

FRIENDS JOURNAL

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From the Conference of European Friends

I DESIRE not that liberty for myself which I would not freely and impartially weigh out to all the consciences of the world besides; therefore, I humbly conceive that it is the express and absolute duty of the civil powers to proclaim an absolute freedom of conscience in all the world.

—ROGER WILLIAMS

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From the Conference of European Friends Birmingham, England, July 22 to 29

DEAR FRIENDS,

We have been surprised by the wonderful experience of unity and joy which has drawn us together from the very beginning of this Conference and which has deepened throughout the week. In thankfulness to God for the richness of this gift we wish to share with you our feeling of new hope for the future.

In an opening address on "Faith, Community, Action" Harold Loukes spoke not merely to but for us all. Throughout this Conference we have realized that we must learn a new modesty of attitude. The Society of Friends has sprung from the Christian tradition. It is only a small branch but it has a witness, and we have tried to think more clearly what that witness should be today. Jesus took three of the disciples up the Mount of Transfiguration, but all of us are likely to remain below most of the time to meet him in the conditions of ordinary life.

We have been privileged to listen to Friends who told us of their service in a variety of ways, and to share in the spiritual concern in which it is rooted. We have been reminded again and again that our service need not be given only in faraway places. God calls and uses most of us in the place where we are, however humble that service may be. Yet we must remember that the whole world is his and that we must be ready to be used by him anywhere. The faith and strength which we shall need are his and he will give them freely.

In a divided world and among suffering and rootless men our task is not to recreate the Quakerism of the seventeenth century, nor should we be disheartened when we do not succeed in the attempt and the beloved old phrases do not ring true any longer. But it is for us to penetrate anew to the roots of our faith and draw thence the strength which will issue in a Quaker witness for today, and in words and actions that will find an echo in the hearts of men.

We have begun to learn that our service everywhere is one, and we hope to find ways of sharing its responsibilities more widely with each other. At the same time we have recalled that true Christian service involves the effort and, maybe, the suffering of thinking and feeling ourselves into the very minds and hearts of our fellow men, and sharing their situation as it were from the inside.

Throughout the Conference we have been made to realize the vast range of concerns and ideas which move Friends over the wide area which was represented. Our times together have been blessed indeed, and we have been deeply and continually aware of the loving prayers of Friends everywhere supporting us in worship and discussion. We know that the blessing which we have received will be a source of renewed joy and strength to all.

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Editorial Comments

Clergymen and Others

THE ecumenical interests which Friends cultivate to a growing extent nationally or locally afford interesting insights into the problems of the Church at large. Some problems plaguing certain denominations are only too familiar to the workers in our own Meetings, as are, for example, the ones dealing with religious education. Others are of the kind which unprogramed Meetings, fortunately, do not have. James B. Moore, a former Methodist clergyman, describes one in the July issue of *Harper's Magazine* under the title of "Why Young Ministers Are Leaving the Church." He speaks of a schizophrenia in the minds of many clergymen, especially the younger ones. They are forced to be self-conscious and have to adhere to the conventions of their office, yet they wish they could be the natural and spontaneous men they are not allowed to become. As some recent heresy trials have illustrated, the theological views of most young clergymen are much more liberal than they dare to confess publicly. Furthermore, the minister is expected to participate in community concerns and public functions, as is his wife. The public forces the role of a fixture in society upon him.

It is probably impossible to know how true this disturbing picture of the clergy is. James Moore speaks of thousands of men who are hiding their real convictions and their unhappiness under a front of sanctimonious or solemn conventionality or, as can be observed frequently, under a forced joviality and self-conscious humor. No Friend in a nonpastoral group will derive any satisfaction from this criticism of the clergy. We can only sympathize with the personal tragedies apparent in such cases and hope that they are not as numerous as indicated. Well-prepared, sincere, forthright, and inspiring ministry is badly needed. Needed also are the warning voices that remind us not to consider the statistics about church membership the chief index for the spiritual health of organized Christianity. If there is an unwanted kind of functionalism and an unsound element in the ministry, it is only logical to assume that similar pretenses exist also in the lay membership. The situation calls for honest self-appraisal in all segments of the Church universal.

The Japanese, a Nation of Readers

Japan is likely to be the nation demanding from her writers the fastest productivity anywhere in the world. More than one thousand are busy full time in supplying newspapers, magazines, the book market, radio and TV programs, film producers, and theaters with copy. Professors, doctors, and teachers write to supplement their meager income as well as to have an outlet for their ideas. Many writers complain about the pace at which they have to produce. The Japanese counterpart of our *Atlantic Monthly*, the English *Encounter*, or the German *Der Monat*, each of which has between 85 and 125 pages, is *Chuo Koron*, a serious magazine of 374 pages. Herbert Passin, an American anthropologist, informs us that the Japanese are publishing 1,300 different magazines with an annual edition of 360 million copies. That means that each Japanese family reads an average of two periodicals a month in addition to eight books per year (130 million for the nation), and more than two newspapers daily (34 million daily for the entire nation). The Japanese edition of the *Reader's Digest* has a circulation as high as 400,000. *Heibon*, a popular magazine, has the largest circulation—1,400,000.

Several hundred so-called intellectual magazines are also doing well; among them are 60 literary magazines. Twenty others deal with poetry, with an additional 48 devoted exclusively to the 31-syllable *tanka* and another 51 to the 17-syllable *haiku*. Scientific, artistic, and other professional magazines seem to flourish everywhere. As to political trends, an English observer recently remarked that "the conservatives rule the country, but the socialists run the bookstores." Some observers believe that the long-distance commuters account for the zeal with which the public reads. But it is probably safer to ascribe this insatiable hunger for the printed word to the long years of former censorship, the rapid progress in various fields of knowledge, the tense political situation, and, last but not least, the curiosity and native intelligence of the Japanese people.

This high-pressure literary production has, of course, its drawbacks, as has the seemingly omnivorous appetite of the reading public. Nevertheless, Japan's publications must now be ranked among the world's liveliest.

