

FRIENDS JOURNAL

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I BELIEVE in an eternal life, not in the world to come, but here and now. There are moments when time stands still and gives place to eternity. Man is the synthesis of the finite and infinite. —DOSTOEVSKY

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The Perspective of Silence

SUDDENLY, in the midst of a joyous party, all talking and laughter had stopped. For a mere moment the afternoon felt awkward, cut through by an embarrassing silence, against which the teacups, the gossip, the pleasantries appeared X-rayed and measured. The thought of it came back to me that night with overwhelming force. The words I did not remember; I cannot remember them now.

Underscored by silence, all things have a peculiar power. Its mute syllables are packed with more meaning than can be channeled into gesture or speech. There is the silence of these stars, immensely beautiful in their circuits, and the warm silence of men and women strolling beneath them in perfect peace. There is the awed silence of rapt attention, between the tuning of instruments and the rendition of notes on a flutter of pages, arranged in another century by a composer in some foreign land. There is the tight-lipped silence of grieving, of courageous endurance, of a private loss. And without noise hibiscus blossoms open to silent purpose.

Sleep wraps in its refreshing silence all sundown creatures, while over books in how many studies the silence grows miles high, sprouts meridians of longitude and latitude, and tests the soil of Asia, the temper of Plato. Silence beckons my neighbor's dog under the silent gold of the trees. There is the impish silence of child-wrought tricks and the mirth of the silent victims. There is the sullen silence of anger, the bitter brooding of having been hurt, the vague silence of indecision, the silence of animosity—a poison current let loose underground. And hedged by inchoate fears and the fogs of jealousy, there is the silence of young love that has eyes and hands, but no words.

Once silence was curious and made us nervous: now it is patiently known as essential. By little silences we were lured to that great silence which gives perspective. For silence is the quickening syntax of things. Between the acute silence of birth and the counter-silence of death our days are as thin lines. Out of depths upon depths of silence unfathomed, like the silver-gray background in Chinese paintings, like the morning mists drifting along the Atlantic, emerge rocks, cities, plane flights, this heartbeat, this name. And what is rooted in silence must stand the test of silence.

Dawn comes not with the clicking of tongues. Insight needs not a bass voice with a Midwestern accent. To worship in silence, when the busy chirping of crickets has ceased, is both a discipline and a liberation.

GERHARD FRIEDRICH

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Editorial Comments

A Paradox of History

THE past year has brought back to us a strange truth of history that most of us had forgotten. It is the fact that a suppressed nation is likely to rise when the character of the suppression is becoming milder than it has been for some time. We are inclined to expect a different course of events. We consider it natural for a suppressed or suffering people to rebel when it reaches the bottom of misery and deprivation. Yet such is the marvel and the paradox of human psychology that a nation is likely to accept such suffering for an incredibly long period without sensing the will for immediate resistance. The daily chores of having to care for food and fuel and the ever-present threats coming from police surveillance will keep any thought of revolt from maturing. People in such a situation will not blame a ruler or dictator alone for such sufferings, but rather ascribe them to general conditions and circumstances. Yet, as soon as these conditions improve, if only slightly, the remaining discomforts will be sensed all the more keenly. Alexis de Tocqueville wrote exactly one hundred years ago that the twenty years preceding the French Revolution were marked by an increase in prosperity such as no period following the French Revolution ever produced. The most dangerous moment for a dictatorial government comes when it can afford to relax restrictions and improve general conditions. Revolutions, therefore, are mostly caused by the taste of better things, not by general and long-lasting misery. The Russian Revolution of 1917 illustrated this truth again. The peasants owned one-third of the arable land and had acquired it during the last one or two generations. Yet the battle cry was for more land. In an improved situation, so stresses de Tocqueville, people resent the lingering imperfections more keenly than they ever had sensed their misery in a totally bad state of affairs. Poland and Hungary are the most recent examples of this truth.

The United States has had more calls for relief or other assistance during the past 30 or 40 years than at any other time in history. Such calls ought primarily to arouse the impulses of our hearts. But these appeals may well prove also to be the voice of history calling for a service greater than immediate relief.

Youth Responds

During the past ten years more than 6,000 young people of many different nations and churches have participated in work camps around the world arranged by the World Council of Churches. Dr. Philip Potter, secretary of youth work in the World Council, feels equally encouraged by the active interest which Christian youth is taking in the ecumenical movement. He recently said, "I am glad to report that youth is not impressed by its elders' tendency to regard the ecumenical movement as an optional extra or a matter of feared expediency in view of the various pressures of today." Young people have pioneered for the ecumenical movement in the Y.M.C.A., Y.W.C.A., and the World Student Christian Federation. They seem to make it clear by their keen interest and drive for action that the ecumenical movement is an essential facet of the Christian message in our time and not an "optional extra or a matter of feared expediency in view of the various pressures of today."

In Brief

For the first time in Danish history a Roman Catholic has been appointed principal of a Danish primary school in which, according to the law, religious instruction "must be in accordance with the teachings of the Evangelical Lutheran Church." The appointment has aroused wide controversies. Those favoring the decision expect an improvement of the Catholic attitude toward Protestants in Spain to result from the appointment.

The Evangelical Lutheran Church, with nearly 1,000,000 members, has voted to apply for immediate membership in the World Council of Churches. Action was taken during the body's 22nd general convention held recently in Minneapolis, Minn. It removes the main obstacle remaining in the path of the Church's proposed merger in 1960 with two other U. S. Lutheran groups, the American Lutheran Church and the United Evangelical Lutheran Church.

The 100,000th child, separated from its parents during the confusion of war, has now been returned to its family with the help of the tracing service of the German Red Cross. Every month, about 500 such children are united with their parents.

Meditations of a Jew Attending Meeting

By REUBEN L. LURIE

MINE was the happy privilege of accompanying a group of my Post-Confirmation Class of Temple Israel in Boston to a First-day meeting of the Friends at Cambridge. We sat in the meeting for worship and were gradually enveloped in the unaccustomed silence, a silence punctuated only by the drip of water from the eaves and by the occasional crackling of the flaming logs in the fireplace.

