueda, who has contributed so much since it started eight years ago. Shimoigusa has built a small meeting place entirely at the expense of members and attenders.

Mito, the next largest Monthly Meeting, misses Edith Sharpless very much but reported good attendance on Sunday morning and active Young Friends group, Sunday school, and women's meetings. Osaka Monthly Meeting appreciates the help of Bruce and Barbara Pearson. The members are anxious to have a proper meeting place.

Shimotsu reported great satisfaction in the improved facilities which have come as a result of contributions from Canada, together with the efforts of the local members and attenders. Takahagi is the smallest and asked for visiting ministry as the group consists largely of older members who have not been successful in attracting young people.

We are also glad to welcome friends from Ishioka and

Tsuchiura Churches, which were in prewar days part of the Yearly Meeting but are now part of the United Church. All together about 200 different persons attended the sessions.

The Committee on Ministry and Extension reported successful week-end retreats for the three larger Monthly Meetings and for the Yearly Meeting as a whole. These were all in preparation of the 70th anniversary emphasizing the need of unity and spiritual depth. Considerable time was given to discussion of material which might form a Discipline. The Peace Committee was deeply concerned over the crises in the Near East and Hungary and had sent cables both to England and America expressing its concern.

The Literature Committee announced the publication by the Yearly Meeting of a new book on *My Faith*, with contributions from Takeo Iwahashi, Tamon Maeda, Ichiro Koizumi, and others, and also a book prepared by Seiju Hirakawa, *Whittier's Religious Poetry*, with translations of many of Whittier's poems. This proved excellent resource material for the Nitobe Lecture, which was on Quaker poets of England and America.

The evening session was devoted to a discussion of the future of Friends work in Japan. Reports of activities which are not directly under the Yearly Meeting included the Old Folks Home in Mito and the Friends School in Tokyo, which has now 626 students and 36 teachers, of whom 14 are Friends. The school is making excellent progress under the leadership of the new principal, Orie Shimazaki. The activities of the Neighborhood Centers now under the Japanese Service Committee and the American Friends Service Committee work, including work camps, seminars, and other activities, were reported briefly.

The Sunday morning meeting for worship was greatly helped by the presence of visiting Friends, both those living in Japan and visitors from abroad. The Yearly Meeting then moved to the Friends School for lunch and the Nitobe Lecture. An excellent exhibit had been prepared by Toshiko Ishida and some of the Young Friends.

The Nitobe Lecture was given by Dr. Takeshi Saito, a distinguished scholar, who taught for many years at the Tokyo University, was later president of Tokyo Women's Christian College, and is now at the International Christian University. Though not a Friend, Dr. Saito has always been close to us, and two of his sons have participated in our International Students Seminars, the elder as a discussion leader. He selected a series of beautiful passages from Quaker poets, both British and American, through which he traced the Quaker emphasis on direct communication with God, the strong sense of brotherhood which made Quakers pioneers in social work, and the emphasis on living lives of beauty and peace.

We felt that the Yearly Meeting meant a great deal, and all carried away inspiration and determination to give themselves more wholeheartedly to the work to which they were called. Special appreciation was expressed for the long years of dedicated service by Seijuu Hirakawa, Gilbert Bowles, and others who through the years have so faithfully given themselves through the Yearly Meeting to Christ's work of building the Kingdom of God.

ESTHER B. RHODES

The Color of Love

By EVELYN SANDALL

I HURRIED to the ringing telephone. My "hello" was answered by a strange voice with a strange message: "This is the State Welfare Bureau, Children's Division, reporting on a baby placed for adoption today."

"Oh, you have the wrong party," I answered. "I've made no inquiry in your office."

"Am I speaking to Mrs. Johnson at 2-5472?"

"Yes, that's right. I mean the name and number are right, but the rest is not. The adoption, I mean. Well, possibly it's all right, too, but it has nothing to do with me. We have our own children and have no connection with your services. You've made a mistake."

"Excuse me Mrs. Johnson, but we've had a strange experience in our department today, and it does have quite a little to do with your family, and you are connected with our services from now on—we hope."

