

FRIENDS JOURNAL

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IN THIS ISSUE

THE great error of the ages of the apostasy hath been to set up an outward order and uniformity and to make men's consciences bend thereto, either by arguments of wisdom, or by force; but the property of the true Church government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the Light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices.

—ISAAC PENINGTON

"Blessed Are They That Mourn"

. *by Doris Z. Reid*

Faith and Order Conference

. *by Lydia B. Stokes*

The Call to Theologize

. *Letter from the Past*

Advice to All Planters

William Penn Anniversary—Verse

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William Penn Anniversary

AN exhibit commemorating the 275th anniversary of the landing of William Penn in America, prepared by the Social Science and History and Rare Book Departments of the Free Library of Philadelphia, is being held during November, 1957.

The exhibit is built around the early settlement of Colonial Pennsylvania as well as Penn himself. The items range in date from *Penn's Account of the Province of Pennsylvania*, published in London in 1681, through a biography of Penn in the German language published in Reading, Pa., in 1882, to "William Penn, Architect of Freedom," appearing in the October, 1957, issue of the *Bucks County Traveler*. Several maps dealing with the early plan for Philadelphia as surveyed for Penn by Thomas Holme are on exhibit, as well as "A Mapp of Ye Improved Part of Pensilvania . . ." covering the Greater Philadelphia area in Pennsylvania some time after 1687.

Of special interest is the Free Library's recently acquired Penn Bible. The Bible, of which this is the first public showing, was given by William Penn "to my Deare Sonn, John Penn, the first day of the second month, 1705," according to the inscription on the flyleaf. With this Bible are displayed two other items formerly in the possession of William Penn. One is a 1628 miniature New Testament in Greek containing Penn's bookplate. The other is a collection of writing by Richard Hubberthorne, a devout Quaker, which was at one time owned by Penn's first wife, Gulielma.

This exhibit has been set up in the lobby and second floor corridor of the Central Library on Logan Square and can be seen during the regular library hours, which are 9 a.m. to 10 p.m. Monday through Saturday and 2 to 6 p.m. on Sunday.

The current (October 16 to November 25, 1957) exhibit in the lobby and gallery of the Central Library also commemorates the 275th anniversary of the landing of William Penn; it includes oil paintings, prints, manuscripts, and various mementos from the J. Wells Henderson Collection on the Port of Philadelphia.

Philadelphia to the United Nations

On October 22 Sir Leslie Knox Munroe, President of the General Assembly of the United Nations, received at his New York office a Philadelphia delegation consisting of Thomas Hart, President of the Philadelphia Penn Club; Richard C. Bond, President of the John Wanamaker Department Store; Mrs. Ruth Weir Miller, Executive Director of the Philadelphia World Affairs Council, and Mrs. Sylvia Kauders, coordinator for Philadelphia's joint observance of the U.N.'s twelfth birthday and the anniversary of Penn's landing. Thomas Hart presented to Sir Leslie a replica of the Bust of William Penn by Beatrice Fenton, the original of which is owned by the Historical Society of Pennsylvania. Richard C. Bond presented the Assembly President with a special tribute bearing the signatures of Mayor Dilworth and City Representative Fredric R. Mann. This citation states that Penn's "dream of an international organization composed of all nations united to preserve the peace of the world" has now been realized in the U.N.

FRIENDS JOURNAL

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Editorial Comments

Should Friends Advertise?

THE question has been repeatedly aired whether we should follow the trend of our time by advertising in some suitable fashion our beliefs and customs. English as well as American Friends have gone on the air with meetings for worship or discussions. Such experiments have not convinced all of us that our peculiar form of worship will ever lend itself to a radio or a TV program. At a time when Friends have some problems in conveying to regular attenders of their meetings the meaning and practice of Quaker silence, it seems even more difficult to instruct an uninformed broader public on a brief program. Recently we read a widely distributed article by Norman Vincent Peale which described the author's experience in a Quaker meeting. He had gone there to find an answer to a seemingly insoluble question and, as expected, the solution came during meeting for worship. To him the Quaker meeting produced precisely the results at which all his preaching seems to aim. If an experienced clergyman like Norman Vincent Peale can still display such utilitarianism in regard to silent worship, we shall gladly forgive an impulsive correspondent from the eastern seaboard who suggested the following draft for an advertisement: "Tired? Listless? Dispirited? Try Quaker meeting! . . . No creeds, harsh or otherwise. No collections. No special robing. Hurry, this free trial offer will not expire. . . . Speedy, automatic results not guaranteed. . . . When taken as directed, Friends meeting does not induce restful sleep." Perhaps both these attempts at advertising our mode of worship will strengthen argumentation against all advertising. At any rate, our reliance on the counsel of committees may prevent too impulsive steps in this direction.

The Brussels World Fair

Next year's World Fair at Brussels, the first since World War II, may present us with a real opportunity to do some publicity work in good taste and with a reasonable promise of success. Its over-all topic, "The Nature and Destiny of Man," will attempt to make the peoples of widely different cultures and civilizations conscious of their common humanity. An attendance of 30 million visitors is expected, almost four times as many as the

number of all Belgians. The United States will have a plastic and gold-colored steel pavilion on a comfortable six-and-a-half acre site, located between the exhibits of Vatican City and the Soviet Union, a most auspicious situation that might suggest some fancy thinking.

As was to be expected, the Roman Catholic Church will also have a large pavilion; its name will be *Civitas Dei* ("City of God"). It will have a chapel for 2,000 and another auditorium for 1,500 visitors as well as a huge restaurant. Masses will be read all day. World Protestantism will officially not be represented, but a small pavilion is planned by Belgian Protestants, who are receiving some support from groups outside Belgium. It is regrettable that the World Council of Churches does not plan to use this splendid opportunity for promoting its goals and informing the 100,000 daily visitors expected about the nature of Protestant thinking. Will the American Friends Service Committee secure at least a niche in the Palace of International Cooperation, where UNESCO, the Red Cross, and similar organizations are housed?