Messages

After a while, an elderly gentleman rose and repeated, "The Creator is in the created." He then developed the thought that as all of us deposit some part of ourselves in the fruits of our labor—the inventor in his invention, the poet in his poem—God has set of Himself in us, who are His creation. The voice ceased, and again there was the quiet.

Even as I was thinking of what had been said, a lady stood. She said that no refugees had slept on the benches during the night, that while the swirling snow outside the meeting would rejoice the children, elsewhere in the world grief and trouble prevailed, that Thanksgiving was soon to be with us, and that we, who without merit had so much to be thankful for, must share our plenty in love and understanding. "A gift," she said softly, "without love is an insult."

Again there fell the peaceful quiet, and then there was another voice telling of a village in devastated Europe whose inhabitants were united by their mutual suffering under bombs, and guns, and air raids. When peace came, these men and women began to build a church from the rubble and the ruins. In the rubble they found a statue of Christ, itself partially destroyed. They built the church and placed within it the statue, scarred and broken and without arms. Under it, they inscribed the words "We are Thine arms." A moving prayer followed, and then again the stillness of the silence.

Another voice told of an incident in Palestine, where the speaker had taught in years gone by. In her class the girls had determined to elect as a class officer only a true Christian, and could find none except a little Moslem girl who had already demonstrated in her young life all that a true Christian should be, although she was not of the faith.

Finally a young man spoke of George Fox and his

refusal to retreat before the uplifted sword. He told of St. Paul's message that the life of the spirit is eternal and the life of the flesh is death.

As I sat there listening, I found myself moved and stirred. Constraint lay heavily upon me. Propriety prevented me from the intrusion of personal statement. When I returned home, I felt impelled to pay tribute to those who had been concerned to testify and whose testimonies I have, alas, so inadequately described.

The Unspoken Message

Had I spoken, I would have suggested that the Inner Light which made the Moslem child the true Christian had also inspired Rufus Jones to bring about the Wider Quaker Fellowship, and that this Inner Light in God's creation knows no denominational classification, and that the necessity is upon us all to seek to understand that what is eternal is indeed of the spirit and that what is mortal is of the flesh.

I would have told of a child born in Dover, N. H., upwards of a 125 years ago, who while yet an infant had been afflicted with the then dreaded scarlet fever. When the fever abated, it was found that she had been left blind, deaf, and dumb, and of the remaining senses only touch had been preserved. This child, Laura Bridgman, was destined, it would have seemed, to live the life of an animal until death should bring release to her and relief to her stricken parents. I would have told of Dr. Samuel Gridley Howe, who had established a school for the blind in Boston (now known as Perkins Institute for the Blind), and how Laura Bridgman was brought in her seventh year to this school, and how Dr. Howe had there undertaken to do the impossible. Rufus Jones loved to tell about the impact made upon him by Phillips Brooks' magnificent sermon on the text "The Spirit of Man is the Candle of God." Dr. Howe sought to kindle this candle and to liberate the spirit of this child, a spirit imprisoned by bars of blindness, deafness, and the inability to speak. He worked only through the sense of touch, and lo, the impossible was achieved!

In these sad days when the inner lights may appear to be imprisoned by the forces of brutality, let us never lose our faith. May we never permit ourselves to become mutilated in spirit in the sense that Laura Bridgman was mutilated in the flesh. There can indeed be a spiritual blindness, a loss of vision, a failure to see what the truly great and good men and women of all lands and of all origins have seen to be the way of God's purpose.

Reuben L. Lurie is associate justice in the Superior Court, Boston, of the Commonwealth of Massachusetts.

May ours ever be the determination to hear truly what these great and good men and women have said and are saying. May ours ever be the resolution to speak honestly words of meaning so that the meditations of our heart and the words of our mouth are acceptable in the sight of the Lord, our rock and our redeemer.

I would have sought to pay my tribute to George Fox, to John Woolman, to Elias Hicks, to Lucretia Mott, and to Rufus Jones, all of whom have meant much to me and of whom I found myself thinking as I sat in the quiet of the First-day meeting in Cambridge, listening to gentle and kind voices speaking words of sincerity and purpose.

In the State of Denmark

Letter from the Past—159

SOMETIME ago—it must have been early in 1948—one of these letters reported a tantalizing experience. I had passed through Copenhagen with only three hours to look around. I had in my baggage, en route from London to Haverford via Oslo, microfilms of letters to Margaret Fell from William Caton, in which was mentioned a very early visit to Copenhagen of an English Friend named John Hall. When in my hurried tour of the principal sights of the city I came upon the sign *Rigsarkivet* on a building behind the Royal Library, it occurred to me that perhaps in those very archives there might be recorded this same Quaker visit, but I had to pass by without going in.

Caton's information is very slight. On November 15, 1657, he wrote from Amsterdam: "John Hall hath taken shipping for Coppinhausen in Denmarke, the place where the King keeps his court." On May 15, 1658, Caton wrote from Leiden that Hall traveled to Copenhagen and had an interview with the King and gave him some Quaker books. "I suppose," he adds, "a good sound is sounded forth by him in that place."

I know of no record of other English Quaker visitors to Denmark in the following decades. Perhaps the next

contact of Danes and Friends was not in the "steeple houses" of Copenhagen but along the Delaware River. George Fox in his *Journal* for 1672 tells of staying overnight in a Swede's house 30 miles beyond Matinicum on his way through the wilderness from Long Island to Maryland, but James Lancaster, one of his companions, reported of the same occasion, "We passed through some parts of Pennsylvania as now so called, where were some Danes and Swedes which entertained us quietly."

I can now report that I have been again at Copenhagen, but for a week end and a day, so that I was able to meet with contemporary Friends in the area and to spend an hour in the above mentioned state archives. My curiosity was soon satisfied, and my hunch was justified. In connection with John Hall's visit to the King, I had taken pains while spending the preceding week at Hillerod to look carefully among the royal portraits in the splendid ancient castle there and in particular at that of Frederick III, for he was the reigning monarch from 1648 to 1670. His appearance seemed to me hostile and forbidding, at least according to modern standards.

