

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 4

MARCH 22, 1958

NUMBER 12

**G**OD'S love embraces all, sinners as well as saints, but it does not follow that all the differences in His children have no significance. I can claim St. Francis as my brother in Christ, but I should rightly be judged as suffering from megalomania were I to claim equality with him. True love is not blind; it recognizes, appraises, and accepts differences without allowing them to isolate. The evil in social distinctions is when they preclude fellowship. To ignore differences in men, however, is sentimentality and not Christianity.

—THOMAS F. GREEN,  
In the *Friends' Quarterly* (London)

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\$4.50 A YEAR

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## FRIENDS JOURNAL



Published weekly, except during July and August when published biweekly, at 1515 Cherry Street, Philadelphia 2, Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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**SUBSCRIPTION RATES:** United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 8, 1879.

## The Need for International Economic and Social Development

**T**HE participation of the United States in an increasingly significant program of economic aid for less developed countries is in serious jeopardy. This was the judgment of bipartisan speakers who in an unprecedented array came forward to support mutual aid programs at a national conference on "The Foreign Aspects of U. S. National Security," held in Washington, D. C., on February 25 at the request of President Eisenhower. This White House Conference was followed by the Fifth National Conference on International Economic and Social Development sponsored by voluntary agencies.

The very calling of the first of these two conferences attested to the dangerous situation in which the Mutual Security Program, particularly its nonmilitary features, finds itself. Ample evidence was given for the continuance and enlargement of the various foreign aid projects purely on the basis of self-interest. The maintenance of independent countries as shields against the further spread of communism, the savings in military expenditures, and the competition of Soviet economic aid programs were emphasized. Most of the money for military assistance is spent in this country.

It is likely that Friends will be more receptive to other reasons for mutual aid, particularly the economic and technical assistance programs. Behind the cold statistics from less developed countries of low per capita income, disease incidence, and illiteracy lie indescribable living conditions, or, as one speaker put it, the harsh facts about "how they don't live." For example, the average per capita income in Asia and the Middle East is \$100, in contrast to \$1,300 in the United States, after taxes. One third of the world's people go to bed hungry. Eighty-five per cent of India's 400 million people are illiterate. Two thirds of the world's population live in the less developed countries.

Compared to the blessings the United States enjoys, undeservedly in many respects, and to the needs in these countries, our proposed economic aid, either by loans or grants, bilaterally or multilaterally through the United Nations, is pitifully small. Only 800 million dollars, or one per cent of the budget for the fiscal year 1959, is being requested for social and technical assistance. Quite apart from the commendable desire to encourage the growth of democratic political systems in newly independent nations, which will hardly stand up under a deteriorating economic situation, a religiously oriented people simply cannot neglect every opportunity to meet desperate human needs by extending "help for self-help."

It is clear that because of the current recession in the United States the nonmilitary features of the foreign aid program will face more criticism, most of it ill founded, than it has in a decade. Precise information on hearings in the House and Senate and key Members of Congress to be in touch with can best be obtained from the Friends Committee on National Legislation at 104 C Street, N.E., Washington 2, D. C.

LAWRENCE MCK. MILLER, JR.

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 22, 1958

VOL. 4—No. 12

## Editorial Comments

### Silence

MUCH has been written in praise of silence by philosophers and observers of human conduct. Silence as a mode of worship implies more than discretion, reserve, wisdom, and tact, although all these traits will strengthen it. This silence "covers folly, keeps secrets, avoids disputes, and prevents sin," as William Penn wrote in his *Fruits of a Father's Love*. He called it the "rest of the mind," speaking of it as "nourishment and refreshment." Yet the cardinal purpose of silent worship is to prepare what Rufus M. Jones called God's "invasion" into man's soul. Francis Howgill, one of the Westmorland Seekers, mentions that "the Lord of Heaven and earth" was "near at hand" when their minds were "out of all things," and when in their assemblies "there was no language, tongue nor speech from any creature." They then felt "gathered" or caught in "a net." It was a magnetic silence that drew many hundreds "to land." There was astonishment, joy, and great admiration. As in Robert Barclay's experience, this secret power weakened evil and raised up the good. Thomas Story speaks of such silence as "secret," creating a pure mind. Whittier considers it capable of reaching the prophet's ear and reading the divine law in man's heart. In Caroline Emelia Stephen's words, it might open "the very gate of heaven"; it is "faith restoring, strengthening," and makes room for "peaceful communion in feeding upon the bread of life."