In Brief

Statistics from the U. S. Office of Education on religious control of colleges and universities show that of the total of 1,887 colleges and universities in the United States 474 are Protestant, 265 Roman Catholic, and 5 Jewish. An additional 481 colleges and universities are under private control, with no religious affiliation. Publically owned and controlled are 662 colleges and universities, including 282 municipal institutions, 330 state colleges and universities, and 10 federal ones.

The General Synod of the Moravian Church adopted a resolution opposing any discrimination because of race or social standing.

Japan is still the country with the highest number of suicides. In 1955 no fewer than 21,800 persons took their lives, a figure representing 3.2 per cent of the entire death rate.

Rumanian convents are the largest in any Soviet country. The country is also the only one having a theological seminary for nuns. There are 520 nuns in convents as compared with 260 in the Soviet Union.

"Blessed Are They That Mourn"

By DORIS Z. REID

IN the course of this past summer our small Meeting has lost by death two remarkable women. They were cousins by marriage, both in their eighties, and each vitally concerned with the welfare of that portion of humanity which came within her ken. Elizabeth Dixon's keen mind and gentle humor, rising above a deep personal sorrow, kept us aware of life's spiritual qualities. Barty Cullen's rapier wit and uncompromising idealism presented a constant challenge. I loved them both deeply and I have grieved for them. But I find that in my grief I seemed to have absorbed some of their spirit. I am more charitable toward others, and at the same time have a clearer understanding of the spiritual goals I must myself try to attain. Others in our Meeting who loved these two have also assimilated some of their spirituality, so that it may be that the total "goodness" of our membership has been increased rather than diminished by their loss.

Jesus said, "Blessed are they that mourn, for they shall be comforted." Can this perhaps mean: Blessed are they that love enough to mourn, for they shall be comforted by being able to absorb and eventually to transmit the spiritual essence of the one mourned?

If this is so, then each of us, in order to further the spiritual evolution of mankind, must live so as to inspire the greatest amount of love in others. For this we will need not only the basic Christian virtues of unselfishness, honesty, humility, and the like, but also the less fundamental but no less Christian attributes of gaiety, wit, humor, and righteous indignation.

Love is the essential ingredient of such an evolution. We of the Society of Friends believe that there is that of God in every man. God is love; so another way of stating this thesis is that there is something to love in every man. But if a man is so lacking in Christian attributes that he inspires but little love and approbation, his contribution to this spiritual evolution will be correspondingly meager. However, if through loving others he falls heir to their fine characteristics, he will become easier to love and so will be able to pass on his spiritual qualities to those that mourn him.

The good men do live after them; the evil is oft interred with their bones—Shakespeare to the contrary! For death does magnify man's virtues and influence and so plays its part in contributing to this evolution. My twelve-year-old son convinced me of this not long ago. I was struggling with him over some lapse from grace and seemed to be getting nowhere. Finally in exasperation I said, "If I were just out of the way, you could go your own sweet way, couldn't you?" To which he solemnly replied, "Oh, no, Mother! If you were dead, I'd always do exactly what you've taught me." I told him I was not prepared to go to those lengths to make a man of him, and we laughed together, but the incident has remained in my mind.

The dogma that "Christ died to redeem us from sin" for the first time has some significance for me. This could mean that because Christ died in the cruel way He did, we will always remember and try to emulate His way of life. For apparently Jesus' disciples had little understanding of His message while He lived, but the realization of what His life had meant and also the power of transmitting His spirit to others came with the grief and anguish of seeing His agonizing death on the cross. Jesus created love in every life He touched, and so had an unlimited ability to communicate good. Here we see clearly the connection between a loving grief and man's spiritual evolution.

Jesus gave this charge to His disciples just before He died:

"This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he

To receive God's commands and his counsel and all his teaching, is the privilege of the inward man, after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment or teaching is needed. But the commandments and laws of men belong to the outer man, and are needful for those men who know nothing better, for else they would not know what to do and what to refrain from, and would become like unto the dogs or other beasts.—THEOLOGIA GERMANICA

may give it to you. This I command you, to love one another."—Jn. 15:12-17

It is difficult to love by an exercise of will, but each of us can make it easier for others to love us by being as much like Christ as we possibly can. And that is the most difficult feat of all. We can but try unceasingly.

Doris Z. Reid is a member of Third Haven Meeting, Easton, Md.

Internationally Speaking

THUS far no nation, except New Zealand, has laid claim to sovereign rights over territory in Antarctica. The time may not be far distant when such claims will be made and when more or less permanent installations will represent in that area the competing interests of the several nations now engaged in research and exploration there. Antarctica is a matter of interest to the entire world. It may be a source of valuable information about weather. It is believed to hold considerable mineral resources. It could conceivably be a relatively safe field for experiments with nuclear explosives. It might be the least dangerous place on earth in which to deposit the waste materials from nuclear installations. The suggestion is now being seriously made that the United Nations should declare its jurisdiction over Antarctica.

The ocean is not the property of any nation; it is free for the use of all. But that use is beginning to raise questions of conflicting interests. There are at least eleven international bodies engaged in research and regulation looking toward the conservation of various species of fish. The problem of pollution has become serious. Agreements restricting the dumping of oil waste from the tanks of ships are almost unenforceable and are far from effective. More serious is the practice, now being started, of dumping atomic waste into the ocean. This is clearly a threat to the ocean as a source of food. Farther and farther from the coast it is now possible to drill for oil. The limit of national authority is being extended, from the three-mile limit to twelve miles, to fifty, to two hundred—even farther. Clearly the time is fast approaching when the interests of all the people of earth can be safeguarded only by giving some international agency jurisdiction over Pelagia, the ocean outside territorial limits.

Representatives of both Russia and the United States are already suggesting the desirability of control through the United Nations of the outer atmosphere and of space satellites and other man-made apparatus that may try to navigate it.