Now the letters of the old Danish kings were fortunately copied in thick manuscript volumes before the originals disappeared. These volumes are in the archives. They have been indexed by years, but there is no reference to Quakers in 1658, nor indeed for any year soon after. But at the end of the preceding year is included a brief royal order which I may translate freely or paraphrase into English as follows:

To the Burgomaster and Council in Copenhagen
to Arrest an English Quaker

Frederick III gives greetings: As we have learned that one of that sort which people in England call Quakers has come here to town and has scattered much that was obnoxious (or, shocking), you have orders to take the aforesaid person with as many of the same sort as he has with him that they may be under arrest and that until other instructions are given he may be kept in safe custody here in town

To reach the farthest planets; to create and direct life; to drain oceans; to level mountains; to harness the energy of cosmic bodies, or to postpone the advent of death—there are no goals that seem impossible if we can get a few thousand years to work for them. Science gives us a few billion years before our descendants will inevitably freeze to death. But as a new surprise we have now acquired a unique power that reverses all others: we can blow to pieces this planet, including mankind and its abilities to create new energies. This is indeed a solemn moment. Up to now, we could hardly say that mankind was the master of its future. It was, so to speak, still sentenced to a future while the individual could shoot himself if that pleased him. But now mankind will have to decide as such and for itself as a body. It will undoubtedly take an heroic effort for it not to take the easy way of suicide. It is quite proper to say that mankind's age of maturity is beginning at precisely this moment.—EMMANUEL MOUNIER

so that nobody, without express permission, may have access to him. By this our wishes will be fulfilled, etc.

Hafniae, 30 Decembr. Anno 1657.

Though the name of the subversive visitor is not given in the King's rescript, one cannot doubt that it is John Hall. The date of the document enables us to fix more closely the time of the actual visit. The hostile attitude of the authorities is not unexpected and is not contradicted by Caton's report. Further information is not forthcoming from either English or Danish sources, though I suppose one might search also in the city archives, which are housed in a separate building elsewhere in the capital.

So much for *then*. The situation is quite different *now* so far as the Quaker groups there are concerned, for they are tolerated and even respected. But if one must cite for these letters from the past a modern parallel, a notice appearing in the local papers the very week end of my visit will conveniently serve the purpose.

In Denmark and elsewhere the Japanese sport or form of wrestling called Judu has been introduced and is quite popular. The article that I have referred to, whether instigated by Christian forces fearing infiltration of exotic religion or due to the jealousy of a rival Judu club, gave out the suggestion that this Judu association was secretly planning in Denmark under the cover of athletic sport a campaign of propaganda for Zen Buddhism. Evidently by public opinion, if not by law, one can still in Denmark appeal to suspicion against foreign nations in religion. I have often before heard Quakerism and Zen Buddhism put side by side, but only in a different sort of comparison.

NOW AND THEN

Although

By WILLIAM BACON EVANS

Although the sun be sinking in the west,
And lengthen'd shadow tend each rock and tree;
Though cattle seek their byre and birds their nest,
And every sportive thing in quarters be;
Though dwindling days incline to bitter cold,
And crimson'd leaf forsake its naked bough;
Though custom, like the moon, be waxing old,
Though idle stand the mattock and the plough;
Although with tottering steps we near the grave,
Though breath be shortened and sharp pain increased;
Though tempest scatter what we thought to save,
And expectation in this life be ceased;

To compensate for joys that so decline,
Let love shine brighter in her crystal shrine.

Ecumenical Impressions

FOR the first time in its six years of development the General Board of the National Council of Churches met on the Pacific Coast, in Los Angeles, on December 4 and 5, 1956. The attenders, mainly proxies for the regular East Coast members, were enthusiastic over the opportunity to take part. There were two members in the Quaker contingent, Oscar Marshburn of Whittier, for Errol T. Elliott, then serving in the Friends group at the United Nations Assembly, and I. I took the place of Philadelphia Yearly Meeting's regularly appointed representative, Anna Hartshorne Brown.

In the course of the five sessions there were four main subjects: (1) "The Council's Ongoing Program," (2) "Its Response to the World Crisis," (3) "Devotional Opportunities," and (4) "Western Interests," under which were included "The Church and the Chinese," "The Church and Alaska," and "The Church and the Movies."

The fact that routine matters were fresh for many attenders made for interesting discussion. This was the budget meeting of the year. The financial report weighed six and a half pounds and involved millions of dollars. It was presented as a *tour de force* of memory by a finance lawyer who exclaimed at the outset, "The National Council of Churches has not had a deficit, and, please God, it will not have a deficit." There was the same anxiety about the U.G.F., as they familiarly called their undesignated general fund, as we have in the Friends Service Committee about our general funds.

Eugene Carson Blake, president of the National Council, presided over the Board. He stressed the need to relate the conscience of our churches to the affairs of city, state, and nation. "We must decrease outside criticism by increasing inside critics," he said. "Only so can we achieve a more responsible national impact."

Is our Washington office a lobby? This question roused lively debate. "The legislators have found us useful," said Dr. Blake. "They wish to avoid mistakes." Others emphasized that our office is a channel, our record scrupulously clear. We exert no pressures, indulge in no buttonholing. Therefore the men in government take us seriously.

In continuing with the Council's regular work, three interesting and important questions should be cited. They are applicable to all organized bodies. Have we a theology of promotion? What should be our approach to the Roman hierarchy and to the so-called Emotional Churches? What is the world-wide role of the National Council of Churches in relation to the World Council of Churches? An allocation of funds for research was made to try to discover answers.

From time to time announcements were made. One occasioned a really moving moment. The director of a choir of 10,000 persons singing "The Messiah" was asked to speak. As he was not generally heard, the chairman directed him to step to a microphone. A minute elapsed. Then he said, "Excuse me, please. My dog doesn't know a microphone." It was then that we realized the leader of the 10,000 voices was blind.

We were all guests for dinner of the Los Angeles Church Federation. Its offices are in an imitation castle erected in the 1890's by a department store millionaire who had come as a penniless boy from Ireland. The ballroom was paneled in solid mahogany, the drawing room in rosewood, and the dining room in Circassian walnut. Upstairs there is a Roman bath of black marble. In this building, after a substantial meal served by United Chnrch Women, the events of the world crisis were rehearsed. Because the Church Councils, National and International, had representatives of Church World Service and Interchurch Aid on the spot, they, like the Friends Service Committee in its smaller capacity, were able to swing into immediate action for relief of Hungarian refugees.