My breathing quickened as my mind tried to reach for the whereabouts of each member of the family at this particular moment, and anybody knows how difficult that is in the teen segment. Which one could have dreamed up this larking, and why? Had one of them given himself up for adoption, deciding to try it under some other roof for a while? The only recent unpopular discipline I could recall at our house was Saturday night curfew. Was one of our brood harboring a suppressed desire?

From somewhere through my cloudy imagination I heard that strange voice again! "Since your daughter is directly responsible for this, we thought you would like to know about it." Like heat lightning again my thoughts roved over the conscious horizon but failed to strike a single item that could connect me with the conversation I was even then engaging in.

This sense of relief weakened me, but I felt a little firmer in saying again to the telephone voice, "You did startle me, but won't you check again, please? Maybe there are other Johnsons in your file."

Pleasantly the voice continued, "Mrs. Johnson, a client has been waiting months for a baby that we could place in her home. The Lindell family have tried to fold their eagerness in patience but have often been

discouraged. You are acquainted with them, I believe, and no doubt know, too, how seldom there is a colored baby for adoption. Colored love seems more quick to claim its neglected or destitute. Family or friends seem always available to a homeless colored baby. But today we took a colored baby to the Lindells, and when we asked the family for the name to put on our records, without hesitation they said, 'Karen, K-a-r-e-n, for Mr. Johnson's little daughter. We hope our baby will be just like her. We are going to do all we can to help her grow that way so we'll begin with her name. We pray to make our home like Karen Johnson's. They all have such welcome hearts.'

"We thought you'd like to know this, Mrs. Johnson. We thought you'd be interested. Our staff have found it refreshing and invigorating. It's quite a relief from race riots, boycotts, and segregation."

"Yes, oh, yes, of course," I said, still a bit confused. "Thank you for calling. I'll tell Karen as soon as she comes home from school." Already I could see how we would be connected with the Welfare Bureau from now on even as I wondered how we could help Betty Lindell demonstrate her gentle, welcoming heart in the colored division of our town.

I remembered too clearly and with shame sterner words than I wished I might have used on an occasion or two while Betty was working in our home. Unwilling as I was, memory marched over and over times I could have been kinder than I was. And I kept wondering what and how to tell Karen about her namesake. Would she be pleased as I hoped, or would she feel some other emotion? Had some attitude of a friend or remark of a classmate reflected on another color? Would there be any color in her love?

A simple statement of fact would be the honest way to inform Karen, not attempting to influence her reaction in any way. I could hear her voice now as she parted with friends at the corner, so I opened the door.

"Oh, Karen, guess who got a baby today! Betty Lindell! And they named her for you!"

"Did they, did they really, mother? May we go and see them right away? I want to take a gift. Wish I could think of one nice enough. Do you think they'll let me baby-sit for them?"

So the conversation raced all the way up town to select an outfit we hoped would be lovely enough for the christening ceremony.

Then we were at Betty's door, our hands and hearts

Evelyn Sandall is the wife of a Methodist minister in Lincoln, Nebraska, mother of a college senior boy and a high school freshman girl, an ex-police officer, and now secretary of the Board of Trustees of Nebraska Wesleyan University. She writes, "Although I graduated from Northwestern University, two years at the Friends college, Nebraska Central College, nurtured the blessings that developed in the fleeing years. Membership in the Wider Quaker Fellowship has continued this communication. My fond dream is to have a term at Pendle Hill!"

touching each other as we greeted little Karen. While Karen was making neighborly plans with the baby's mother, I kept wondering how to share the blessing of a love that has no color. Uncolored love is a royal chariot that carries every passenger to a holy clime, and one day these isolated solos will become a universal concert, for love is most beautiful when it has no color.

Mental-Hospital Program of the A.F.S.C.

A \$1,000-GIFT from the Smith, Kline and French pharmaceutical Laboratories of Philadelphia is supporting the 1956-57 series of Quaker-sponsored week-end work and study visits to mental hospitals. The gift enabled the American Friends Service Committee to set up two programs, one at Embreeville State Hospital in Pennsylvania and another to be located either near the University of Michigan or at the Columbus State Hospital in Ohio.

The effects of modern drug therapies on patients have increased the need for volunteers and for opportunities for the social and recreational activities which volunteers can provide. In most mental hospitals week ends are dull and tedious for patients, with much of the staff off duty. The A.F.S.C.-sponsored Week-end Institutional Service Units bring college-age volunteers to the hospital when they are most needed.