These are among the urgently important questions considered in *Strengthening the United Nations*, the latest report of the Commission to Study the Organiza-

tion of Peace, published on October 16 by Harper & Brothers (xii, 276 pages; \$4.00). Arthur N. Holcombe, Professor Emeritus of Government in Harvard University, is now chairman of the Commission, which was organized in 1939 under the leadership of Professor James T. Shotwell and the late President William Allan Neilson of Smith College. Three Friends, Elmore Jackson, Philip E. Jacob, and Richard R. Wood, are now active members of the Commission; several of its other members, such as H. Field Haviland, Jr., Philip C. Jessup, Frank P. Graham, and Donald C. Blaisdell, are well known to Friends and have taken part in various Quaker activities.

The Commission is engaged in persistent study of the sort of international organization needed by nations that desire to live at peace in a world in which the nations are becoming increasingly interdependent. Members of the Commission are interested to find that the astounding developments of applied science are giving spectacular emphasis to the necessity of organized international cooperation, not only for national well-being but even for existence. The Commission, however, is far from concentrating solely on such spectacular developments as space satellites, Antarctica, and the development of the ocean. It is working steadily on the problems of economic cooperation both by establishing reasonable standards of living and health in underdeveloped countries and by seeking to ensure that adequate means are available for the peaceful settlement of all disputes between nations, that only peaceful means are used, and that nations are no longer faced with the fancied necessity of relying on their own armed forces for protecting either their physical territory or their proper interests.

October 19, 1957

RICHARD R. WOOD

Touch

By WINIFRED RAWLINS

The sun's strong fingers touch my hair.
The moon's lake bathes my feet with light;
So the vibrating air
Carries the call of migrant birds in flight.
The light and bird song move through space
Until they reach this place
And succor me with beauty by their touch,
Who dare not live too much
Apart from earth's adorable caress.
Yet these shrink into nothingness,
While every heartbeat to an hour expands,
When into my dark need
The love of God flies with supernal speed
And fills the room with sudden hands.

Letter from London

I OUGHT to respond to a request for comment on our "Friends North West Pilgrimage" at the end of August by saying simply "I wasn't there." Yet by all accounts it was a remarkable affair and I have heard several who went describe it in glowing terms.

It may be remembered that, in 1952, Friends from many countries traversed the scenes of the beginnings of Quakerism, mainly in Westmorland and Lancashire. That journey proved a memorable experience even for British Friends, and a repeat on a smaller scale was foretold. This second pilgrimage has now happened with more than a hundred Friends visiting the "birthplaces" of Quakerism and finding themselves moved—sometimes profoundly—by what they were told and saw. They climbed Pendle Hill, as Fox did, "with much ado"; stood on Firbank Fell, by the rock on which Fox in 1652 preached for three hours to a thousand seekers. They visited Swarthmoor Hall, home of Fox and Margaret Fell, and Preston Patrick, where John Woolman was brought so near the gate of death that he forgot his name. They went to Lancaster Castle and its "dark and filthy gaols." As Fox had done they crossed the shifting sands at Morecambe Bay, an eight-mile passage still dangerous without guides. The country round about these places is beautiful indeed, by our standards; there are the Dales and the Lakes, haunts for centuries of sturdy, simple, God-fearing folk, of dreamers and poets and painters. And scattered about are the still-standing homes of early Friends and the old meeting houses with their burial grounds, which through three hundred years have kept their hallowed peace.

Yet we might wonder if such excursions, so closely related to an irrecoverable past, would not draw us from the living present; and were other influences not at work this could happen. We here have had our conference of European Friends and have been brought in touch with groups whose Quakerism is not tied to the past like ours, but is forward-looking, tentative, and experimental. It is joined to a background of religious experience which in its expression can be quite different from what we others know who think we follow the old Quaker ways. And as if these new voices from Europe were not enough to shake us in our complacency, some of our own young people have had their say, also at Preston Patrick, recently, meeting there young people from several countries; while others, fresh from many journeys abroad this summer and from social and ecumenical contacts new to them, are looking again—now critically—at that Quaker life and practice which we older Friends have proclaimed as true.

There is not, therefore, the one-time unison of Quaker

witness which we speak of as though it existed now. Instead, there are among old and young, subsurface movements in our Society as in the Church everywhere. Yet we are really anxious to speak the clear, sure word that can touch the hearts and minds of others. The opportunities before us are great. In Britain church-going is far less than in the United States, and yet "religion" is a top draw on the radio and is a bestseller among the books. So we feel that, above all in this time of transition and uncertainty, we should be able to give persuasive reason for—as well as evidence of—the faith that is in us.

I think that we who are older are less confident than we have a right to be. We are too easily intimidated and deflected by the unbeliefs of our own time. But what is happening to us? With many of us, as the years advance, the hard outlines of our thought seem to break; we find this disconcerting. But they do so change only to concern themselves more with the Christian outlook on the very basic issues of our existence—God's being, man's nature, his sins, salvation, destiny. It is then that the current controversies of our day, including those between sects and branches of the Church, seem to become less momentous. We feel less inclined to join in them. At this level our thoughts and our experience are more difficult to interpret than they have been; yet it is at this level alone that we can really meet the seeker, the agnostic, the doubter, and answer the need of modern man. We can do this, however, if we will, for the voice of the Spirit is in no uncertainty and will have its say in any condition of the world. It is we who have lost our "cocksureness," but not the underlying sureness itself. We should let this "come up." We should know more than ever that we speak of truth out of experience, for we feel its power in us as never before. All we have to find, it may be, are right ways of expressing what is moving us secretly through our whole being.

I have paused here in my writing to listen to the sound of the Russian satellite going round the earth. I would say that now we are having to take that sound, and everything it implies, into consideration as well as our inheritance of the past. We must relate old and new to the eternal. Already we dimly realize that to stand the test of the present and the future our religion will not only rest on what we have come to know through thought and feeling and experience, but will also have the strength and driving force of science. I do not mean that it must become scientific; that could not be, though the two paths to truth are not so far apart as has been supposed. But I do mean that the past, present, and future are all one—one in God, who is Lord of worlds and constellations and Lord of all man-made things. He

it is who has given us the powers we have and are discovering, whether in the realms of science or of spirit; and whatever these may amount to they are not and cannot be destructive of His love or greater than His purposes.