The Christian insight and prophetic skill of the late Walter van Kirk were missed, but his successors had dispatched a message to the Orthodox Bishop Nikolai in Moscow, asking his good offices on behalf of Hungary and pleading for participation in emergency relief. His cabled reply by-passed Hungary and called for Western efforts for Egypt and Egyptian sufferers. This exchange of cablegrams at least broke the 40-year silence between Christians East and West.

Devotional emphasis seemed to me to be scant but important. I missed the precious pauses when Friends seek strength from the sanctuary. No hymn was sung.

The real spiritual experience occurred between our two days. Toward 10 o'clock in the evening we were taken in the Migrant Ministry's cars and buses to the new Cathedral of Santa Sophia, donated by a Greek movie magnate of the Orthodox faith. The building made me think of a magnificent wedding cake, or, perhaps, a valentine. The Byzantine symbols, instead of dimly appearing as usual through candlelight and incense, were floodlighted with a blaze of crystal chandeliers. We were attending the liturgy of the great vespers of Saint Sava, sung in the old Greek modes with a sweetness that made us really feel we were in the "City of the Angels." The sermon called upon us all to realize that Protestants belong to the Church of the Nativity, whereas here we were worshipping in the Church of the Resurrection. Eastern piety flowers in worship; Western devotion expresses itself in good works.

At the end of the long service a minister in front of me leaned over to his neighbor and asked, "What do you make of all this?" The reply was, "These people know more about the glory of God than we do!"

Next morning the mood of reverence still encompassed us. A Congregational clergyman read three prayers from an Orthodox manual of devotion and called for a time of silent prayer. The silence was deep and living.

West Coast interests came at the end: "The Church and the Chinese," "The Church and Alaska," and "The Church and the Movies." In a hundred years the church's impact upon the 125,000 Chinese Americans has been extremely small. Only 10 per cent are Christians. They came from a parent-centered culture to a child-centered society. While they lived

in crowded segregation, their problems were different from those of their neighbors, but they were able to cope with them. Now the Chinatowns have broken up, and American families of Chinese descent have the same teen-age anxieties as the rest of us.

The challenge of Alaska—this word means "the great land," and it is, in fact, one fifth the size of the United States—was unfamiliar to most Aleutians. Indians and Eskimos with seasonal incursions of outsiders who come for business or pleasure, make up the population. And now there are also soldiers. Eugene Carson Blake visited them this past Christmas as he did our men in Iceland a year ago and in 1954 the Army in Korea. I met him in the Pusan airport on Christmas Day on my way to visit our unit in Kunsan.

Alaska is divided for missionary effort among the various churches. A Friend of California Yearly Meeting told me that just as Philadelphia Friends in the old days had the Pemberton Fund to feed Friends' horses at Yearly Meeting, the Alaska Quarterly Meeting has a fund to feed Friends' sled dogs.

The relations of the National Council of Churches with the film industry were spoken of as both "flattering and sobering." The Catholics have prevented the producers from making fun of their clergy. Protestants have not fared so well, but the present trend is favorable. More consultation takes place. "The Ten Commandments" and "A Man Called Peter" were cited as instances in which help had been asked. Geoffrey Shurlock, speaking for the self-censorship program of the motion picture industry, felt that everything was being done to safeguard morality and decorum. Board members were not so sanguine. Argument on this point was long and lively. In conclusion let me add that brief allusion was made to that "winsome" family piece, "Friendly Persuasion."

There was no real opportunity at this conclave publicly to uphold Friends distinctive testimonies, but Oscar Marshburn and I both felt that to be present had been for us not only an agreeable but also an edifying experience.

ANNA BRINTON

Quest

By AVERY D. WEAGE

My heart is bound to precious memories,

So dear they seem, that I must pause and weep;

Life passes on, and leaves me here to keep

A silent watch with midnight's whispered breeze.

One calls to me: "Why sit beside life's way

And mourn? He whom you love abides not here.

He is not far from you, who hold him dear.

Go seek him in the sunshine and the day."

I rise, and through the midnight sky, I see

A rift of promise break, lighting my way.

So on I press, and as I walk, I pray

That my dear son may come again to me.

It may not be. The past but grows more dim;

Yet, stumbling on, I soon shall come to him.

The Quaker Wedding

SINCE modern society has its foundation in happy homes, it would seem appropriate to review the Quaker approach to the sacrament of marriage, and examine the ancient and current observance of this essential foundation of social stability.

Some years ago the English artist, Percy Bigland, produced his widely known painting, "The Quaker Wedding," with its setting in old Jordans Meeting House in England. The original canvas is now housed at Swarthmore College through the generosity of the Clothier family.

In it the artist portrayed more than a picture. Through his sensitive appreciation one sees in the faces and even in the



"The Quaker Wedding" by Percy Bigland

attitudes of the Meeting witnesses the sense of the Divine Presence. The majority of the churches observe the sacrament of marriage in a more elaborate fashion than do the Quakers, who lack in their plain meeting places the elaborate setting of the church. Since we have no colored artistry in our windows, no altar with its trimmings, and generally no music, one might feel a Quaker wedding was to be a drab occasion. But when the Meeting settles into the spirit of worship, and the young couple pronounce their vows simply but in the presence of God and the company of their friends, the beauty of the service covers the company, and there is a gathering sense of oneness—the company with the young people and with the sure sense of the presence of God.

In the majority of the formal church wedding rituals certain practical conditions are recited in the marriage vows, such

as "for richer, for poorer, in sickness or health," etc., which might later lead to friction.

The Quaker ceremony is lacking in specific recital of possible danger points, but 250 years ago the philosopher William Penn wrote that "between a man and his wife nothing should govern but love." After 50 years of a most happy married life the wisdom of Penn's philosophy can be recommended as a safe guide where differences are involved.