Agatha Fairbanks of West Chester, Pa., is director of the program for the Embreeville units. A graduate of Middlebury College in Vermont, she is a housewife and mother. The Chester County program will comprise 30 units of 8 to 16 young people each, who will serve the mental patients for the week end, assisting hospital staff in varied ways. They will take walks with patients and participate with them in games and recreation. The young visitors will have the opportunity to feed patients, mostly senile cases, who are unable to feed themselves.

Discussions and evaluation sessions will be held with representatives of the hospital staff and with visiting experts in the field of mental health. The young people in the units have ample opportunity for getting personal insight into the problems of mental health but always have time for friendly fun—dancing and singing—after hours. Time for quiet reflection and meditation is always provided.

Units will go to Embreeville each week end during the months of January through May. They gather Friday evening in West Chester, Pa., for supper and introductions, followed by orientation sessions. For these sessions a psychiatrist, psychologist, or psychiatric social worker leads the group.

Working under the supervision of hospital staff members on Saturday, they share a variety of social and recreational activities with the patients. Sometime during the day each participant meets with a hospital staff member to review his experiences and to raise questions. The activities of the Week-end Unit terminate about 1 p.m. Sunday after a final seminar with a resource person, attendance at a nearby church, and a meal.

The programs are designed partly for their educational value to the volunteers. Such contacts and experiences make

the volunteers better interpreters of the needs of sound mental health programs in their own communities.

The A.F.S.C. believes and shares with many people the conviction that love and friendship really do make a difference in the lives of patients; that love and friendship, expressed in simple ways, can assist invaluable the full-time staffs of mental institutions; that week-end volunteers in mental institutions can serve as a "bridge of understanding" between the hospitals and the communities.

The program is open to college students, post graduates, and other persons of college age or older. Interested persons of all faiths and races are welcome. A \$2.00 registration fee, required of each person, assures the participant of food, housing, insurance, and a packet containing explanatory literature.

Anyone interested in registering for one of the week-end units in the Embreeville State Hospital program during January, February, March, April, or May can do so by writing to Week-end I. S. U., College Program, Middle Atlantic Region, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

The Lord Is Good

By MARTHA SERENE LEWIS

"The Lord is good,
A stronghold in the days of trouble:"
Thus sing I
In these days of trouble.
I'll try to will all that He wills,
And will nothing that
He does not will,
And like La Mothe Fénelon
Find in His good pleasure
"Peace and joy and leisure,"
And will away
All these days of trouble.

Landscape

By GERHARD FRIEDRICH

Across the token snowdrift of a page,
Across the seasons' vastness and the void,
Hedgerows of words, in leafless lines deployed,
Mark out a road beyond the wintry hills
Into your life and mine the whiteness spills,
Into a world with which the years have toyed:
The dark-laced syllables stretch undecoyed,
Rooted in depths that are not of this age
But feed small thicknesses, and they impute
First buds, then foliage, then birds' red fruit,
When vowels burst and blossom in surprise
And consonants uphold a sky of June,
And from the nested sentences shall rise
The roundness of all being—man in tune.

Friends and Their Friends

The Friends World Committee, American Section and Fellowship Council has accepted an invitation from Baltimore Friends to hold its annual sessions, January 11-13, 1957, in Baltimore, Maryland.

Since international peace is uppermost in our minds just now, the Friday program will be devoted to peace topics. Starting at 2:00 p.m. in the Homewood meeting house, there will be a statement of recent activities under the Quaker Program at the United Nations. This will be followed by talks from William Barton, newly appointed secretary of the Friends Service Council, England, and Duncan Wood, of the Geneva Friends International Center. The evening will be a public meeting on Friends peace testimony in time of crisis, with speakers to be announced.

Saturday will be devoted to World Committee affairs. All interested Friends are invited to attend these sessions throughout. Sunday worship is with local Friends, and there will be an afternoon session of the 1957 Conference Planning Committee. For arrangements about hospitality write to Marshall O. Sutton, 5116 N. Charles Street, Baltimore 10, Maryland. Programs can be secured from the Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th Street, Philadelphia 7, Pa.