HORACE B. POINTING

Advice to All Planters

JUST 275 years ago in the fall of 1682 there was much talk in England about trying one's luck in the New World. Particularly was excitement high among the Quakers, for they were feeling the sting of religious persecution. Soon after the landing of William Penn in Chester, Pa., on October 22, 1682, George Fox, the founder of the Religious Society of Friends, wrote and printed a broadside in which he gave advice "to all planters, and such who are transporting themselves into foreign plantations in America."

The Friends Historical Library of Swarthmore College has just acquired one of these original broadsides for its collection. In announcing the purchase, Professor Frederick B. Tolles, Director of the Library, noted that only two other copies have been located in the United States.

Seventeenth-century Englishmen who were considering cutting loose from home could ponder this religious advice from George Fox (on the broadside):

My friends, that are gone, and are going over to plant, and make outward plantations in America, keep your own plantations in your hearts, with the spirit and power of God, that your own vines and lilies be not hurt.

Expressing an attitude different from that of most other colonizing groups, Fox advised a friendly treatment of the Indians they would encounter:

And in all places where you do outwardly live and settle, invite all the Indians, and their kinds, and have meetings with them, or they with you; so that you may make inward plantations with the light and power of God . . . and with it you may answer the light, and truth, and spirit of God, in the Indians, their kinds and people. . . .

The Call to Theologize

Letter from the Past—165

WE seem to be living in a period of somewhat urgent insistence on the need for Quaker theology. Never before in our generation has there ever been so much expressed demand for Friends to theologize. The nearest parallels have been much earlier in our history—and even those were somewhat different. In the earliest period the need felt was due to criticisms from out-

side our own ranks. The evangelical movement of a later century was propaganda by Friends themselves for a selected set of propositions.

The reasonableness of the present-day call is obvious. Theology is, or should be, merely the reporting of religious experience in intelligible language. Communication—that favorite modern term—requires that we should be able to express to others what we feel and know. Hence have arisen the theologies of the past. They are attempts to set forth in words not merely spun-out theories, but the logical interpretation of what men have found in their own spiritual lives. Admittedly words are often inadequate for some of the inner mysteries, but if we are to communicate at all we must attempt to spell out articulately the facts of experience.

To formulate our ideas tidily may be a great satisfaction to ourselves. Also to others the Bible encourages us to be ready to give a reason for the faith that is in us. This may be done either as a matter of self-defense or to enable us to share our "findings" with other seekers and to compare notes on unsolved questions. There are of course manifold dangers in the process, too numerous and too subtle to mention here.

The situation of Friends in the first generation is simple to understand, though it is not often set forth in its simplicity. It may make a useful comparison with our situation. They had grown up in a Christendom with its traditional doctrines, but they had what for their time was a novel and vivid experience. We may call it divine revelation. They used various names for it, new or old, but the important things about it were (to use the titles of some of their pamphlets) that it was "not ceased," that is, contemporary, and that it was "immediate," that is, without intermediary. What the first Friends wished to communicate was this firsthand "immediacy." In doing so they were little concerned to criticize other current doctrines, if these were not in conflict. They accepted relevant biblical terms and rejected nonbiblical ones, like "the word of God" for the Bible and "Trinity" and "persons" for God, Christ, and the Spirit. But by their new emphasis they quite recast the balance in Christian thinking. By merely avowing what was to them most real, they gave a subordinate place to things long central to others, like the Scriptures as a present means of revelation, the sacraments and the authoritative church, and even the redemptive death of Christ in a long past age. These were not primary either in their distinctive experience or in their expression of it.

We can never be too grateful to our forebears that with instinctive integrity they kept their expression so close to what they knew by experience, or, as they put it, "knew experimentally." Without attempting a full-

fledged theology they usually hewed to this criterion. Whatever was long past, what was mediate or traditional, sank out of importance, dimmed by whatever was a present, personal reality. With freshness they called men to the Light or the Christ in men's selves instead of to any

. . . dead fact stranded on the shore
Of the oblivious years.

Conscientious theologizing can sometimes be identified by what it does not claim.

We shall be their true followers, not by trying to imitate their experience, or by trying to revive it with using their phrases, still less by using the traditional phrases of Christian doctrine which were not primary in their writings, even though occasionally repeated by them. For the function of theology is not to elicit experience but to describe what the experience has been. Experience is the prior factor and to it theology is to be adjusted and not vice versa. Even among the early Friends one can distinguish the experiential element in their writings. I once went through Sewel's *History of the Quakers* to note the places where the historian spoke as an eyewitness. Similarly one can note in Barclay's *Apology* passages which have the ring of an experient rather than of a logician.

I would not claim for the experience which we today most truly have that it is or ought to be identical with that of the early Friends in its emphasis. The things of the spirit now most real for us may be in other areas—meditation, work, service for others, sense of community, moral conviction, and the like. Undoubtedly between these experiences and traditional dogmas, Christian or Quaker, partial or farfetched parallels may be found. But loyalty to method rather than to results calls us also to fresh formulation in appropriate terms, including psychological, sociological, and scientific terms perhaps more than theological ones. Theology is by no means the only possible or useful frame of reference.

NOW AND THEN

Faith and Order Conference

THE North American Faith and Order Study Conference was held at Oberlin College, Ohio, September 3-10 on the theme "The Nature of the Unity We Seek." It was the fourth conference of its kind, preceded by Lausanne in 1927, Edinburgh in 1937, and Lund, Sweden, in 1952. The members of this Conference were the 300 voting delegates appointed by 39 denominations in Canada and the United States, 90 consultants chosen by the World Council of Churches, plus press and observers—a total of 500. This deeply moving study conference, while it worked independently of the World Council of Churches, was in fact an integral part of it.

Member churches believe in "Jesus Christ as God and Saviour." Friends belong to the World Council of Churches, and those of us who were privileged to be present at its Assembly in 1954 at Evanston listened, shared, and grew spiritually as we saw the vastness of its outreach in 47 countries.

The National Council of Churches of Christ in the United States of America, with 31 denominations, is part of the World Council of Churches. The preamble of this Council states that all who believe in "Jesus Christ as divine Lord and Saviour" may become members. The former Arch Street Yearly Meeting had sent voting delegates to its constituting convention in 1950 in Cleveland.