In Brief

The world population is increasing at the rate of 83 persons a minute, or about 5,000 an hour, and at the present rate will double by the end of this century, according to the United Nations Demographic Yearbook for 1956. The yearbook estimated the present world population at 2,777,000,000. It said the population increases by about 43,000,000 a year.

On January 1, 1957, West Germany had 1,021 Jewish children of school age, 4,000 Jewish men between 16 and 50 years, and 3,100 Jewish women. About fifty Jews are returning to West Germany every month.

The ratio of Protestants to Roman Catholics in the United States Senate now stands 8 to 1, while in the House it is approximately 4 to 1. Of the 528 members of Congress (both houses), 416 are registered as Protestant

and 95 as Roman Catholic; 12 are of the Jewish faith, 1 is a Hindu, and 4 gave no religious affiliation.

Out of 96 members of the Senate, 93 were listed as follows: Methodist, 18; Baptist, 14; Presbyterian, 13; Episcopal, 12; Roman Catholic, 11; Congregationalist, 8; Lutheran, 4; Latter-Day Saints, 3; Disciples, 2; Jewish, 2; Evangelical and Reformed, 2; Unitarian, 2; Friends, 2.

Protestant membership in South Korean churches has doubled since 1953 and now amounts to 1,324,000.

More than 300 Mennonite families who left Canada thirty years ago to settle in Mexico have decided to return. The relocation will involve nearly 1,600 members. They will comprise the largest Mennonite community in Canada, and will live near Matheson, Ontario, on the banks of the Black River.

Jesus and Quakerism

By DOROTHY HUTCHINSON

BECAUSE we have no creed, Quakers cannot claim uniformity of belief about the facts of Jesus' life or resurrection or about their theological interpretations. Because we have characteristically tended to respect the validity of diverse beliefs both among ourselves and in world religions, outsiders sometimes question whether we are or consider ourselves Christians.

The writings of Quaker leaders, from the beginnings of the movement onward, justify the generalization that Quakerism always was and still is a Christian movement of which Jesus Christ is the cornerstone, as he is for all the rest of Christendom. George Fox's calling was no vaguely general religious opening. He "heard a voice which said, 'There is *one, even Christ Jesus*, that can speak to thy condition.'" And thereafter he conceived the purpose of his preaching to be that his hearers "might all come to know Christ to be their teacher to instruct them, their counsellor to direct them, their shepherd to feed them, their bishop to oversee them; and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in."

What, then, is the scope of our present attitudes toward this Jesus around whom we build our faith?

Although there are among Friends many gradations of belief, I can best clarify what I feel to be our dis-

tinctive interpretation of Jesus if I relate it to the two extremes of belief which an individual can hold and still be comfortable within the Religious Society of Friends.

At one extreme are those who believe that Jesus was the greatest of spiritual teachers but with nothing of the supernatural either in the facts of his life or in his powers. At the other extreme are those who can accept the creed of most of Christendom that Jesus was God's "only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead." This creed places major emphasis on certain miraculous physical aspects of Jesus' birth, death, and powers and omits mention of his teachings.

People outside the Society of Friends who adhere to the first belief usually see no value in "accepting Jesus Christ as Lord and Savior." Adherents to the second belief usually see no hope for a man aside from "accepting Jesus Christ as Lord and Savior." What, then, enables Quakerism to encompass both?

I believe that the secret lies in a special emphasis of ours which makes these differences relatively unimportant. We are held together by our belief that the historical Jesus was a unique revelation to men of God's

The article is a condensation of an address given earlier this year at Wrightstown, Pa. Dorothy Hutchinson is a member of Abington Monthly Meeting, Pa., and has for many years been an active member of the Women's International League for Peace and Freedom.

nature and will and that there is a spiritual element in men which corresponds to this nature and will and which, therefore, responds to the spirit of Jesus by growing. This we have called the eternal Christ or the Christ within to differentiate it from the man Jesus. Our earliest Quaker theologian, Robert Barclay (1648-1690), expressed this mystical concept:

A divine, spiritual, and supernatural light is in all men; . . . as it is received and closed within the heart, Christ comes to be formed and brought forth . . . and with the Apostle thou mayest say . . . It is no more I, but Christ alive in me; And then thou wilt be a Christian indeed.

This concept accounts for the fact that Friends have generally put less emphasis on the physical facts of Jesus' life than on the spiritual meaning. It enables us to feel that acceptance of the miraculous recorded facts about Jesus, while permissible or perhaps even desirable, is not of paramount importance. The basis of our Christianity is not these facts but the spirit revealed in Jesus' acts and teachings. And the essential power of Jesus is not to be sought in the physical miracles but in his transforming power in lives with which he comes into contact. This we test and testify to by our own experience.

Jesus' spirit is self-giving love. This love is not to be understood as affection, which is a spontaneous response of person to person and cannot be commanded. Nor is this love a vaporous good will, which is likely to be misguided or passive because it fails to make the effort to understand the other person's needs. Self-giving love can be felt for those toward whom one feels no natural affection and leads toward beneficial action because its essence is *imaginative identification* with all men—that I love my neighbor as if he were myself and that I do unto others as I would have them do to me, if I were they with all their past experiences, individual tastes, and needs.

What does all this add up to in terms of such basic Christian concepts as those of salvation and forgiveness of sin?

Quakers have tended to regard Jesus as savior in a sense quite different from that preached by many other branches of the Christian Church. We regard salvation not as abolishing the price of our sins but as giving us the desire to pay it; not as saving us from the consequence of our sins but from the sins themselves.

Salvation As Transformation

The story of Jesus and Zacchaeus exemplifies this concept of salvation. When one brief contact with the spirit of Jesus caused the grasping, cheating tax collector to say, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold," it is not recorded that Jesus told him not to bother paying for his sins, since Jesus by his life and death would cancel the debt. It is, on the contrary, recorded that Jesus exclaimed, "Today salvation has come to this house. . . ." And this is Jesus' only use of the word "salvation" recorded in the Scriptures!