The Executive Committee of France Yearly Meeting met on November 10 and 11, 1956, and adopted a resolution which restated the Quaker faith in the inner light as well as non-violence. The statement refers to the recent and present international difficulties by making a strong plea for a wise, calm, and humane treatment of international problems. The resolution stresses that our French Friends are aware of the complexities of international problems, but it also says that "organized violence and war breed greater evils than those which they try to cure or prevent. . . ."

Mountain View Monthly Meeting, 2026 South Williams Street, Denver 10, Colorado, formerly Denver Friends Meeting (unprogrammed), became affiliated with the Friends World Committee, American Section and Fellowship Council, on Sunday, December 2, 1956. More than 50 adults from Denver, Boulder, Cheyenne, and Laramie attended the meeting for worship. Before adjournment, Dorothy Aldrich, the retiring clerk, read a history of the Meeting. In September 1949, Paul and Mary Pappas, who are now members of the Society of Brothers (Bruderhof) in New York State, invited Barney and Dorothy Aldrich to worship with them each Sunday morning. Dorothy traced the activities of the Meeting through its many locations and concerns at Graland School, a series of Y's, and several private homes. The present quarters were offered last November and give promise of adequacy and permanency. The recurrent immediate concern was for religious education.

After a pot-luck dinner the Meeting heard Louise Kachel, European director of the Overseas Work Camp Program of the A.F.S.C. in Paris.

Clerk of the Meeting is Charles Foreman.

The December 1956 issue of *Ford Times*, published by the Ford Motor Company, contains notice of the 15-year-old custom of Wrightstown Meeting, Pa., of inviting neighbors to sing carols in the meeting house the Sunday before Christmas. Ernestine Ingerman tells how this group has grown from a small gathering to 300, and how a concern about the fire hazard attendant on 200 burning candles led Friends to ask a fire company from nearby Wycombe to send over an engine. So the firemen sit on a back row and join in the singing while outside the meeting house stands a red firetruck, "sometimes under a mantle of snow." Two paintings by Ben Eisenstat are reproduced, showing the inside and the outside of the meeting house on the occasion.

The Friends Peace Committee of Philadelphia Yearly Meeting has announced the appointment of Geoffrey H. Steere as special assistant for youth work. He is a graduate of Deerfield Academy and Haverford College, and comes from a long line of active Philadelphia Quakers. He will work with individuals, Meetings, churches, public and private schools, and with various other groups. Since part of this work is with non-Friends, the Pennsylvania Selective Service Headquarters approved this job for alternative civilian service. "Geoff" is thus working as a conscientious objector, by agreement with his Draft Board in Waynesboro, Va. In announcing the appointment, Emerson L. Darnell, Committee chairman, said that the job is "to help young men and women understand the peace testimony and its positive expressions."

The prospectus about the forthcoming book entitled *History of the Bye Family and Some Allied Families* by Arthur E. Bye, to be published by the Bye History Publication Fund, Box 112, Holicong, Pa., is available from the above address.

On December 12, 1956, Francis D. Tyson of 5844 Walnut Street, Pittsburgh, Pa., professor of economics at the University of Pittsburgh and a representative on the Friends Committee on National Legislation, was struck by an automobile while crossing the street near the university. He suffered a fractured skull and severe bruises. He is making a slow recovery.

Louis Schneider, Foreign Service Secretary of the American Friends Service Committee, returned from Vienna, where he surveyed the work being done there for Hungarian refugees by the A.F.S.C. The greatest need of the refugees, who continue to pour into Austria at the rate of about 1,000 per day, is, he says, "for opportunities to emigrate to new homes with a real chance for a fresh start in life."

The Hungarian refugees are predominately young men. Only about 20 per cent are women and about 10 per cent are children. Most of them prefer to emigrate to the United States, Canada, and Australia, in that order.

Louis Schneider recommends increasing our quota of

Hungarian refugees for entry into the U. S. He spent December 13-18 in the Austrian capital. He had visited A.F.S.C. offices and projects in a worldwide tour which began in October. He first visited Germany, then flew to the Middle East, the Far East, and back to visit A.F.S.C. workers on the job in Israel. His final stopover before returning to the United States was his five-day stay in Vienna.