Normally, the previous business sessions of the Monthly Meeting have followed the provisions of the book of *Faith and Practice*, covering the investigations of the suitability of the marriage, the parents' consent, etc. This must take a reasonable time, and recently in some Meetings the young people have brought pressure to have the prescribed orderly procedure shortened to fit their personal conveniences. When it is at all possible, of course, the Meeting is flexible and cooperates, but as this is a sacred observance, it is imperative that good order be maintained and tradition have its place. Since the established procedure is grounded in reality, patience in unity to arrive at a mutually satisfactory solution to marriage problems is very desirable and good for all of us.

The current edition of *Faith and Practice* under "Marriage" remarks, "Friends, like other Christian groups, regard marriage as a continuing religious sacrament, not merely a civil contract." With this background philosophy it is naturally easily deduced that in practice Friends have maintained an unsympathetic attitude toward divorce and the remarriage of divorced persons under the care of the Meeting.

The Christ must have attended many weddings, as references are made in the New Testament. The first miracle relates that through his blessing the most essential element of the household was transformed into the much needed accessory to the comfort of the guests when that which had been provided was found to be insufficient. Cannot this feature of the miracle be a worthy facet to remember? Sometimes all of us will realize that when our provisions are made in what we believe in our humanity to be sufficient, we still have an urgent need for the blessings of the Christ upon the everyday household to supply our lacks. Paul made his eloquent and famous summary of the good life when he so effectively said, "Now abideth Faith, Hope, and Love, these three, but the greatest is Love."

Love is immortal was the conclusion of a later philosopher, and in the marriage ceremony we can vividly experience this reality. The contracting parties make a new link in the chain of immortal love to carry on this relationship of the human and Divine.

The Christ left no definite formula for marriage success, but his talk with his disciples after the last supper summarized the core and kernel of perfection. He said, "Love one another and keep my commandments." On this thesis he was willing to close his great effort to establish a new religious concept, viz., God is our Father and He is love. We need much reminding of these great simple truths, and the marriage sacrament is a delightful evidence of this.

The matter of making a house a home is the big problem following the marriage ceremony. It is a pathetic fact that the

Christ had to say, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The lovely relationship in the story of Martha, Mary, and Lazarus goes far beyond the simple record and embraces the qualities which make a model home where fellowship and outreaching love of friends have unhampered sway, and where visitors easily enter into the spirit of the home to realize the wisdom of the psalmist who wrote, "Except the Lord build the house, they labor in vain who build it." There is no substitute for a happy home.

Our Quaker guide, *Faith and Practice*, recites some fundamental concepts of happy family life which can well be kept in mind where new families are established and parents and children are growing up together: "The child's first teachers are his parents. It is in the home Friends' principles first become practices. The home is founded upon love and depends constantly upon loving sympathy, understanding and cooperation. Love binds the family together and yet allows freedom for each member to develop the person he was meant to be. Loving guidance, constructive in its attitude rather than authoritarian or possessive, will help the child to discover his own potentialities. . . . Parents' love for God, for each other and for their children, brings stability. . . ."

"Simplicity should characterize the life of every Friend's family."

May the good offices of our Monthly Meetings be always available promptly in love and sympathy to those who concern themselves in the establishment of a home.

The solid cornerstone of a contented, efficient society in this mechanized age with its speed and many distractions is the truly happy home.

ELLIS W. BACON

Books

SCRUPLES. By GILBERT KILPACK. Pendle Hill Pamphlet No. 89. Pendle Hill, Wallingford, Pa., 1956. 24 pages. 35 cents

Most people will pick up this brilliant pamphlet with the assumption that since it is good to have scruples, the author will be trying to develop more of them in us. It will come as a shock, therefore, to find that while Gilbert Kilpack does not put scruples among the seven deadly sins, he thinks scruples deserve a high place among the "subtle sins." A scruple is "a vain fear of sin where there is no reason or reasonable ground for suspecting sin . . . a vain fear of compromise, a vain fear of failure, a vain fear of the judgment." Scrupulous fear that an act is not pure causes men to do nothing.

The scrupulous man is concerned to justify himself in both his own and his neighbor's eyes. At first sight he seems humble and self-critical, but on examination we see him locked in selfishness; he is concerned only with his own righteousness. Over against the scrupulous man Kilpack sets Jesus. How few Christians are really Christlike in their freedom from scrupulous fears! Jesus lived his life without anxiety, never worrying that his mission would be tainted by the company he kept or the religious laws he broke.

Why write so much on something so small? Because, says Gilbert Kilpack, many who are near the Kingdom are kept out

by scruples. Many of us who read this study will be forced to cry, "I am that man!"

WILLIAM HORDERN

INTRODUCING CHILDREN TO THE WORLD. By LEONARD S. KENWORTHY. Harper Brothers, New York. 268 pages. \$3.75

This book is written from the commendable view that national loyalties and international loyalties are complementary to one another rather than contradictory. Thus it combines at a new and higher level the best elements of citizenship. "The elementary schools that will make the greatest contribution to life in the next generation will be those schools that are related to the world community, yet are firmly anchored in their home communities." A great concept of human relationships is thus divided into 14 harmonious chapters suitable for study, concrete, and of a size that can be handled.

The book is written for elementary and junior high school teachers but is suitable for general reading, or for use by other teachers. Each chapter is prefaced with carefully selected quotations, and has a vast array of additional resource material, suggestions for use in various grades, lists of films, articles, things to do, and ideas.

It is no simple task to introduce boys and girls to this vast, complicated, chaotic, changing world community. It cannot be done by adding another subject, but must be by having the world dimension added to all phases of existing subjects. This splendid book does not minimize differences or stress similarities, but it helps us understand, appreciate, and enjoy differences, and to associate differences with friendliness rather than with hostility. Leonard Kenworthy inspiringly tells us how.

GEORGE C. HARDIN

Books in Brief

Jesus' Belief in Man. By Edwin McNeill Poteat. Abingdon Press, New York. 159 pages. \$2.50

Popularly written and enlightening chapters about the way Jesus identified himself with man.

Return to Reality. By W. P. Witcutt. The Macmillan Company, New York. 62 pages. \$1.75

The interesting account of an Anglican lawyer who became a Catholic priest but returned to his earlier church from the desire for intellectual honesty and freedom.