The spirit of Jesus transformed Zacchaeus into a man who wanted to do the will of God. The spirit of Jesus still gives men this desire. And the promise of forgiveness of sin gives them the power to throw off their slavery to sin. Is not forgiveness of sin misinterpreted by many Christians as a promise to blot out all the consequences of our sins? Jesus did not promise the adulteress any such thing. But when he said to her, "Neither do I condemn you; go, and do not sin again," he gave her the essentials of divine forgiveness—freedom from the paralyzing sense of guilt which binds us to our past, and the assurance that we have the power to make a fresh beginning and "sin no more." This power is surely as great and mysterious as any promise of orthodox Christianity.

So we Quakers can continue to hold a wide variety of beliefs about the physical facts of Jesus' life and still be unified in the belief that Jesus has limitless power to bring men into harmony with God, and with each other; to transform their lives; and, through them, to transform the world.

*T*HERE are many expositors of the mystery of evil: but there is also to be explained the mystery, if that word is to be used, of good.

And mystery it is. There is no man living who does not know, not intermittently but constantly and throughout his life, pressures and restraints which are from God himself; they are evidence of a Light within which is not of man's creating, but in following which he finds his true self—the self God intended him to be. It may seem difficult to maintain this assurance about man in face of the dark and sinister deeds he sometimes commits, but "the spirit of man is the candle of the Lord," and the true estimate of man should be based upon what it is in him, by God's grace, to become, rather than by his poor attainment. In spite of all the evil in man, as we know him and are him, we still see in him "some surviving vestiges of the image of God and some clue to the being and character of God."—EDGAR G. DUNSTAN, *Quakers and the Religious Quest*

YOUNG FRIENDS PERIODICAL

Young Friends Committee of North America Conference

Five Oaks Camp, Ontario, Canada, August 24-31, 1957

This publication is issued by the Young Friends Committee of North America to draw Young Friends everywhere closer together and to enlarge the number of Friends of all ages who know of and have an interest in Young Friends.

Editors for this issue: Audrey Santen, Joan Overman, and David Potter.

Young Friends Periodical comprises pages 518 to 522, ending with "British Young Friends."

From One Conference to Another

THE hemisphere-wide Wilmington, Ohio, Conference was a gathering to top all Friends gatherings. Grownups, high school and junior high people, small children, were all conferring, together and separately, and there were seven hundred of us. It is as I see their arrival that anticipation rises for our August Young Friends conference, where it is hoped that we will not only talk of community but will be aware of its living presence. Few of us could sustain such an atmosphere for more than the usual week's time, but we realize its vitalizing effects.

Ralph Rose spoke of the spiritual community in which Friends are knit together through and beyond a time of physical nearness. Nor can I forget Douglas Steere's clear challenge to "face the implications of our faith." He called for the forming of work-study groups, laboratories in which good minds might be pooled, and better answers found to the old and new questions facing Friends. Perhaps during the time at Five Oaks, North American Young Friends can function as such a group.

Dan Wilson, codirector of Pendle Hill, will open the Young Friends conference with his speech on an individual "Search for Community." Ed Beals, Young Friend and Earlham graduate, will speak on "The Spiritual Basis for Community," as viewed in the light of biblical history. Floyd Moore, of Guilford College, North Carolina, will talk on "The Quaker and Community," acquainting us with rich areas in Quaker history and with a Quaker outlook on community. Lowell Roberts, Acting President of Friends University, Wichita, Kansas, has been asked to give the final speech on the particular relevance of the person of Christ to the community of "believers." David Stanfield, pastor of the Springfield, North Carolina, Meeting, will coordinate worship services as part of his service to the conference.

Other leaders include the Walter Alexanders from

the New York State Bruderhof; Staughton Lind from Macedonia Community; Robert and Barbara Willson, who have had experience in communities in Philadelphia and Detroit; Harold Chance, Director of Friends Peace Service, American Friends Service Committee; Warren Stetzel, now doing work in a California mental hospital; Harold Walker, pastor of First Friends Church in Whittier, California; Paul Cates, member of the staff of Scattergood School, Iowa; Charles Williams, an Earlham student who has worked with integration in the South; Gordon and Betty McClure of Ottawa, Ontario; Thomas Cooper of Ohio Conservative Yearly Meeting.

The "Living Epistle" of the Friends World Committee will form part of the picture of the world community, and so will reports from the East-West Contacts Committee of the Y.F.C.N.A., and from Friends service groups. We hope to have reports from Friends arriving from or going to work camps and conferences abroad.

These are some of the things to be done, experienced, seen, heard, and discussed at the conference. Others are swimming, softball, tennis, and hiking.

Finally, we hope the conference will become an experience in drawing the conferees together in bonds of shared views and of shared worship. Most conferences last a week, most wear off within the next. Our expectation for this one is that the edge which it sharpens may grow.

MARGARET SMITH

Random Comments on Community

ONE of the greatest problems that hits the community is the conflict between the common discipline and freedom. The balance has been made, more or less successfully, at various points: in the monastery, discipline prevails; in our Religious Society, freedom prevails to a greater extent. The devoted monk does not feel that the rigorous discipline required of him deprives him of liberty—on the contrary, through the discipline,

he finds true freedom! The monk who does not sense the freedom gained does not belong in the monastery. The devoted Friend, on the other hand, through freedom gains access to his own self-discipline, and he who does not see this responsibility does not belong in the Society.

Most of the mediocrity of the Christian community as now practiced lies between these two extremes. Most Churches and Meetings impose upon their members a dogma, a moral code, often petty rules of conduct, and in so doing develop a sense of community but fail to develop a sense of Christian freedom: this, then, is not Christian community. The message of Quakerism to the whole Church and the affirmation of us young 'uns to our own Society, then, is freedom—freedom which entails self-discipline and sacrifice—in place of outwardly imposed discipline.

EDWARD BEALS

In the most unexpected moments and ways, some time each of us must meet himself face to face and know that he is alone, that everyone is alone. In the moment of that encounter every person has the choice; either to accept or to run away. There is something in the contemplation of the deepest self (perhaps I could call it "soul" or "spirit") that is truly frightening. But it seems to me now that without real acceptance of one's inner self, any community, any life, becomes but an empty shell. The kind of acceptance I am talking about seems to have two aspects, an awareness of solitude and a sense of responsibility.