About 200 persons altogether have worked with the American and British Quaker team as volunteers in Austria. An average of 50 a day have been coming to help, including a group of embassy wives headed by the wife of the U. S. ambassador. A staff of 21 regulars includes 14 members of the British Friends Ambulance Unit, consisting of British conscientious objectors doing alternative service.

The large Traiskirchen camp was turned over to the Swedish Red Cross on December 15. Friends will now turn their energies to surveying the eastern provinces of Austria for the thousands of scattered refugees who have not been helped with emergency clothing and other supplies.

One of the great problems is the tremendous need for more warm clothing.

Commenting on the calibre of the refugees, Louis Schneider said, "These people are proud. They have a great deal of spirit, a sense of achievement. They don't want charity."

When asked about reactions to the Hungarian situation as observed in the rest of his world tour, Schneider replied, "In India there seemed to be widespread popular displeasure with Krishna Menon's and Nehru's early attitude. In a country as poor as Korea, I found people were collecting money for the Hungarians."

The present cash goal set by A.F.S.C. for Hungarian relief is \$250,000. Friends have shipped 375 tons of clothing and food from the United States and Britain. The A.F.S.C. has rented a warehouse in Vienna where volunteers help sort and repack goods on arrival so they can be distributed rapidly.

Charles S. Paxson, Jr., a member of Lansdowne Meeting, Pa., who has been administrator of Delaware County Hospital for the last 15 years, has been named to the same post at Hahnemann Hospital, Philadelphia. Earlier in his career Charles S. Paxson was connected with Hahnemann Hospital as an assistant bookkeeper, office manager, and assistant administrator. He is a past president and member of the board of the Philadelphia Hospital Association and the Hospital Association of Pennsylvania.

To give greater scope to the New York City program of the American Friends Service Committee, the New York City College Program Committee approved a plan which will bring the New York program under the administration of the Middle Atlantic Regional Office of A.F.S.C.

Effective immediately it will be called the New York City office of the Middle Atlantic Region, A.F.S.C. The New York College Committee, headed by Horace Stubbs, member of the Board of Directors of A.F.S.C. and former clerk of the New

York Yearly Meeting, will henceforth be called the New York City Program Committee.

Robert Gilmore will be the New York City Program Secretary. Remaining with him on the staff will be Sheldon Weeks, who directs the Week-end Institutional Service Units at Manhattan State Hospital and the Work Camp Program in New York City. Robert Gilmore is a member of the New York Yearly Meeting and is a psychologist, holding a Ph.D. from the University of Pittsburgh. Paula Park is the office secretary. The offices are located at 144 East 20th, New York 3, New York.

Lyle Tatum is the executive secretary of the Middle Atlantic Regional Office, located in Philadelphia. He is a member of Haddonfield Monthly Meeting, New Jersey. The Middle Atlantic Region encompasses New York State, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, and the District of Columbia. Chairman of the Executive Committee of the Middle Atlantic Region is Paul Whitely, professor of psychology at Franklin and Marshall College, Lancaster, Pennsylvania.

By arrangement through Ambassador Mehta, a group of five Friends met recently in New York City with Jawarhalal Nehru, Prime Minister of India. The memory of Agatha Harrison and our common friendship with Clarence Pickett and Horace Alexander gave the occasion a personal and spiritual quality in which the mutual sharing of concerns was natural.

The chief interest of Friends was to ask in what ways we might best serve within the present-day range of world problems. We referred to the fact that Clarence Pickett might soon be seeing Mr. Nehru in India and that James Bristol would be in Delhi sometime next summer to take up residence at the Friends Center. We expressed appreciation for the value to our international student group, especially in Japan, of student participants from India.

We referred to the peaceful efforts of Negroes in Montgomery, Alabama, to achieve full status as citizens and expressed the hope that Mr. Nehru might sometime meet Martin Luther King, their leader.

Mr. Nehru had seen the report of the English Friends' visit to China last year. He considered it important that the obstacles to American Friends' participation in a similar journey of friendship should be overcome.

The increasing awareness by the Asia-African countries of their part in world affairs, particularly through the United Nations, was recognized. We expressed our feeling and hope that in the long-range settlements in the Middle East the great countries of Asia would as neighbors be able to play an important part.