The Interpreter's Bible, Volume 6 (Lamentations, Ezekiel, Daniel, Twelve Prophets). Abingdon Press, New York. 1,144 pages. \$8.75

This volume, the 11th published so far, contains the complete text in both the King James and Revised Standard versions as well as the commentaries on 15 Old Testament books. The introduction to each book gives a thorough background. A scholar's exegesis explains all that is known about the origin and the original meaning of each passage. An outstanding preacher's exposition applies the meaning of each passage to human needs today.

As in the preceding volumes, we are again impressed with the care and wealth of information that have gone into the

preparation of this volume. The happy combination of highest scholarship with the successful attempt to speak to the educated layman's needs deserves special commendation.

One more volume, to appear in February 1957, is yet to be published.

Friends and Their Friends

Walter and Clarice Ludwig, members of Scarsdale Monthly Meeting, N. Y., are on leave from their jobs during the academic year 1956-57 to travel in the Far East, South Asia, the Middle East, and Southeastern Europe. As directors of Classroom Exchange with Asia, they hope to foster an exchange of information between young people in the areas visited and American classrooms that will lead to an increase of understanding and even friendship between American and Asian students. A secondary aim is improvement of teaching and professional usefulness. Contacts with the schools in the countries visited are being made through the Ministries of Education. Questions growing out of these visits in far-away schools are referred to students in American classrooms, who will reply and tell also about their own school. Extensive use is made of tape recordings. Instrumental music, folk songs, and other materials will be exchanged. For further information address communications to Mrs. Clarice R. Ludwig (personal), Classroom Exchange, Institute of International Education, 1 East 67th Street, New York 21, N. Y.

In a testimony before the Senate Subcommittee on Disarmament on December 12, 1956, Friends of the St. Louis Monthly Meeting, Mo., urged a ban on weapons of mass destruction and directed to the Subcommittee a moving appeal which says in part: "The St. Louis Monthly Meeting of the Religious Society of Friends brings before this Subcommittee on Disarmament a concern that this nation take steps as rapidly as possible to begin disarmament among nations.

"Our concern arises from a religious experience and insight to which our Society has borne witness for more than 300 years. Our fundamental religious conviction is that there is an essence of the living God in every man; and it follows, therefore, that warfare among men becomes a desecration of the Divine Image . . . that Love is the strongest force for resolving differences. . . .

"We urge that the Committee recommend an immediate mutual ban on all nuclear testing as the logical first step toward disarmament.

"We urge that the committee recommend the enlistment of the United Nations and the neutral nations to help break the present disarmament deadlock. . . .

"We urge that the Committee recommend the enlistment diplomacy be renounced and that we apply to our dealings with nations the basic axioms of the Scriptures. There is no other way to peace."

The appeal was written by the former clerk of St. Louis Meeting, Walter C. Bauer.

The new *Encyclopedia of Morals*, published by the Philosophical Library, New York, contains a nine-page article by Howard H. Brinton entitled "The Morality of Classical Quakerism."

Material pertaining to the 75th anniversary of "Friendly Acres," the Friends Home for children at 900 South Avenue, Secane, Pa., is included in the Annual Report of the organization and available at the above address.

Friends in New Brunswick, N. J., where Rutgers University and Douglass College are located, have been pleased with the renewed activity of the Young Friends group during the last year. In order that an early welcome may be planned, they encourage clerks of all Monthly Meetings to send the names of members who will attend Rutgers this fall to Frederick Weigand, 248 Milltown Road, Milltown, N. J. New Brunswick Friends continue to meet each First-day at 10:00 a.m. at the Moses Guest House, adjacent to the Public Library, 60 Livingston Avenue, with meeting for worship and First-day School classes held simultaneously.

The fifth edition of *Everyman's United Nations, 1945-1955*, a ready reference to the structure, functions, and work of the United Nations during the ten years ending December 31, 1955, was placed on sale October 24, 1956, United Nations Day. It is priced at \$1.50 (444 pages, paper bound).

Milton Mayer, a well-known writer, has filed suit against the United States government to recover income tax taken from him forcibly in what he claims was a violation of his conscientious objection to war, according to the Central Committee for Conscientious Objectors, Philadelphia.

In his complaint filed in U. S. District Court in San Francisco, Milton Mayer demands the return of half of his 1952 income tax which he withheld in order not to compromise his position as a pacifist. The Internal Revenue Service, defendant in the suit, seized the funds on a warrant of distraint in 1955. The Carmel, Calif., author, formerly a Chicagoan, maintains that although he is too old to qualify as an objector to military service under the present Selective Service law, his religious principles will not let him buy guns for other men to shoot. He claims that the government is violating the "freedom of worship" clause of the Constitution by making him pay for armaments. At least 50 per cent of his income tax, he says, is used for that purpose.

Milton Mayer, who writes for leading magazines, took the absolutist pacifist position before the outbreak of World War II when his article, "I Think I'll Sit This One Out," appeared in the *Saturday Evening Post*. Since then he has been a lecturer for the American Friends Service Committee and at many colleges, universities, and churches. He has been a member of the faculties of the University of Chicago and Frankfurt (Germany) and is consultant to the Great Books Foundation.

The Mary R. G. Williams Fellowship of the A.F.S.C. for the academic year 1956-1957 has been awarded to Jeannine Hull of Friends Girls School in Ramallah, Jordan. The amount of the award is \$1,500.

The 1957 session of the Germantown Friends Adult School will open Tuesday evening, January 22, and will run for six successive Tuesday evenings through February 26. Of the twenty courses offered, those by Colin Bell, James Bristol, Howard Platt, Joseph Haines Price, Dr. Joseph Stokes, Jr., and Frank S. Loescher should be of particular interest to Friends. For additional information call or write Germantown Friends School (GE 8-5714).