It may be that when a man commits himself to the inner solitude of his own soul, he finds there revealed God, closer and more real than he had ever imagined possible. When one accepts his deepest self—"that of God," as Friends would have it—he has also accepted God. And just as he spontaneously responds to God, in the same act of commitment he finds he must respond and minister to "that of God" in every man.

What does all this have to do with community? It seems to me that the community for which we search would, first, focus upon God and, second, nurture the inner solitude of each person. For it is only through the combination of these two that people, as individuals or as a group, can, and must, reach out in love to the rest of mankind.

JOAN WATTLES

It seems to me that the world is not only ripe for intentional community but that the threats and challenges, the thinking and physical conditions, of the times are almost forcing the formation of intentional communities of one variety or another. There are two approaches to the task of community, and both involve

the commitment of the individual. One is withdrawal, as in the Bruderhof communities, and the other is immersion. I became convinced in a work camp last summer of the value inherent in an even partially committed close-living group. I think the fact that this experience was a high light in the lives of all the campers and of the members of the community in which we lived is not divorced from the fact that we had a job to do from which we could not escape, problems of both intra-group and intergroup relationships from which we also could not escape, and a spirit of cooperation and respect for the feelings and wishes of the others both within our group and in the community.

I see the job before us as one of communication and understanding and caring. The task of community begins wherever we are now and it involves the decision and effort of learning to love. And in the course of that decision and effort I suppose that it will become clear to us what is included in *our* community. If you are looking for reading material you might try *Walden Two* by B. F. Skinner and *The Art of Loving* by Erich Fromm.

HERB SMITH

We think of the community represented by a monastery; that is, a life of intimate acquaintance, communal sharing in work, worship, food, lodging, where no one owns anything of his own. This points up something about the nature of the intentional community and the intentional religious community particularly. It not only demands that the individual enter unreservedly and submit himself to its discipline entirely; it also removes the greatest temptations to disobedience and withdrawal from the group. It rigorously eliminates all that would prove distracting. It seems to me that a community must have a transcendent purpose, and the community must develop as a kind of by-product of the transcendent purpose. Only with this kind of discipline can there be a community.

Apparently throughout history the great stumbling block to intentional community has been the family. Consider the peculiar arrangement made at the Bruderhof for children. Consider too the practice at Oneida, one of the most successful communities in America before the authorities clamped down on it. On the other hand we have the practice of the economic unit in India and much of the world, the so-called extended family. I do not believe, however, that a religious community can come out of an economic unit. I am not sure about the reverse of that. One friend of mine, who lived at Koinonia for some time, feels that the Christian communities he knows all try to pretend that they have done away with the economic urge in community but that

they have actually done nothing more than to fall into the same pitfall of measuring success in economic terms.

PAUL LACEY

How do I define community? "My community" is made up of people. It has no geographic boundaries, and the fact that certain people are and remain a part of it does not depend necessarily upon my seeing them often. What separates those in "my community" from others is that they are the people I have elected to care about. Not elected always by conscious act of will, but those whom I discover hold a place in my heart. What happens to them affects me. I care. Most of these have elected to care also about me to a greater or lesser degree. Sometimes I hold close and seek to understand the needs of some who have not elected to care about me. I soon find I cannot reach through to them and must lose them as members of my community.

Two of the greatest reasons why people join an intentional community are the desire to be cared about and the desire, the need, to care for others.

Many Young Friends have chosen recently to enter intentional communities. Each of us, consciously or unconsciously, makes a choice: to enter, or to remain in the wider community. Often those entering are accused of withdrawing from the stream of life—of abdicating their place as responsible citizens. I believe that, on the contrary, those entering communities have given up the option of abdicating from the responsibilities each human being has for others. The close-living relationship they have entered requires them to care about those around them. We who remain in the wider community have still another choice before us: daily, we can abdicate from a responsible, caring relationship with others. It is our challenge to learn how to care for those around us in a way that seeks no reward or return. Our spiritual growth as individuals, and that of society as a whole, rests heavily on how we meet this challenge.

RUTH HYDE

What is community? I'm not sure, but this I have discovered, that I cannot relate to other people very well until I have some center from which to communicate, a sort of awareness of my uniqueness and individuality and thus of my worth, so to speak, to another individual or group of individuals. Then I feel free to share and listen. This sort of balanced perspective about myself comes best from a disciplined life—but how hard that is for me! However, as Ed says, a discipline set upon an individual by a group, as a dogma, a standard set externally, destroys the freedom which might be gained by self-discipline.

ALICE MICHENER

There is perhaps at least one concept of community which is essentially new, or at least which has a new kind of urgency in our contemporary society. This involves the achievement in an urban society of an essentially spiritual community of those who worship together but who are physically separated from each other through most of the week. It may be that such fellowship with those of like mind who are near, but at the same time far, offers us one of our few hopes for maintaining a sense of perspective while caught up in the increasingly hectic society in which we may choose to live. Some of us will join intentional communities, others will not; and for those of us who do not, this spiritual fellowship day by day becomes in a sense our intentional community. This calls for developing a greater sense of the "presence" of our fellow worshipers even though we know they are on the other side of the city, just as we seek to develop a sense of the presence of God within us continuously.

WILMER STRATTON

Quakerism in Ontario

BETWEEN Canadian and United States Friends there has always been a good deal of intervisitation, and a few Canadian Friends have always attended the major conferences in the United States. In recent years, with the formation of the Service Committees, interchange of personnel and ideas has become common practice. Nevertheless, too little is known of Ontario Quakerism both in the States and in other parts of Canada.

Among the settlers who migrated northwest into Canada during the late eighteenth century and the early nineteenth were many Friends. The largest number of them came to Ontario, settling principally in the Niagara Peninsula, on the Bay of Quinte, and later on Yonge Street, north of the present city of Toronto. No sooner had these areas been opened up to farming than some of the people moved off again, so that as the population spread new Friends Meetings were set up in ever more remote places. The pattern that developed was upset and greatly complicated by the two schisms, the Hick-site-Orthodox of 1828 and the Conservative-Progressive of 1881.