We hardly need to repeat the much heard admonitions to contemporary Friends to recover the spirit of this communal silence that have been expressed critically in these pages on earlier occasions. In some instances the hours of worship in a large Yearly Meeting assembly have been in danger of alienating sensitive Friends, among them many of the younger group. We have heard voices expressing the intention of staying away from those opening sessions dedicated especially to worship that are meant to attune the entire Yearly Meeting for the days to follow. It would be a tragedy if a minority of older, undisciplined Friends should keep discriminating Friends away by their uncontrolled verbosity and thus refute the experiences of early Quakerism. This problem has occupied many of the best minds among the membership of Philadelphia Yearly Meeting for a considerable time.

This world would, indeed, be a less distressing place if only that mischief came to pass which the wicked ones among us perpetrate. The most painful unpleasantness comes, however, from our well-meaning and good Friends. Good intentions, the standing of being "weighty," and even old age are insufficient qualifications for the spoken ministry. Its exercise requires even more than tact and self-discipline. The message should be delivered under unmistakable authority within us, a call that the best of us may at times confuse with our all too human urge to be heard.

### No Sanctum

In a recent issue of the *Friend* (London), its editor writes:

"The editor, Bernard Canter, is always very glad to meet readers of *THE FRIEND* at his office. Sometimes he feels guilty that when a reader who has come, perhaps from a long way, to London calls in on the off-chance, he is either up to his eyes in work already or is out.

"So he wonders if it could be understood that he tries to see unheralded visitors if he possibly can; but that, while not wishing to make heavy weather of his work, he has an extremely full programme, and that if all his days were to be (very pleasantly) dotted over with unexpected interviews and visits, his only recourse would be to work at his desk at home all night as well. So that he can both enjoy these opportunities absolutely as far as time will allow, and still be able to plan his work a bit, could those who are able to do so give notice beforehand of their wish to come, with time to reply; and not take it hard if he has to ration the number of his interviews in any one week? Wednesdays, Thursdays and Fridays (except the first Friday in the month) are the best days; Tuesdays are "out" altogether as the Editor is putting the paper "to bed" sixty miles from London.

"Perhaps this small point could be borne in mind, but not taken too seriously to heart? The last thing the Editor wants is to have shut himself out from the chance of meeting you."

On this side the Atlantic, we echo every word and intonation, except that our best times are Tuesday afternoon, Wednesday, and Thursday. Our time of greatest pressure is Monday, and unfortunately it cannot be said that we are then sixty miles from Philadelphia.



## The Universe Is Our Home

By RACHEL FORT WELLER

THE universe is our home—the whole infinity of creation, visible and invisible, material and spiritual. Vast is this home, beyond all our powers to comprehend, for as we are, limited by our human capacities, experience of the whole is not possible for us. How then are we to feel at home in this house whose confines, if indeed there be any, are beyond our vision? How are we to feel safe in this awesome unknown? We draw together into family groups, communities, nations, seeking the comfort and security of tangible shelter, understandable relationships. Yet the very thing we seek eludes us and instead of certainty we know fear. Perhaps this describes the majority of us. But from time to time we become aware of certain individuals who move quietly in our midst, seemingly free from fear, unhurried, something deep within them incapable of being shaken by life's vicissitudes, although some of them are and have been subjected to sore trials. Miraculously they seem to us to be at home in the universe with all its vastness, as safe as is the child in the shelter of the house which is the home of his warm and loving family. How does this sense of safeness come about?

Let us begin with the family, for each physical pattern of our existence has its spiritual counterpart; or, to put it differently, as the seed contains the whole plant which is to expand into a form of life immense in comparison to its beginning, so each of our physical functionings, each pattern of our behavior contains the germ of spiritual transformation which is capable of infinite transcendence. Thus, perhaps, we may say that the family pattern *can* be the seed which can grow and transcend itself in a spiritual *idea* of family which includes all the universe, which progresses from father, mother, brothers, sisters, and the rest of the family clan to neighborhood, community, nation, hemisphere, the earth, the solar system in which our earth moves, the galaxy in which our solar system is but one of countless others, and so on—beyond imagination. Yet this does not of itself bring a sense of at-homeness.