English Friends have accorded a favorable reception to the American film "Friendly Persuasion," judging from an extensive but not entirely uncritical review appearing in *The Friend*, London, of November 30, 1956. The reviewer says, in part, as follows: "... One's lasting impression is of a film that flows, and is beautifully restrained all the time. The Quaker family is portrayed in its simple setting. We see the Quaker meeting, men with their broad-brimmed hats on sitting on one side, and the Quaker bonnets on the other. The camera, in a masterly silent sequence, wanders among the faces at the commencement of the meeting: we hear the 'theeing and thouing' all through the film; we are aware of a kind of atmosphere about this Quaker home, a warmth, and a respect for personality. There is much humour, much kindly laughter at Quakers. . . . Humour there should be; but when it is mixed so sharply with moments of prayer and the turning of thoughts to God, especially on Eliza's part, then it is likely that the humour will survive (to the audience), and the spiritual meaning will be lost. . . . This film should be seen. It brings in some of the Quaker peace witness, and presents the problem of pacifism in a real-life situation. It is undoubtedly trying to be fair and just in its portrayal of the Quaker family and their principles. . . ."

Olaf Hanson, the secretary of Children's Work and editor of Children's Publications for the Five Years Meeting of Friends, has been on sabbatical leave at Pendle Hill. In her Richmond, Indiana, office she assists Monthly Meetings in 11 Yearly Meetings to improve the quality of their church school (First-day) programs. She often teaches a group of children, with adult teachers observing.

One representative, known as a chairman of Children's Work, is appointed by each of the 11 Yearly Meetings in the Five Years Meeting; together these representatives make up the Department of Children's Work. *The Friendly Handbook*, a plan book for teachers and superintendents, is one item planned by these representatives. At the present time there has been an attempt to think through the whole philosophy of Christian education in terms of children, and to try to discover how children may feel more of a part of the Religious

Society of Friends. Some principles concerning "What Friends Believe" are being worked upon.

The other major task of Olaf Hanson is the preparation of curriculum materials. An *All-Friends* curriculum for children has been accomplished in both the Primary (ages 6, 7, and 8) and Junior (ages 9, 10, and 11) areas. As this is being written, a complete kindergarten curriculum is being planned. One course of study for the kindergarten is already nearing completion.

The Children's Department is part of the Board on Christian Education. The general secretary of this Board is Russell Rees, and the youth secretary and editor is Wayne Carter.

The annual meeting of the American Friends Service Committee reporting to New York Friends was held at Fifteenth Street Friends Meeting House on the afternoon and evening of December 1, 1956. Horace Stubbs was chairman and Norman Whitney was presiding chairman. Emphasis was placed this year in making the meeting a working and planning session, at which new concerns, suggestions, and criticisms could be raised against the background of the current program. Reports on "Where We Stand" were given by Lewis Hoskins (international and national program) and by volunteer workers or Committee members of twelve parts of the local New York program. The youth, vigor, and ingenious humor of many of these speakers were stimulating and refreshing. Small group discussions followed.

After an excellent dinner there were illustrated program reports, showing a film on Quaker village work in India, and slides and talks about a Mexican workcamp and youth service projects. Then the concerns of the small discussion groups were presented to the meeting as a whole and to a staff panel consisting of Stephen Cary, Charles Read, Elmore Jackson, and Robert Gilmore. The concerns and suggestions were recorded, to be forwarded to the New York Executive Committee for proper action.

ALBERT BIGELOW

Camp Onas

Wilbert and Nina Braxton of Gwynedd, Pa., Meeting have resigned as directors of the children's camp at Camp Onas, near Rushland, Pa. During the past ten years they have done an excellent job of making Camp Onas a place where the Quaker spirit has been nurtured and given a chance to grow. A framed painting of the Camp Onas lodge in its attractive setting was presented to the Braxtons by the Board of Directors as a small token of their personal appreciation.

The new directors are Franklyn, Jr., and Caroline Pineo of Concord Park, Bucks County, Pa. They come highly recommended after six years' experience as directors of a children's camp in Rhode Island. Caroline Pineo works with the Children's Educational Material of the Service Committee. Franklyn works with the Association for Retarded Children in Philadelphia. The new camp residents at Camp Onas are Soren and Margaret Tesdell and their four children. They come

from Austin, Texas. Soren Tesdell is now teaching at Temple University and continuing his work toward a higher degree.

The new swimming pool has added to the expense of running camp so that the rates for the camp for the coming season have had to be raised. For Friends' children it will be \$25, and for non-Friends' children, \$33 a week.

Ruth Burton of Makefield Meeting is chairman of the Board of Directors; Carol Cadwallader of Yardley Meeting, vice chairman; Wayne T. Ely of Makefield Meeting, treasurer; Lewis Woodman of Newtown Meeting, in charge of property; Elizabeth E. Parry of Wrightstown Meeting, rentals and publicity; Carol Cadwallader, Staff Committee; and Mabel R. Briggs of Makefield Meeting, Household Committee.

Young Friends Movement

The annual Mid-Winter Conference of the Young Friends Movement will be held February 2-3 at the Wilmington, Delaware, Friends Meeting House. This conference is open to all young Friends between 15 and 25. Registration begins at 9 a.m. on February 2, with the opening session scheduled for 10 a.m.

The conference theme is "My Part in Quakerism." Young Friends will be asking themselves, "Why am I a Friend?" We seek answers to the question "What do I say when my friends ask what Friends believe?" Friends are known for their manner of worship and business and for being a reconciling factor in areas of tension. Has this reputation been established by the Society, or is it more truly the work of a few? If the latter is true, what can young Friends do to make our Society more vital? Quaker testimonies have undergone change, as have our thinking and experience in a number of areas. But do we have a center which is unchanging and timeless?

The opening address "I Would Say" by Lewis Hoskins will deal with possible answers a young Friend might give to one who asks, "Why are you a Friend? What do Friends believe?" At the afternoon session George Hardin will speak to the high school group and William Hubben to the college age or older young Friends on "My Part in Quakerism." Both talks will deal with the challenging opportunities for young Friends within our Society. James F. Walker will address the final session on Sunday afternoon on "Looking Forward." His message will come out of the inspiration and needs of the conference itself.

A special Saturday night treat will be the showing of slides, taken by Eleanor Stabler Clarke, which, along with her narration, tells the story of the rise of the Society of Friends. This will be followed by a square dance. Discussion, fellowship, and fun are features high on this exciting week-end program.

Hospitality will be provided in the homes of Wilmington Friends. The total cost of the conference for food and registration will be \$4.00.