There has been much speculation as to what caused these controversies that resulted in a tripartite Society. In general, contributing factors were the extraordinary pressures of life on the frontier, the lack of real relatedness to other Quaker groups, the revivalistic temper, and the rapid transition from rural to urban life. Quakerism in Ontario became something very different from what it might have been ideally.

Several weeks ago my wife and I drove through the Bay of Quinte area, where Friends organized their first Preparative Meeting in 1798 and later became the dominant religious group. The scenery there is a wonderful medley of gently rolling farmland, high, wooded bluffs, and the water of the bay and the open water of Lake Ontario. Near Adolphustown

we saw the place where the first meeting house stood, and nearby there are still a few grave markers.

The red brick meeting house at the east end of the village of Bloomfield, further on, is now owned by a group of Dutch people and serves as their church. On the opposite side of the road lies the Quaker burying ground, completely unkempt and badly overgrown with brambles. At the west end of the village a Hicksite burying ground is marked. The Friends section is small, and other graves cover the site where the old, white frame meeting house must have stood. These are the outward remnants of Quakerism in Bloomfield. As we left the village we were aware of how great the devastation of religious controversy can be.

Of late there has been a growing awareness among members of all three branches of Friends that old differences must be settled and a basis for religious unity found. The activity of the Canadian Friends Service Committee, formed in 1931, has done as much as anything else to regather Friends. Camp Neekaunis on Georgian Bay has been a meeting place for Friends for twenty-five years, and the value of the work, worship, and discussion there is incalculable; there partisan loyalties to the old Yearly Meetings are forgotten. The conscientious objectors of two world wars have done much to remind Friends of one of Christendom's biggest problems, how to rid the world of poverty and war. The present condition of the world is good reason for our Society to regather its strength to show that a peaceable way of life is possible and worthwhile. Strength and unity have also been given Quakerism in Ontario through the immigration of many Friends and interested people from Great Britain, Europe, and elsewhere, for new ideas, new energy, and deep religious concern have come with them. New Ontario Meetings, in which worship is held on the basis of silence, have been nurtured in Ottawa, Hamilton, Oakville, Galt, and Kitchener; old Meetings have grown in some places. In recent years the reading of Quaker literature has improved, and spiritual and social concern seems increasing. The face of things has brightened. With the union in 1956 of our three Yearly Meetings in one body, the Canadian Yearly Meeting, there is reason to see the initiation of a new period of Friendly activity and usefulness.

ANDREW W. BRINK

Canadian Young Friends

CANADIAN Young Friends activities center chiefly around our Yearly Meeting, a weekend get-together at Camp Neekaunis, on Georgian Bay, held on the July first holiday. The age limit is usually from about thirteen to thirty years. All American Young Friends are most welcome as visitors. The Yearly Meeting consists of work projects connected with opening the camp for the summer, worship periods, discussions and addresses prepared by Young Friends themselves, and some time for recreation. This Yearly Meeting is organized and run by Young Friends themselves.

At various other times, usually Easter or Thanksgiving, we have smaller Young Friends get-togethers for work, worship, and fellowship, at different centers.

No work camps are definitely planned for this summer that I know of. As Camp Neekaunis is undergoing a major expansion program, any spare time that Friends have is usually devoted to the ongoing work there—of which there is plenty! Although Young Friends frequently organize small local projects like painting meeting houses, our very small numbers do not permit extensive undertakings. We participate in the social service activities handled by the Service Committee, such as work in mental hospitals and overseas aid.

LOWELL KEFFER

Five Oaks

FIVE Oaks, where the 1957 Young Friends Conference is to be held, is the name of the Christian Workers Center along the banks of the Grand River, near Paris, Ontario, sixty-five miles west of Toronto, a camp "established by the United Church of Canada to help lay people become better fitted to make a more adequate Christian witness in personal life, in the church and the community." The property includes a summer center with accommodations for over one hundred persons, complete with kitchen, dining room, and other modern facilities. The rather ancient summer cabins are being replaced gradually as funds and volunteer work campers are available. The House of the Interpreter (where, in Bunyan's *Pilgrim's Progress*, Christian stopped for directions on his journey to the Celestial City) is a modern, two-story, ranch-type building, fully equipped and used all year round. Dormitories, assembly halls, chapel, lounges, and dining room accommodate over a hundred persons also.

Five Oaks has a permanent staff of seven. All groups share in the life of the community by helping to set and wait on tables, wash dishes, and keep their own quarters tidy.

The Five Oaks program is a very full one, with the major emphasis on the five one-month courses of lay training held during the year. Ten or twelve weekend retreats, vocational conferences of doctors, nurses, farmers, editors, personnel managers, civil servants, and others, family weeks, courses for Sunday School teachers, weekend and summer-long work camps, and Christian education workshops fill in the year.

Parallel in Ireland

THE Spring issue of the *Irish Young Friends Quarterly* devoted a good share of attention to the raids of the Irish Republican Army, essentially a series of attacks of the Ku Klux Klan type arising out of struggles between Northern Ireland and the Republic and between representatives of Protestantism and Roman Catholicism.

A report from the Yearly Meeting included the letter sent by the Irish Young Friends Committee to 126 Irish newspapers and at that time (Easter) published in six. The letter read:

We, the young members of the Quaker Church in the whole of Ireland, are disturbed at the many acts of violence which have taken place recently in Northern Ireland, especially as these attacks have been mainly carried out by young men. We firmly believe that such actions are wrong, that they can only cause distrust and ill-feeling,

and will widen the difference between North and South.

We appeal to the leaders of these violent groups, and more particularly to the young men who have been misled, to stop their warlike and destructive attacks, and to use their energies instead in peaceful and constructive ways.

In the Young Friends session at the Yearly Meeting Denis Barritt felt "that John Woolman's life should be an inspiration to Young Friends. They could support organizations such as the Irish Association, which helped towards greater contact between Roman Catholics and Protestants, especially in the North. Also, Southern Young Friends could help to dispel the idea that it was only external British force that kept the North out of the Republic." He asked whether Young Friends would support a conference near the border for the purpose of creating better understanding between Roman Catholics and Protestants, and between Northern Ireland and the Republic.