The Friends meeting with Mr. Nehru were Lewis Hoskins, Anna Brinton, Dorothy Steere, James Bristol, and Errol Elliott. In a meeting preceding the conference with the Prime Minister, Amiya Chakravarty, Sydney and Brenda Bailey, and Elmore Jackson held some discussion with us and gave advice. They were also with us in a period of worship.

ERROL T. ELLIOTT

Rochester Monthly Meeting, N. Y., has had two activities during the last year that should interest Friends. Last April the Presbyterian Church of Barre Center, N. Y. (just south of Albion) invited Rochester Friends to explain and demonstrate the Quaker silent meeting for worship to a Sunday evening gathering. The people of the surrounding area were invited, and the small church was filled with about 450 people.

Friends arranged the program with the pastor. The meeting opened with a 20-minute talk on the nature of Quaker worship. Words of welcome and explanation by the pastor followed. The chairman of Ministry and Oversight then put questions about Quaker worship to the eight members of the Rochester Meeting present. Friends sat at the front of the church facing the audience and at the same level with it. One of the questions and answers was of special interest to children. A 20-minute silent meeting for worship closed with the traditional handshake. Many people thanked Friends at the rise of the meeting for the experience; among them were several members of the Religious Society of Friends who lived in nearby towns.

On the week end of September 15 and 16 Rochester Friends held a retreat at Elim Institute in Lima, N. Y. (20 miles south of Rochester). Kenneth Boulding was the leader. Representatives of both the Farmington and Scipio Quarters were invited. Fifty attended. All Scipio Quarter Meetings were represented, and one Farmington. Kenneth spoke on "Christian Foundations of Quaker Experience." He said that just as the A.F.S.C. holds a middle position among Quakers, so Quakers hold a middle position in Christianity. The maintenance of that position was the important Quaker mission, not the attempt to bring East and West together. The latter was the task of time and another St. Paul.

Silence was maintained from 5 to 7 p.m. Saturday and again after the evening talk. After supper hymns were sung for an hour. A silent meeting was held before Sunday breakfast. From 9 to 10:30 a.m. Friends met in three groups to discuss the following topics: (1) "The Basis of Unity among Friends"; (2) "Personal Spiritual Growth"; and, (3) "When Children Ask."

After meeting for worship and dinner a small group heard the discussion reports. Kenneth summed up as follows: We need to find out the things we can do together and *do* them; but also we need to find out the things we are not yet ready to do together, and not try to do these. In this way Friends might hope to grow in love and unity.

ROLF KING

Friends Neighborhood Guild, Philadelphia

Ingeborg Peinlich, a worker at Quakerhaus, Vienna, has come to Friends Neighborhood Guild in Philadelphia to stay for two years as a social worker trainee. Her trip was sponsored in part by the Child Welfare Committee of Philadelphia Quarterly Meeting. She has taken part in more than 15 work camps all over western Europe, and her hobby is collecting folk songs, which she sings to her own guitar accompaniment.

Philip Harrison How, son of Thelma and Dana G. How, has also joined the Guild staff as supervisor of the Youth Program.

Other Friends on the Guild staff are S. Allen Bacon, of Radnor Meeting, Pa., director of community services; and Eva Wiegelmesser, of Gwynedd Meeting, Pa., director of adult program. Orpha Keck, of Wrightstown Meeting, Pa., continues as sewing teacher.

May Scott, the director of Hoxton Hall, one of the Bedford Settlements under the London Yearly Meeting, is visiting the United States for two months. After staying a week at the Guild, she will continue her trip across the country to Oregon, seeing neighborhood center work.

Help for D.P.'s in San Francisco

Work among displaced persons at the A.F.S.C. Friends Center, 1830 Sutter Street, San Francisco, has been carried on for almost five years under the leadership of the Russian-born Dr. Antonina Yavden. In 1955 there were no less than 308 persons who registered for help or employment. This was 27 per cent more than in 1954, and there was a corresponding increase in the number of visitors who did not register. Usually 25 persons show up at every regular Monday meeting at the Center.