I have been grateful for my official appointment to these great theological assemblies. To live for days under a banner that reads "This Nation Under God" or "Christ the Hope of the World" cannot be profitless. However, no banner greeted us at Oberlin. We worked hard. Each came prepared with his own sectional study material so as to be able to speak, listen, be led, and—be changed. The work of the Conference was guided by four principles, the first of which was:

Its main work is to draw Churches out of isolation into conference, in which none is to be asked to be disloyal to or to compromise its convictions, but to seek to explain them to others while seeking to understand their points of view.

The Conference was broken up into three divisions of four sections each, with some 30 to 35 persons in a section, meeting for eleven hours of concentrated work during five days. Some of the subjects discussed were Baptism into Christ, the Table of the Lord, Life of the Congregation, State and Local Councils, Mobility of Population, Forces at Work on the College Campus, and Racial and Economic Stratification. Each was considered in the light of "the Nature of the Unity We Seek." As a booklet on *Ecumenical Conversations* had had widespread use prior to Oberlin, we were more ready to look for points of agreement as well as to clear up misunderstandings.

The President of the Conference, Bishop Angus Dun of the Washington Cathedral, said in his opening address, "We cannot understand others without imaginative sympathy." Many did not understand or have this sympathy regarding the Quaker approach to the sacraments, so it seemed in order to present this to the last plenary session. I prepared the following statement:

We realize that those who partake of the sacraments have a sense of the historical continuity with the Lord Jesus and the sense of corporate unity with all other Christians.

We are not against sacraments, but against the belief in the necessity of outward sacraments. Our emphasis on the inward and spiritual is more vital than the outward and material.

Some of the Quakers at this conference attended the communion service in the First Church yesterday and partook of the sacraments while some denominations here did not do so. We too enjoy the corporate worship with other Christians.

Most of you may never have attended a Quaker Meet-

ing. If our silent waiting on God in a spirit of deep fellowship with one another and complete dependence on our Heavenly Father is living and quickening, then indeed it is sacramental in the full sense of the word. We cannot limit the Divine Presence to bread and wine and to water baptism.

Because of this statement the final division report was altered to make place for our interpretation.

I mentioned *Ecumenical Conversations*. We Friends need such conversations. We need to get out of isolation and separateness and talk to one another about our common hope. "A common participation of experience with communion with God in Christ, in the faith of the heart, in basic Christian loyalties and convictions all fed by the common use of the Scriptures, the Lord's Prayer, hymns, etc., may prove a sense of kinship which transcends ecclesiastical boundaries" (Angus Dun). In the widely printed message is a list of existing unities, among them: "A unity in Christ who died for us"; "A unity in adoration of God"; "A unity of declared faith sounding the vast Amen of the whole church's believing life through the centuries."

The Conference urges a study of these reports, which are to be printed in January, asking for unceasing prayer that the oneness of God's people may be made manifest among men, "That they all may be one."

LYDIA B. STOKES

Philadelphia Yearly Meeting Representative Meeting

AT its session on October 18 the Representative Meeting welcomed Kimiko Nunokawa, who brought a Minute of greeting from Tokyo Monthly Meeting. She has been an active worker in American Friends Service Committee neighborhood Centers at Toyama Heights and Satagaya. It was announced that a tea in her honor will be given by the Japan Committee in the Cherry Street Room from 3 to 5 p.m. on October 31, 1957.

The Meeting decided that a simplification of arrangements both of work and of finance would be accomplished by changing the name of Friends Central Bureau to "Office of the Yearly Meeting" and combining the budgets of Representative Meeting and the office. These changes will be effective January 1, 1958. Letterheads will show "Formerly Friends Central Bureau" until our members become accustomed to the change.

The appointment of Mary Hoxie Jones was approved as the sixth representative of this Yearly Meeting to the Friends World Committee sessions at Bad Pyrmont, Germany, September 23 to 28, 1958. Others previously named are Emma Cadbury, Anna Griscom Elinton, William Eves, 3rd, Dorothy B. Hallowell, and Lawrence McK. Miller, Jr.

Lydia B. Stokes, who has represented the Yearly Meeting in the General Assembly of the National Council of Churches since 1950, has been chosen by the National Council as a "Lay Representative" in the General Assembly and in the General Board. The resulting vacancy in our representation in the General Assembly the Nominating Committee is attempting to fill.

The Meeting approved contributions of \$300 to Friends Service Association in Fallsington in appreciation of its "defense of the right of a Negro family to purchase a home in Levittown, Pa.," and \$300 to the National Council of Churches for its efforts toward racial understanding in the South.

The dates of our next Yearly Meeting will be March 27 to April 2, 1958.

Carl D. Pratt, of West Chester Monthly Meeting, expressed his belief that the holding of Yearly Meeting sessions, perhaps in alternate years, might well be arranged for vacation time when families could devote a week to Yearly Meeting business at a location other than Philadelphia, where attention could be continuous and uninterrupted. He believes that the experience of Friends at Silver Bay and elsewhere points to the great advantage of such a schedule.

D. Robert Yarnall, as chairman of the William Penn Committee of the Representative Meeting, has been authorized to act for the Meeting in cooperating with Governor Leader, the Carnegie Foundation for International Peace, and various Pennsylvania organizations in a plan to present to the members of the Disarmament Committee of the United Nations copies of Violet Oakley's book, *Holy Experiment*.

The Meeting approved the reappointment of Hugh Borton as a joint representative of this Yearly Meeting and the Five Years Meeting in the Japan International Christian University Foundation, Inc., for a term of three years.

HOWARD G. TAYLOR, JR.

Friends and Their Friends

Friends Historical Association at its annual meeting on November 25 will pay tribute to John Greenleaf Whittier in observance of the 150th anniversary of his birth. The meeting will be held at 8 p.m. in the meeting house at 20 South 12th Street, Philadelphia. After a brief business meeting, E. Sculley Bradley of the University of Pennsylvania will speak on "Whittier, Poet of Purpose," and J. Welfred Holmes of Morgan State College, Baltimore, Md., will discuss "Whittier As a Social Reformer." C. Marshall Taylor, well-known student and collector of Whittierana, is also expected to make some informal remarks. The Association extends a general invitation to all Friends and their friends to attend the meeting.