The statement that stood out as a challenge not only to Irish Young Friends but to us in the States came at the end of that report: "It was felt that if Young Friends could not deal with the situation on their own doorstep they had little hope in larger issues."

British Young Friends

DAVID GRAY notes as their "most important news": "... we have decided to send eight Young Friends as observers to the Moscow Youth Festival which is to take place between July 28 and August 11 this summer. This is a Communist Festival run by the Communist youth of Russia, who are supported by the Russian government. The 30,000 young people who visit the Festival will come from almost every country of the world and are deliberately selected from widely differing religious, economic, social, and political groups.

Admitting that the Festival is likely to be "a vast effort to promote and spread Communist ideas and attitudes throughout the world," he asks, "Are Quakers now playing the Communists' game, becoming puppets in their propaganda play?" Inasmuch as the concerned thinking in answer to this question was presented in *FRIENDS JOURNAL*, July 27, p. 490, it is not repeated here.

Friends and Their Friends

A meeting for worship has been held on the campus of Lake Erie College for Women, in Painesville, Ohio, every Sunday since January of this year, at the home of Parviz and Louise Chahbazi, 23 West High Street. During the summer months the meetings are at the home of Walter and Ruth Rust in Perry, Ohio. On the first Sunday of each month a pot-luck luncheon follows the meeting for worship. A First-day School is under the direction of the Rusts. Visitors are cordially invited. This group is under the care of the Cleveland Meeting on Magnolia Drive, which feels a lively concern for its welfare.

In the nationwide Civil Defense drill of July 12, ten pacifists who refused to take shelter were arrested in New York City and sentenced to thirty days in jail by Magistrate Walter Bayer. The protest was sponsored by the Catholic Worker group. In pleading guilty to the charge of violating the New York State Defense Emergency Act, Dorothy Day, Ammon Hennacy, Daniel O'Hagen, and Michael Graine stated their pacifist motivation and their belief that the only real "civil defense" is to end war.

Rachel Davis Du Bois was recently quoted in the *New York Post* (May 29) in a mention of a book *Why Teach*, edited by D. Louise Sharp (Holt, \$4). Over one hundred teachers and leaders in various fields were asked for short inspiring statements on "Why Teach" in order to help place "this finest of arts on the high level where it belongs." The passage from Rachel Davis Du Bois contained her quotation from Walt Whitman, "In some way the teacher takes each pupil to the window, and 'my left arm shall hook you round the waist and my right shall point you to the endless and beginningless road . . . not I—not God—can travel this road for you.'"

The cover picture of the July issue of the *Bucks County Traveler*, Doylestown, Pa., is a reproduction of Edward Hicks's view of the Twining Farm, near Newtown, Pa. Edward Hicks (1780-1849), a Friend, lived at Newtown and was one of America's earliest primitive painters, best known for his "Peaceable Kingdom," of which he painted numerous versions. His work has now attained general artistic recognition and considerable commercial value.

Scarsdale Meeting, N. Y., has drawn up a statement calling for a halt to the testing of nuclear weapons, which has been sent to local churches, the local press, and the Chairman of the congressional special Subcommittee on Radiation of the Joint Committee on Atomic Energy. It reads in part:

To think that lasting peace can be built on the threat of such destruction is a delusion. The sickness of our time is fear and distrust, for which threats are no cure; on the contrary, they intensify the disease. What is needed is an act of faith. To stop the testing of nuclear bombs would be such an act and might well serve as the solvent to present international tensions, opening the way to real progress in all-round disarmament.

If one country were to take the lead, it would be well-nigh impossible for the other possessors of nuclear weapons not to follow its example. The effect of such leadership on world opinions would, in any case, be profound.

... We strongly urge public opinion to make itself heard immediately on this vital issue. In particular, we would beg our fellow citizens to consider prayerfully whether the manufacture, testing, and implicit threat to use nuclear weapons can be reconciled with their various religious faiths.

Announcement has been made of the appointment of George and Eleanor Loft as American Friends Service Committee representatives in the Federation of Rhodesia and Nyasaland for a period of twenty-four months beginning in September, 1957. They will work in cooperation with Friends in Salisbury, Southern Rhodesia, which will be their headquarters, on plans to develop a Friends Center where people of all races can meet together and freely discuss political and social problems peculiar to this area, including broad human problems, international affairs, education, job opportunities, and African nationalism.

The Lofts, who are members of Lansdowne, Pa., Monthly Meeting, will be accompanied by their three children, two daughters and a son.

George Loft has previously served with the A.F.S.C. as assistant secretary in the publicity office and, later, as coordinator of services for conscientious objectors. He holds two degrees in business administration from New York University.

The *New York Times Book Review* of July 21 contains on page 6 a picture of the Capitol's Marble Room where Senators read current publications. The article by Senator Richard L. Neuberger, Oreg., relates the reading habits of some Senators, among them Paul H. Douglas, Ill., "the most prolific fountain of quotations in the Senate" and "the Senate's most indefatigable reader." His appalling reading schedule of newspapers and magazines (not to quote the books he is reading at present) includes *FRIENDS JOURNAL*, to which he is a subscriber.

The April issue of *We the Blind*, published quarterly by the Pennsylvania Federation of the Blind (5137 Spruce Street, Philadelphia 39, Pa.), printed an article by William Taylor, Jr., entitled "Report of the Legislative Committee" that deals with the Pennsylvania and Missouri blind pensions. The same issue carries William Taylor's picture and also tells the interesting life story of our blind Friend. He is a member of Providence Monthly Meeting, Media, Pa., a graduate of Swarthmore College and the law school of the University of Pennsylvania, and practices law at Media. He was instrumental in the enactment of the White Cane Law in forty states, is always engaged in promoting progressive legislation for the blind, and does a great deal of traveling.

Governor Leader of Pennsylvania recently removed his name from the Pennsylvania State Council for the Blind which works for improvements for the blind and the prevention of blindness.