During the first two years of Dr. Yavden's work those who applied for assistance were mostly uneducated persons and elderly people. Now an increasing number of well-educated people show up at the Center, professional people such as engineers, chemists, and even medical doctors. Dr. Yavden frequently succeeds in getting people of this type work as dishwashers, janitors, and fruit pickers; but many of these people feel they are being shunted aside and ignored simply because some of them are of Russian birth. The group meeting in San Francisco consists of various nationalities; Russians and Poles make up about half the group, and there are Yugoslavs, Latvians, Estonians, Germans, French, Italians, and people from the Middle East besides.

In 1954 the Committee for Displaced Persons was formed, with John Spitler, minister of the Friends Memorial Church in Berkeley, as chairman.

The main help consists of aid in getting employment, medical assistance, interpreting, etc. Sometimes \$5.00 per month is given to a needy person by someone who has "adopted" the person. Assistance is given in naturalization matters, advice in the period of adjustment to a new way of existence, clothing is distributed, and, occasionally, money grants are made. Recently the teaching of English has been started. The work means much in moral support to the displaced persons.

Not long ago the Friends Memorial Church in Berkeley organized a similar center in the church's dining room on Tuesday afternoons, when hospitality is extended and coffee and cake are served to displaced persons.

During the Russian Easter holidays last year Dr. Yavden was presented with a formal document carrying over 100 signatures and worded in part as follows: "It is for the fifth year we meet here under the roof of the A.F.S.C. on the day of Easter, and in the name of those under your care we take this opportunity to express to you our sincere gratitude for the help we have received and for the strengthening of our spirit in these difficult moments of our lives."

Mail for Dr. Antonina Yavden should be sent in care of

John Spitler, Friends Memorial Church, 2130 Channing Way, Berkeley, Calif.

PETER GULBRANDSEN

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

6—Adult Class, Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: J. Otto Reinemann, "Some Aspects of Juvenile Delinquency."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Douglas V. Steere and Dorothy Steere, "New Perspectives in Africa Today."

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., Dr. Fritz Einstein will tell of his recent visit to Paraguay and the Brudnerhof there. All are cordially invited.

8—Illustrated talk at High Street Meeting House, West Chester, Pa., 8 p.m.: Jean Johnson, "Jordan: A.F.S.C. Village Development Project."

9—Women's Christian Fellowship at Homewood Meeting House, Baltimore, 1 p.m.: Tyler Goodwin of Koinonia.

11—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Alphonse and Florine Miller, "Russia—A People on the Move."

11 to 13—Annual Meeting of the Friends World Committee, American Section, at Stony Run and Homewood Meeting Houses, Baltimore.

12—Seminar sponsored by *The Call*, a Quaker quarterly, at the Friends Meeting House, 15th Street and Rutherford Place, New York City, 10 a.m. to 5 p.m. Subject, "The Unique Mission of Quakerism." No reservation necessary; for further information, apply to Edmund Goerke, Monmouth Hills, Highlands, N. J.

13—At Fair Hill Friends Meeting, Philadelphia, Howard H. Brinton will speak at 10 a.m. on "The Extension of Quakerism Abroad." His visit will be in place of James F. Walker, who expects to attend a conference in Ohio. Meeting for worship at 11:15 a.m.

16—Quaker Business Problems Group at the YMCA, 1421 Arch Street, Philadelphia, at 6 p.m. Luncheon meeting on January 17, at 12:15 p.m.

18—At Oxford Meeting, Pa., lecture by Thomas M. Jones of Lincoln University, Pa. Topic: "Race and Community." Time, 8 p.m.

18—Women's Problems Group at Race Street Meeting House, 10:45 a.m. Speaker, Emma Cadbury.

20—Chester Quarterly Meeting on Worship and Ministry at Media, Pa., Third Street Meeting House, at 3 p.m., will consider the first Query on Ministry. Howard H. Brinton is expected to be present. (Note change in hour from that published in calendar.)

20—At Woodstown Meeting House, N. J., Dr. Miriam Brailey will speak on the topic "The Reed He Blows." Time, 7:30 p.m.

25-27—Friends Southwest Conference at Camp Cho Yeh, Livingston, Texas. Amelia W. Swayne will serve as resource leader in matters of religious education. For details write to Kenneth Carroll, Box 202, SMU, Dallas, Texas.