Dr. Seymour S. Kety, who is associated with the National Institute of Mental Health at Washington, D. C., writes to the American Friends Service Committee that a research project of the Institute needs a number of volunteers to act as controls in a study of the biological and biochemical causes of schizophrenia. Conscientious objectors between the ages of 18 and 40 may consider this an unusual opportunity for service. The C.O.'s will live in comfortable quarters and occupy separate facilities at the Clinical Center for periods ranging from several weeks to one year. A number of Mennonites and Brethren have volunteered for the service. Friends interested in the project write to Don Reeves, C.O. Services Program, A.F.S.C., 20 S. 12th Street, Philadelphia 7, Pa.

Clark Kerr, a member of Swarthmore, Pa., Monthly Meeting, has been named President of the University of California. He joined the faculty in 1945 as head of the Institute of Industrial Relations and has been Chancellor of the University since 1952.

In preparation for the celebration of Whittier's 150th birthday on December 17 New England Yearly Meeting of Friends has published an illustrated 30-page booklet entitled *The Faith of John Greenleaf Whittier* (available for one dollar from Whittier Cottage, 230 Main Street, Amesbury, Mass.). It contains a biographical account, an essay by Rufus M. Jones entitled "Whittier's Fundamental Religious Faith," and Benjamin F. Trueblood's essay "Whittier, the Poet of Peace." The reproductions of Whittier's portraits and of localities associated with his life are excellent.

We warmly recommend this publication to readers who want to acquaint themselves again with the poetical, humanitarian, and religious work of Whittier. The present generation of Friends has to some degree forgotten to keep Whittier's memory as alive as it ought to be among us.

Under the sponsorship of the youth department of the World Council of Churches, young people from all the provinces and the protectorates of South Africa joined with visitors from America, Europe, and Madagascar in Wilgespruit Work Camp from July 1 to 20 of this year. The *South African Quaker* reports that the camp, the first such to be held in South Africa, "provided a rich but rare experience of true Christian fellowship across denominational and racial lines."

Plymouth Monthly Meeting at Plymouth Meeting, Pa., decided recently to accept and use the amount of \$5,000.00 given to it by the Fund for the Republic over two years ago. The check has been passed on to the William Jeanes Memorial Library. This decision came after considerable controversy centered upon the employment of Mary G. Knowles as librarian had occupied the Meeting. She is under indictment for contempt of Congress because of her refusal to answer questions about alleged past Communist affiliations. Before the Senate Committee on Internal Security she denied under oath having had any connections with Communists during the past ten years and stated that she never had any knowledge of criminal activity against the government. She made this statement, without availing herself of the Fifth Amendment, on the grounds that the Senate Committee had no right to question her on these matters.

The use of the Library by the public has trebled during the last three years. But the school district and the township commissioner are withholding their former financial support from the Library. The decision of the Monthly Meeting to accept the \$5,000.00 from the Fund for the Republic is in part the result of a slowly working process of reconciling opposing political views among the membership; it also was influenced by the need for funds to support the rapidly expanding services of the William Jeanes Memorial Library.

Green Street Monthly Meeting, 45 School Lane, Germantown, Philadelphia, Pa., having made application for membership in the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.), has now received word from the Executive Committee of the I.A.R.F. at The Hague, Holland, that it will be recommended to membership at the International Congress when it meets in Chicago, August 9 to 13, 1958. Green Street Monthly Meeting will send a delegation to the meeting. The Central Committee of Friends General Conference has decided to send visitors to the Chicago sessions. Illinois Yearly Meeting at its recent session expressed its desire also to have visitors present.

Andrew W. Cordier, executive assistant to the Secretary General of the United Nations, spoke on October 24 at a Philadelphia luncheon commemorating the 275th anniversary of William Penn's landing and the twelfth birthday of the United Nations. The meeting was sponsored by the City of Philadelphia and the World Affairs Council. Cordier stressed the need for constructive international leadership and expressed his belief that the United Nations had had more remarkable successes than is often realized by the public. William Penn, if he were living today, would be a strong supporter of the United Nations if not a major leader.

Andrew W. Cordier also paid a visit to William Penn's mansion at Pennsbury, near Bristol, Pa., and to the William Penn Charter School at Germantown, Pa.

The presentation ceremony on October 10 for the bronze Flushing Remonstrance plaque was attended by one of the members of the Board of FRIENDS JOURNAL, Lydia F. Taylor. She reports it as a most interesting occasion, attended by some thousand people, including Mary R. Haines (in her 97th year), daughter of Samuel Bowne Haines, a direct descendant of John Bowne, original Quaker owner of the house where the plaque will be displayed. It was presented by Paul Schwantes, Clerk of New York Yearly Meeting, "as a tribute to the founders of Flushing, from whom we have and enjoy Liberty of Conscience"; accepted by Rev. Charles H. Campbell, Pastor of the Protestant Reformed Dutch Church of Flushing; and dedicated by the Honorable W. Averell Harriman, the Governor of New York.

Dr. Charles A. Perera of Scarsdale Meeting, New York, calls our attention to the fact that the editor of the Yonkers, N. Y., *Herald-Statesman*, Mr. Oxie Reichler, devoted his "Moment of Meditation" for October 10 to the Flushing Remonstrance, and to the Bowne House as a "shrine to religious freedom."

Quaker Staff at the United Nations

Sydney Bailey will direct the Quaker program at the United Nations for 1957-58 while Elmore Jackson is on leave of absence. Before coming to the Quaker program in 1954 as Associate Director, Sydney Bailey was Secretary and Editor of the Hansard Society in London. Newly appointed to assist with administrative work, with special emphasis on economic and social questions, is Elton Atwater, on leave from Pennsylvania State University where he teaches political science. He re-

ceived his Ph.D. in International Relations from American University. He is a member of the Friends Meeting of State College, Pa. Virginia Williams will serve as director of the Quaker seminars at the United Nations. Also associated with the work is Quaker House, with Brenda Bailey serving as hostess.