Let us go back to the child in the family group to see whether we can find at least one answer to the problem. What is the character of the family which nurtures the capacity to feel at home even in the unknown? All of us could give it attributes: a family in which the mother and father love and respect each other, love and respect their children; a family which stands firmly in support of each member in joy and sorrow, success and

failure. The children can depend upon the parents to help and advise, to make them grow independent as fast as they are capable of growing, to love them unpossessively, to forgive them and never withdraw love no matter how foolish or wrong their actions may be. Such a family, surely, nurtures within a child faith in goodness, satisfies his need to be loved so that he may express love freely to others with compassion for their weaknesses and needs. May it not be relatively easy for one who begins his life in such a *human* family, gradually to realize himself as the child of a benign creator—God which means *good*—and so realizing himself, to know that he is related to all other souls, to sense that the creator's purpose is benign and that ultimately he is safe in the unknown as well as the known, no matter how dark and threatening may be his walks through the Valley of the Shadow of Death? His family has educated him for brotherhood—perhaps even beyond the knowledge of kinship with all mankind to a sense of relatedness to *all* life and even to those forms of creation which we call lifeless, yet really do not know to be so, since life itself seems to spring from that which appears to be without it. From this sense of relatedness comes a wonderful sense of God in all things and all things in God—a vision of the self ever expanding its individuality until it merges with the *all*. The soul is at home although it has not yet seen its home, God. But for this it is content to wait, for along with the vision and feeling of oneness comes a sense also of infinite time.

However, even the most loving human home may fail to educate its members for brotherhood and for security in oneness with a benign creator. A family may become so closely knit, so satisfied within itself, that it educates rather for clannishness, for nationalism, or racism, or other feelings of superiority which divide its members from those outside. The children of such a family may be unable to adjust to a larger scene, may even feel unsafe away from their family's ways of doing things. It is the parents who know how to extend the spiritual walls and roof of the home to include all mankind, who are able to save their children from so narrow an education. I once heard a friend say, "Often I am glad that I have no children of my own, for I can love other people's children the more deeply." Jesus, when told that his mother and brothers were seeking him, asked, "Who are my mother and my brothers?" We all know his answer. Yet how difficult it is for us—traditionally believing in ties of heredity, emotionally preferring those we call our own by reason of birth—to *feel*

Rachel Fort Weller is a member of Urbana-Champaign, Ill., Monthly Meeting.

that *all* children are *our* children, *all* people our brothers and sisters, no *one* more our own than any other, each of infinite worth because each is a part of God. The parents who understand this intellectually, if not altogether emotionally, take a long step towards educating the children under their care to understand it, too. Those who can truly *feel* it and live it cannot fail to convey it to their children, whose feet thus will be set surely upon the path which leads to at-homeness in this vast universe. No other protection is needed by the children of men. Real security lies nowhere but in knowledge of God's unflinching love and of our oneness in Him.

Membership in a loving family can be one of the paths to heaven, but if it were the only one, many would be denied the goal. Daily we see our kinsmen, unsheltered by family love, beaten by hardships, assailed by forces which could easily tear their spirits asunder, yet setting their feet upon some path which sooner or later, by a miracle, leads them to believe beyond any doubt in the power of God's love to bring them home. And in the last analysis, by whatever means the believer arrives at this goal, the act of believing must seem to him always a miracle. For he cannot explain why he believes, but only that he does—and thereby he is transformed and given direction, certainty, and transcendent peace.

### Letter from London

**F**RRIENDS have, I think, a gift for mingling harmoniously the material and the spiritual. At my London Meeting we have just had an example. It is nineteen months since we moved into our meeting house, rebuilt and improved after bomb damage, and we have lately held a family gathering for all Friends and attenders who cared to come. Thankfulness for the privilege of worshipping together set the tone of our morning meeting. When that was over we sat down to an excellent hot lunch (a change from our usual sandwiches on such occasions), a meal generously provided by an anonymous donor for all 87 of us and prepared and served by our housekeeper and catering committee, who were thankful for the well-equipped kitchen which has been added to the meeting house. The physical man well satisfied, we moved back into the meeting house for a short preparative meeting, followed by a statement from our Treasurer on our financial position. We were glad to learn that the costs of the new building and equipment, with the inevitable addition of some unforeseen items, was safely covered and that during the first year in the new premises we had paid our way. This happy state of affairs was largely due to our Treasurer's efforts in gathering in the money, and we were grateful, too, to those who, when the Meeting was at a low ebb after