BIRTHS

HOOPES—On December 17, 1956, at Bellefonte, Pa., to Rae and Amy Thomas Hoopes, presently of State College, Pa., a daughter named EMILY HOOPES. Her mother is a graduate of George School and Wheaton College and a birthright member of Valley Monthly Meeting, Pa. Her father is also a graduate of George School and is attending Pennsylvania State University; he is a member of Reading Monthly Meeting, Pa. Her grandparents are Raymond and Lydia Thomas of Wayne, Pa., and Darlington and Hazelette Hoopes of Reading, Pa.

PENNOCK—On December 13, 1956, to Edward T. and Agnes Snyder Pennock of Crystal Spring Farm, Medford, N. J., a son named JONATHAN RHODS PENNOCK. All are members of Medford United Monthly Meeting, N. J.

DEATHS

KENT—On November 19, 1956, at The Taylor, 2001 Park Avenue, Baltimore, Md., VIOLA WHITSON KENT, wife of the late Hadley Kent, in her 97th year. For many years she was a kindly, patient, and efficient nurse. After retirement she lived at The Taylor where she will be greatly missed. During her last, almost sightless years her mind remained alert, and her unflinching sense of humor was a constant source of delight to all who knew her.

NEUMAN—On November 8, 1956, in W. Chicago, Ill., SIGMUND NEUMAN, in his 71st year. He was born in Fürth, Germany, of Jewish parentage. For 26 years he had been editor of the *Nürnberg Zeitung*, the publisher of which did his utmost to protect him from the Nazi regime. He and his wife fled from Germany in 1939, thus losing all their possessions. After several years in England, they came in 1944 to the United States and immediately joined New York Meeting. He held a responsible position at Montefiore Hospital, New York, for 7 years. In 1953 he and his wife joined their son in Chicago. Surviving are his wife, Rosa, his son, Walter, and one grandson.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

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 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.
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 4-8887.

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

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

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 85 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

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

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



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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, 3:30 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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

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

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

PHILADELPHIA—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. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid 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.

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

TEXAS

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

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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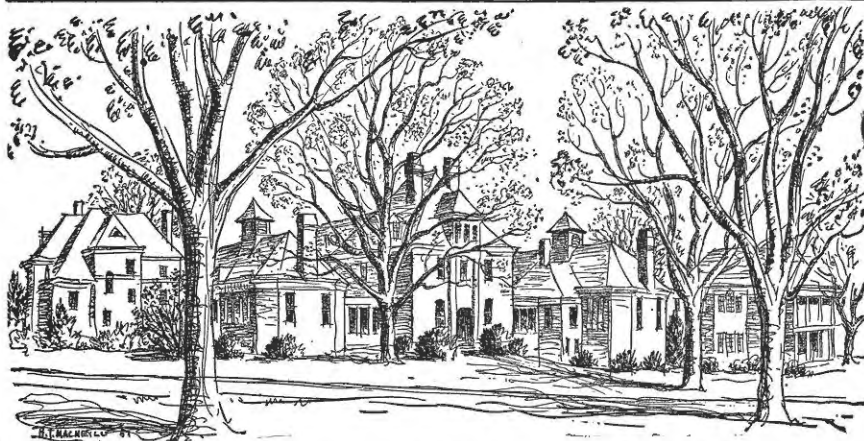
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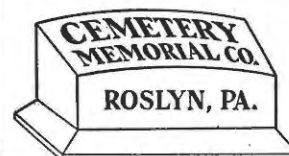
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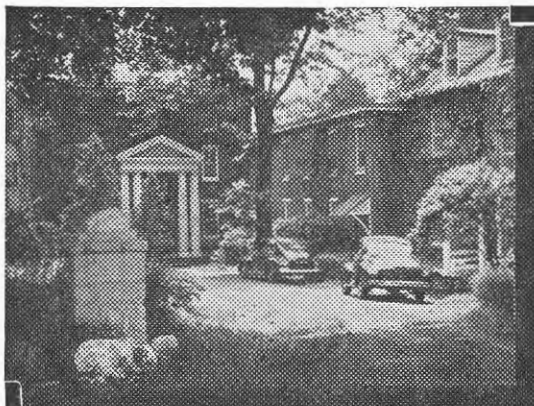
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