This regular staff is supplemented during the General Assembly by the addition of groups of Friends from the United States and abroad. The group for the fall of 1957 includes Stella Alexander, a member of London Yearly Meeting and formerly in charge of the Speakers Bureau of the British U.N. Association; Harry Beer, Headmaster of Pickering College, Newmarket, Ontario; Ferner Nuhn, writer, West Coast correspondent of *FRIENDS JOURNAL*, and member of Claremont Monthly Meeting in California; and Kiyoshi Ukaji from Japan Yearly Meeting, member of the editorial staff of the *Oriental Economist*, published in Tokyo. These Friends will join the program for periods of two to four weeks between October 2 and December 14.

Peace Education in Friends Schools

On October 8, 1957, headmasters and faculty representatives of ten Friends schools in the Philadelphia Yearly Meeting met at the invitation of the Friends Peace Committee to discuss peace education in Friends schools. The meeting brought out a united feeling that Friends schools have a clear responsibility to provide education on the peace testimony and alternatives to violence, especially now when so many students in Friends schools are non-Friends and when those who are Friends do not have the close relationship to the peace testimony prevalent in earlier generations of young Friends.

There was a strong concern that Friends schools present a vigorous peace testimony without being rigid and doctrinaire. A need was felt for research into new ways of developing the attitudes of peace in young people and of presenting the peace testimony to them in terms that can immediately touch their lives. Although only Friends secondary schools were represented at the meeting, the concern was expressed that peace education should begin at the elementary level (e.g., Pennsylvania history in the fourth grade). Waiting until the junior year, or even later, tends to overemphasize the draft, or negative side, which is only part of the larger positive testimony.

The schools expressed a need for help from the Friends Peace Committee in obtaining literature, practical information on C.O. regulations, visiting speakers, and imaginative ideas to stir faculties and students alike. It was agreed that the Friends Peace Committee should keep in direct, close contact with the headmasters of Friends schools in developing a program of classroom and assembly visits by the Committee's Special Assistant for Youth Work.

The significance of this meeting is clearly that the leaders in Philadelphia Yearly Meeting schools have met to discuss with vigor and to dream with imagination about an important Quaker concern. The meeting ended with new enthusiasm, a fresh awareness of various viewpoints, and plans for concrete school-Peace Committee action, a state of affairs which bodes well for Quaker peace education.

GEOFFREY H. STEERE

Burlington Meeting, N. J.

Visitors from many Meetings gathered at old Burlington, N. J., Meeting on October 6, to discuss prospects for the growth of the Meeting. For many years, Burlington Meeting has been small, sustained largely by two families living in the outskirts of Burlington. Friends have regretted that this cradle of Quakerdom in South Jersey and Pennsylvania is not a center of activity for a Meeting of good size. Spurred by a special interest on the part of Engle Conrow and William Bacon Evans, considerable groundwork for reviving it has been laid. The Bucks-Montgomery Committee has given its counsel. A special committee of Burlington Quarter, headed by William Taylor Thom of Princeton, is studying plans for action.

About fifty people attended the afternoon program, which was opened with an historical review by Mrs. Hugh Pugh, president of the Burlington County Historical Society. One of the interesting incidents she recounted was of a day in 1753 when Isaac Collins, the King's Printer, arrived in Burlington en route to New York City from Tennessee. He was traveling for the purpose of making his home in New York. As he walked up High Street from the wharf, some Friends were having tea on their lawn and they asked him to join them. This unexpected hospitality so impressed Isaac Collins that he then and there decided to make his abode in Burlington, much to the benefit of the city and that Meeting.

Larry Miller told of the experiences of Doylestown, Pa., Meeting, with a growth in membership from three to fifty families. He suggested that Friends should look carefully for the answer to the question, "Is there a need for a Friends Meeting in Burlington?" In reviving a Meeting the outcome is difficult to predict. At Doylestown progress was very slow for the first two years. The developing Meeting felt that a number of changes were beneficial, such as matters of terms of clerks and committees, paint, light, and modern heating. However, it was and still is considered important to preserve the Friends' manner of worship and conduct of business meetings.

Rachel Cadbury outlined for us the probable requirements of concerns and activities that could be successful in rebuilding the membership of any Meeting. She quoted from Thomas Kelly's "Children of the Light," which concludes: "It is a great message which is given to us—good news indeed—that the light overcomes the darkness. But to give the message we must also be the message!"

CHARLES A. DOEHLERT

BIRTHS

FISK—On September 5, in Lankenau Hospital, Philadelphia, to George and Neva Fisk, a second son, **MATHEW HAMILTON FISK**. All are members of Lansdowne Monthly Meeting, Pa.

KEEVER—On October 4, to Helen and Dudley Kever, a son, **NATHAN WILLIAM KEEVER**. The father was formerly a member of Purchase Monthly Meeting, N. Y. The family is now attending Milwaukee Monthly Meeting, Wis.

WELLS—On August 25, in Washington, D. C., to Robert and Louisa Lancaster Wells, a son, **JAMES STEWART WELLS**. The baby is the grandson of Mr. and Mrs. Robert Wells of Detroit, Mich., and Frances Heacock Smith and the late James Stewart Smith. His

mother and maternal grandmother are members of Goose Creek Meeting, Lincoln, Va.

DEATHS

BAILY—On October 4, A. LANG BAILY III, of Davenport, Iowa, at the age of 30. He was a member of Westtown Monthly Meeting, Pa. He is survived by his wife, Kamilla Urban Baily; two children, Ruth Ann Baily and Albert L. Baily IV; his father and mother, Albert L., Jr., and Helen Smedley Baily of Parkersville, Pa., members of Westtown Meeting; and his sister, Ellen M. Brown of Westtown.

FREDERICK—On October 14, CHARLES B. FREDERICK, JR., husband of Evelyn Y. Frederick, of Plymouth Meeting, Pa. He was a member of Valley Monthly Meeting, Pa.