New England Friends delivered to President Eisenhower on July 17 more than 10,000 signatures on a petition urging the banning of nuclear bomb tests.

Nearly half of the signers are from New England, 30 per cent are from Massachusetts, and the rest from the other forty-two states and the District of Columbia.

"Our petition campaign will continue," said Russell Johnson, Peace Education Secretary of the American Friends Serv-

ice Committee, New England Region. "When we have reached about as many people as with our limited resources we can expect to reach, we shall send President Eisenhower the additional signatures we have then received. As I wrote in a letter to the President, the results of this effort, which we launched 'on a shoestring,' give some idea of the much larger support which he could have throughout the country for efforts on his part to effect a ban on the testing of nuclear bombs."

The message addressed to President Eisenhower in the petition reads:

We, the undersigned, urgently call upon you to take vigorous steps to effect a ban on the testing of nuclear bombs.

The stopping of nuclear tests would go a long way toward halting the spread of the nuclear arms race to other nations. It would stop the increasing danger from radioactive fallout. It would be a dramatic moral act which would ease tensions and create the political climate for positive steps to peace. This step in the direction of disarmament would need no inspection system, since scientists state that nuclear bomb tests can be detected by present monitoring methods.

We urge you to give this petition by citizens your most serious consideration.

On the back of the petition sheet are statements by American and other scientists, Pope Pius XII, and Henry Cadbury, Chairman of the American Friends Service Committee. "Besides the biological dangers which he (Dr. Albert Schweitzer) mentioned," said Dr. Cadbury in his statement, "we would emphasize the moral reasons which condemn both war and preparations for it."

Jane A. Rittenhouse, a member of Haverford Monthly Meeting and formerly a teacher at Wilmington Friends, is returning home after serving for three years at Friends School in Tokyo for the Philadelphia Yearly Meeting's Japan Committee. According to present plans she will arrive in New York about August 18.

Somewhat belatedly, but not too late, has come to our desk a copy of the 183-page illustrated book entitled *Kees Boeke*. It contains a biography of our Dutch Friend Kees Boeke, radical pacifist and dedicated schoolman, for whose 70th birthday in 1954 the book was published in appreciation of his valiantly upheld peace testimony and devotion to a new educational philosophy. He and his wife, Betty Cadbury Boeke, were the founders of the international *Werkplaats* community school in Bilthoven, Holland. The beautifully bound book contains thirteen articles in Dutch and one in French in which friends and former students express their appreciation of Kees Boeke's life and work. The introductory biographical account was written in English by Wyatt Rawson. The book is available from the Friends Book Centre, Friends House, Euston Road, London N. W. 1, England, or from Wyatt Rawson, 44 Vineyard Hill Road, London S. W. 19. The price is 21s. 2d.

Friends in South Bavaria, Germany, have addressed to the public a moving appeal to work for the cessation of atomic test explosions. They refer to the protest of the eighteen German atomic scientists and the medical implications of the test explosions, appealing to all voters to question parliamentary candidates for the fall election concerning their position on this problem.

The Society of Brothers is establishing a new community at Farmington, Pa., ten miles east of Uniontown, having purchased Gorley's Lake Hotel and the sixteen-acre lake there. Pittsburgh Meeting reports in its *Newsletter* that several truckloads of equipment for the community, which will consist of 110 people, have been collected through the help of Meeting members. Open house is scheduled for August 10. Various Friends have visited or been members of the Bruderhof in Paraguay.

Camp Onas, Rushland, Pa.

"Setup" once again resounds along Neshaminy's hillside, as do other calls, "Come and get it," "Swim," "Assembly." The blend of voices gives evidence of the age range of campers and the variety of program continuing at Camp Onas for another season.

From the Friends Meetings of Bucks County, Philadelphia, and New Jersey, from as far away as Ohio, New York, and Washington, D. C., boys and girls have come for a good time of camping. Counselors, too, represent a cross section of nations, races, and religions, each making a special contribution; the majority were in the camp last year.

The camp "family" numbers 119, about half of whom are active in Friends Meetings, and the campers are about equally divided between boys and girls. The new directors, Frank and Caroline Pineo, served in France for nearly two years with the American Friends Service Committee, and Caroline has continued to work with the Service Committee in Philadelphia for the past five years. The Pineos spent their summers directing a coeducational camp in Rhode Island.

Letter to the Editor

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

Readers of FRIENDS JOURNAL may be interested in more information about the purchase of the portraits of William Penn and Hannah Callowhill Penn, by Francis Place, noted in the issue of June 29, p. 426.

The drawings have never before been sold and their provenance has been attested.

Mabel Zahn, the well-known head of Sessler's Bookseller and Printseller shop in Philadelphia, was commissioned to place the bid for the Historical Society of Pennsylvania, and did so through an agent obtained in London. The Historical Society discovered that other American collectors and institutions felt that the portraits properly should go to the great collection of materials on William Penn in Philadelphia and accordingly did not bid at the auction. Although the Society

was willing to offer 1,000 guineas for the drawings, they were obtained for only 1,000 pounds.

So these rare portraits will join the Historical Society's notable portrait of Penn at the age of twenty-two, which was given to the Historical Society of Pennsylvania by the grandson of William Penn and is one of its prize possessions. October 24, 1957, will be the 275th anniversary of the coming of Penn to Philadelphia, the founding of the City of Philadelphia and of the Commonwealth of Pennsylvania. October 24 is also Penn's birthday and the anniversary of the founding of the United Nations in 1945. Plans are being made for the public unveiling of the two portraits on that date at the Historical Society, 1300 Locust Street, Philadelphia.

RICHMOND P. MILLER,
Secretary to the Council,
Historical Society of Pennsylvania

BIRTHS

COOK—On June 16, in Wilmington, Del., to Donald Bowker and Elizabeth Conant Cook, a son, named AVERY MALCOLM COOK. The Cooks are members of Wilmington Monthly Meeting, Del.

GISSLER—On July 16, to Hali and Dorothy Giessler, a daughter, HELEN JEANETTE GIESSLER. Her sister, Donna, and parents are members of Reading, Pa., Monthly Meeting. Her grandmother is Marty V. Giessler of Westtown School.