We hope that it will be possible for young Friends from both New York and Baltimore Yearly Meetings to be present. For further information, please write to the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Coming Events

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

JANUARY

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

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.

13—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Margaret E. Jones, "The Quaker U.N. Program."

13—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Marguerite Cartwright, journalist, traveler, lecturer in psychology at Hunter College, "World Peace and the Middle East Dilemma."

15—Book and Author Luncheon at the Warwick Hotel, Philadelphia, sponsored by *The Inquirer*. Four speakers, including Horrell Hart, author of *Autoconditioning*, and Frederick B. Tolles, author of *James Logan and the Culture of Provincial America*. (Reservations, \$3, through Ruth Martin of *The Inquirer*; for mail orders, add 40 cents.)

16—Quaker Business Problems Group at the YMCA, 1431 Arch Street, Philadelphia, at 6 p.m. Luncheon meeting on January 17, at 12:15 p.m. Topic, "How Should the Power in a Business Enterprise Be Distributed?" Leader, J. Howard Branson.

16—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Dr. George M. Lamsa of the Aramaic Bible Society, "Civil Liberties and the Early Christian Church."

17—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Velma Gordon, supervisor of attendance in District 8 of Philadelphia Public Schools, "Delinquency as Reflected in School Attendance."

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

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

19—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Alex Morisey, who has been helping to bring Hungarian refugees to America, is expected to address the afternoon session. Lunch will be served.

20—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Robert A. Clark, M.D., "Helpful Philosophic Contributions of Jung."

20—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Juanita P. Morisey, "Patterns in Race Relations."

20—Adult Class, Chestnut Hill Meeting, Philadelphia, after 10:30 meeting for worship: Emma Sidle, "Looking Inside."

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.

26—Chester Quarterly Meeting at Swarthmore Meeting House, Pa., 10 a.m. Consideration of the supplementary queries and the report on the state of the Quarterly Meeting; reports from the Yearly Meeting Committees on Elderly Friends, FRIENDS JOURNAL, Prison Service.

Coming: 73rd Annual Meeting of the Indian Rights Association, in the Parish House, First Unitarian Church, 2125 Chestnut Street, Philadelphia, February 7, 7:45 p.m. Speaker, Ruth Muskrat Bron-

son, Cherokee Indian, member Board of Directors, Indian Rights Association, "Wanted: More Imagination in Indian Affairs."

BIRTHS

FORSYTHE—On December 6, 1956, to Thomas R. Forsythe of Medford, N. J., United Meeting and Pauline Forsythe, their second child, a daughter named BETH LOUISE FORSYTHE.

TOMLINSON—On December 18, 1956, at Morristown, N. J., to Kendall S. and Mary Jane Stabley Tomlinson, a son named DREW MERRICK TOMLINSON. His father is a member of Wrightstown Monthly Meeting, Pa., and his mother, a member of London Grove Monthly Meeting, Pa. His grandparents are Homer A. and Marian S. Tomlinson of Newtown, Pa., and Elwood C. and Mary B. Stabley of Kennett Square, Pa.

MARRIAGE

STOUFFER-COCKS—On December 27, 1956, in the Lansdowne Methodist Church, Lansdowne, Pa., VIRGINIA BAILEY COCKS, daughter of Mrs. Rowland Cocks and the late Rowland C. Cocks, and GILBERT F. STOUFFER, son of Dr. and Mrs. Donald B. Stouffer of Camp Hill, Harrisburg, Pa. Gilbert and Virginia Stouffer will live at Carlisle, Pa., where they are both seniors at Dickinson College.

DEATHS

AYDELOTTE—On December 17, 1956, at Princeton, N. J.,

FRANK AYDELOTTE, aged 76 years. He was president of Swarthmore College from 1921 to 1940, director of the Institute for Advanced Study at Princeton from 1939 to 1947, and American secretary of the Rhodes scholarship program for Oxford University from 1918 to 1953. He is survived by his son, William O. Aydelotte, and a sister, Mrs. Nell Rice.

HOWARD—On October 24, 1956, at 330 West Front Street, Media, Pa., EDGAR C. HOWARD, in his 84th year, a retired Chester and Delaware County farmer. He was a member of Newtown Square Meeting, Pa.

NEUBURGER—On December 21, 1956, at Washington, D. C., OTTO NEUBURGER, a member of Florida Avenue Meeting, Washington, D. C. He was 66 years old. A refugee from Hitler's Germany, he was appointed to the Library of Congress staff as a Fellow in European Labor Problems. He was the author of several bibliographical works concerning Germany and several guides to the official publications of Latin American countries. In Germany, Otto Neuburger had been the author of 13 books on problems of unemployment, relief, and social security. He is survived by his wife, Magdalena M. Neuburger.

PUGH—On November 15, 1956, in Madison, Wis., CLARA LINCOLN PUGH, aged 90 years, wife of the late Harold B. Pugh, a member of Oxford Meeting, Pa. She is survived by her son, William L. Pugh, Montreal, Canada; her daughter, Edna Pugh Riemen of Madison, Wis.; two grandsons and one great-granddaughter. Her parents were Isaac and Fannie Kirk.

REGULAR MEETINGS

ARIZONA

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

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

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.

CONNECTICUT

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

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—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.

ST. PETERSBURG—Friends Meeting, 180 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

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

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

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

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 4-3887.

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting

Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

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

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.

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.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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.

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.

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

TENNESSEE

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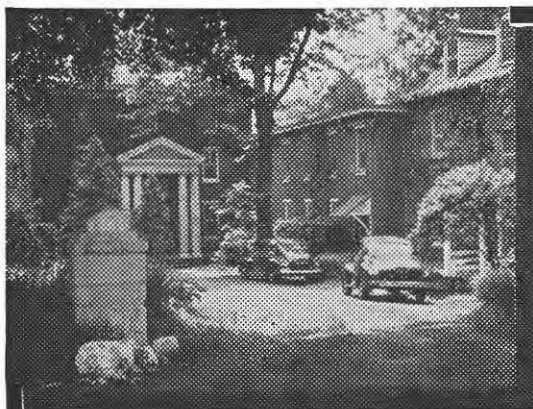
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