OAKLEY—On September 21, ELIZABETH MOON OAKLEY, wife of the late Clifford H. Oakley and daughter of the late Daniel and Mary Fell Moon. She was a lifelong member of Chesterfield Monthly Meeting, Trenton, N. J. Surviving are her daughter, Polly Oakley Hewitt, and two grandchildren.

SNYDER—On October 15, at her home in Germantown, Pa., ETHEL GRIEST SNYDER, wife of Clinton H. Snyder, aged 76. She was a lifelong member of Central Philadelphia Monthly Meeting (Race Street) and active on many Friends committees, particularly Stapeley Hall, where she was head of admissions for the past ten years. Surviving besides her husband are two sons, two daughters, five grandchildren, and two sisters.

Coming Events

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

NOVEMBER

3—Abington, Pa., Meeting, lecture sponsored by Meeting on Worship and Ministry, in the meeting house, 4:30 p.m.: William Huhnen, "Our Hopes for the Ecumenical Movement." Tea served following the lecture.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Catharine J. Cadbury, "Moses, Joshua, Deborah."

3—Circular Meeting at Chichester Meeting House near Boothwyn, Pa., 3 p.m.

3—Frankford Friends Forum, at the meeting house, Unity and Waln Streets, Philadelphia, 3 p.m.: William Worthy, correspondent for CBS and Baltimore *Afro-American*, "Report from China." The speaker spent a month this year traveling in the People's Republic of China (Communist), defying the U.S. State Department ban.

3—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Dr. Robert L. Leopold, Practicing Neuropsychiatrist and Instructor, University of Pennsylvania Medical School, "Tranquilizers or—Peace of Mind?"

3—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, 3:30 to 6:30 p.m.; about 4 p.m., Elwyn Grey, formerly of London Yearly Meeting, will speak on "My England" and pass around pictures. All invited.

3—Philadelphia Young Friends Fellowship, supper for college age and older, at 1515 Cherry Street, 6 p.m. See issue of October 26.

3—Purchase Quarterly Meeting, at Quaker Street Meeting House, Chappaqua, N. Y., beginning 9:45 a.m. See issue of October 26.

At King Street: 10:30 a.m., Junior Quarterly Meeting; 11:40, High School Age Friends.

6—Pendle Hill Extension Course, "Portrait of a Dedicated Person," at Cheltenham, Pa., Meeting House, 8 p.m.: leader, Dorothy Day, Catholic editor and humanitarian, New York City. Covered dish supper, 6:15. Further information from Catherine Ortlip (Essex 9-0372).

7—Concord Quarterly Meeting at Westtown School, Westtown, Pa., 10:30 a.m.

8—Philadelphia Yearly Meeting Education Committee, meeting for School Committee members and representatives of parents' organizations and faculties, at 1515 Cherry Street, Philadelphia, 7:30 p.m.: Richard H. McFeely, "How Well Do Friends Schools Prepare for Life Today?" (based on survey of 40 graduates of Friends schools, 1915-56). All welcome.

9—Abington, Pa., Quarterly Meeting, at Byberry Meeting House, Pa.: 10 a.m., Meeting for Worship and Ministry; 11, meeting for worship; 12:30 p.m., lunch; 2, panel discussion on Friends publications, Marguerite Hollowell (leader), Marjorie Ewbank, Bernard Clausen, William Hubben, and Richmond P. Miller. Apply for luncheon reservations and number of children to be supervised by November 6 to William P. Bonner, 13065 Bustleton Avenue, Philadelphia 16; telephone ORchard 3-8250.

9—Burlington Quarterly Meeting, at the meeting house, Burlington, N. J., 1:30 p.m.

9—Fox Valley Quarterly Meeting, at Emmanuel Evangelical and Reformed Church, 10627 West Forest Home Avenue, Hales Corners, Wis., with Milwaukee Friends Meeting as host, beginning 10:30 a.m.; William O. Brown, psychologist, "Educating for Peace," 4 p.m.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 p.m.: Anna B. Yarnall, "Gideon, Jephthah, Samuel."

10—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Charles Walker, "Armistice Day 1918 to 1957."

10—Media, Pa., Meeting House, Dedication and Open House, 3rd Street and North Avenue: 4 p.m., tour of building improvements; 4:30, Howard H. Brinton, "Friends Meeting Houses"; 5, tea. Everyone welcome. Children will be cared for during meeting. Thirteen members who have belonged to Media Meeting for over fifty years will be honored.

10—Race Street Forum, in the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: Miss Elmina R. Lucke, Director of United Nations Technical Assistance projects, "The Drama of Technical Assistance."

10—Radnor Meeting House, Conestoga and Sproul Roads, Ithaca, Pa., 8 p.m.: public address by Louis Schneider, Secretary of the Foreign Service Section, A.F.S.C., "Who Is My Neighbor?"

15—Friends World Committee Twentieth Anniversary Dinner, at the meeting house, 304 Arch Street, Philadelphia, 5:30 p.m.; Hugh Borton, President of Haverford College, speaking at 7:30. Registrations for dinner (\$2.25) before November 8 to Marguerite Hollowell, 437 West School House Lane, Philadelphia 44.

16—Calm Quarterly Meeting, at Lancaster, Pa., Meeting House, 10:30 a.m.

16—Flushing Remonstrance Forum, in the meeting house, 137-16 Northern Boulevard, Flushing, N. Y., at 8 p.m.: panel discussion on the principle of religious freedom embodied in the Remonstrance.

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 2-3282.

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., 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.

COLORADO

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

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 9-4343.

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., in the Meeting House at 316 E. Marks St., Orlando; telephone MI 7-3025.

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.

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.

URBANA-CHAMPAIGN — First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

INDIANA

EVANSVILLE — Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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 UN 1-1262 or TW 7-2179.

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

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., 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.

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 6-3263.

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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 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 5-9656.

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

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

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

ADVERTISING RATES: Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6–11 insertions, 15% for 12–24 insertions, 20% for 25 or more insertions within one year. **Meeting notices**—16¢ per line, with no discount for repeated insertions. **Classified advertising**—8¢ per word, with the following discounts: 10% for 6–15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.

WANTED

HOUSEMOTHER, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends Journal.

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