SANN—On July 13, to Edward and Rosemary Sann, a daughter, VICTORIA PAULINE SANN. Her two brothers, sister, and parents are all members of Wilmington, Ohio, Monthly Meeting.

SMOLENS—On July 23, to Roy and Louise Smolens, a son, MARK FREDERICK SMOLENS. He is the grandson of Charles and Evelyn Frederick, members of Valley Meeting, Pa.

MARRIAGES

PATTERSON-MICHENER—On June 29, in the Friends Church at Ackworth, Iowa, MIRIAM MICHENER and ROBERT KENNETH PATTERSON of Cedar Rapids, Iowa. Miriam is a graduate of Scattergood School, and after two years at Earlham College entered the School of Nursing at the State University of Iowa, where she is now a senior. The couple are living at 813 River Street, Iowa City.

STARR-STANLEY—On June 1, in the Springville Meeting House, in Whittier, Iowa, CAROLINE STANLEY of Whittier, Iowa, and STUART STARR of Newmarket, Ont., Canada. Caroline is a graduate of Scattergood School. Stuart has been an active member of the North American Young Friends Committee.

DEATHS

PETERSON—On July 20, RAYMOND R. PETERSON of Woodstown, N. J., a member of Woodstown Monthly Meeting. He is survived by his wife, Leona V. Peterson.

PUSEY—On July 20, J. NORMAN PUSEY of Avondale, Pa., member of New Garden Monthly Meeting, Pa. Surviving are two daughters, Elizabeth P. Passmore of George School, Pa., and Jean P. Irwin of West Palm Beach, Fla., a son, Horace H. Pusey of Avondale, and nine grandchildren.

RICH—On July 10, at West Chester, Pa., FRANCES TAYLOR RICH, a member of Woodstown Monthly Meeting, N. J. She is survived by her husband, Gardner Russell Rich.

RITTER—On July 22, at Pocopson Home, West Chester, Pa., JENNIE A. RITTER, a member of Woodstown Monthly Meeting, N. J.

Eleanor Deyo Stringham

On June 12, Eleanor Deyo Stringham passed on. She was in her 92nd year.

Matinecock, N. Y., Meeting has, indeed, suffered a great loss, for up until her last year she always took active part in both business and meetings for worship. Her sincere dedication to the spirit-

ual union and communion of people and God caused her to speak to us often. Her message usually was about love and the rewarding experience of the sense of contact with the spirit and the fellowship with other human beings. We shall greatly miss her cheer, honesty, and integrity, but we trust we may be better and stronger persons for having known her. They that love beyond the world cannot be separated by it—nor can Spirits ever be divided that love and live in the same Divine Principle—the Root and Record of their Friendship.

Coming Events

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

AUGUST

- 10-14—North Carolina Yearly Meeting, Cedar Grove, Woodland, N. C. For information write Walter J. Brown, George, N. C.
11—Annual Reunion of Conscientious Objectors of Camp Meade,

Md., in World War I, at Black Rock Retreat, 4 miles south of Quarryville, Pa., on Route 472. Dinner served at moderate cost.

11—Calm Quarterly Meeting on Worship and Ministry, at Maiden Creek Meeting House, 9 miles north of Reading, Pa., 2 p.m.

11—Purchase Quarterly Meeting, at Amawalk Meeting House, N. Y. See issue of August 3.

15-18—Illinois Yearly Meeting, at the meeting house on Quaker Lane, near McNabb, Ill.; theme, "Peace Is Power." Concurrent sessions for Young Friends, High School Friends, and Junior Yearly Meeting.

17—Calm Quarterly Meeting, at East Caln Meeting House, on Route 340, northeast of Coatesville, Pa., at 4 p.m. Box supper (ice cream and beverage will be supplied). After supper Leon T. Stern, Social Service Committee of Philadelphia Yearly Meeting, will speak on "Modern Prison Reform."

18—Annual Meeting at Crum Elbow Meeting House, near Hyde Park, N. Y., 2:30 p.m. George Badgley is in charge of arrangements.

24-31—Young Friends Committee of North America Conference, at Five Oaks Camp, Ontario, Canada.

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. Salyer, 745 East Fifth Street; Tucson 2-3262.

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., at the Meeting House, 7380 Eads Avenue. 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.

CANADA

MONTREAL—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

COLORADO

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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 9-4345.

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 S. Lakeside Drive, Lake Worth.

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

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

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.

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.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

BALTIMORE—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 11 a.m.

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.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone Lynn 2-3379 or 5-7826.

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 Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone Durham 413R; S. Weeks, clerk.

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, 10 a.m.; meeting for worship, 10:15 a.m.

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

SHREWSBURY—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

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.

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.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 at 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. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-8263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Green Street jointly at 45 West School House Lane, 11 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

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 9-9550.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Cen-

tral Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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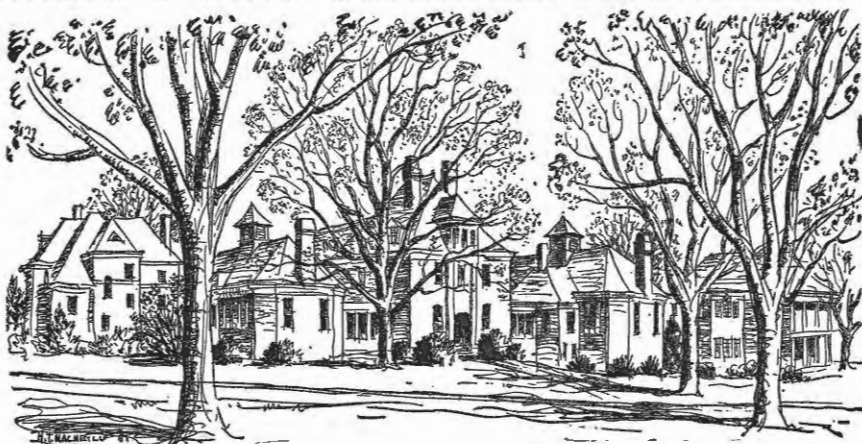
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