bombing, had had the faith and courage to plan rebuilding. While joining in the general satisfaction two thoughts remained with me: firstly, that our Meeting is comparatively prosperous and the new building did not, I believe, involve contributors in any great financial sacrifice, and, secondly, that we now have an obligation to see that it is put to good use. Our Sunday meeting is well attended, by about 150 people, and I believe that the Wednesday evening meeting, which I cannot attend, answers the need of many who cannot come on Sundays.

The Treasurer was followed by the former Clerk to the Elders, who, though his theme was solemn, could not resist opening with an after-luncheon story, which I hope you will enjoy as we did. Only once did he set out to elder a Friend (or maybe an attender), a man who had on many occasions spoken at great length. At the close of a meeting in which the garrulous one had excelled himself the Clerk to the Elders slipped out after him and followed him in hot pursuit. Down the road he went, across the traffic lights, and into Trafalgar Square under Nelson's column. There, among the pigeons, he caught up with his man and laid a hand upon his shoulder. The face that turned round to him was that of a stranger!

Putting frivolities aside, our Friend had some wise things to say on the ministry. He felt that those who speak are heard too often and those who do not speak are not heard often enough. I hope his words will have given encouragement to the shier members and attenders, but it would be a pity if they inhibit some of our older weighty Friends, who, like himself, usually speak most helpfully with brevity and great humility. He went on to say that we must, in such a heterogeneous group, achieve unity, a unity which brings together the elderly and weighty, those in middle years, the young students and nurses, some of whom are unfamiliar with a silent meeting. He felt that guidance and discipline were needed to help people to concentrate their thoughts on God. He finished by reading a sonnet he had written, which you can read for yourselves in the *Friend* (London) of January 31. This naturally led us into a period of worship.

I believe this family gathering gave us a chance, through social intercourse, to deepen our spiritual unity. The encouraging review of our material position should stir us to make a greater contribution to the spiritual life within our little sphere of influence in this great city.

This evening I listened to two broadcasts: the first on television in which two Christians and two humanists discussed whether it was possible to maintain Christian morals without Christian faith. One of the Christians, J. B. Phillips, is perhaps known to you; his paraphrase of the Epistles under the title of *Letters to Young*



*Churches* gives for many of us a contemporary relevance to Paul's exhortations. The other Christian was Edwin Robertson, of the ecumenical movement, who once addressed us Quaker relief workers in Germany shortly after the war. For the humanists, what struck me most was the nearness of their attitude to a religious one. One said that if faced with a moral choice she would seek to act as nearly as she could in conformity with her utopia. What else was that but seeking first the Kingdom of God? People like her have, I think, been put off Christianity and yet have retained their integrity; they remind us that it is not those who only say "Lord, Lord" but

those who do the will of God who enter the Kingdom.

The second broadcast, on sound, took the Christian standpoint. It dealt with problems of power. It was heartening to hear a scientist and Christian, who has shared platforms with our Friend Kathleen Lonsdale, stating that he refused to continue his research when it was likely to be used for evil ends and to undertake work which could not be made public for security reasons. It is good to know that, while on the one side increasing attention is given to nuclear weapons, voices speaking peace are also heard.

JOAN HEWITT

## Elizabeth Gray Vining in Japan

*PEN Delegate, Honored Teacher, Friend*

WHEN the twenty-ninth annual Congress of International PEN (Poets, Playwrights, Publishers, Essayists, Editors, Novelists) opened in Tokyo on September 1, 1957—the first to be held in Asia—Elizabeth Gray Vining was present as one of the twelve American delegates.

"What was the Congress like?" I asked her.

"Our sessions were held in Sankei Kaikan," she replied, "a remarkable new building in Tokyo equipped like the General Assembly room of the United Nations with facilities for simultaneous translation. The three languages used were Japanese, English, and French, with English predominating.

"Japanese hospitality was marvelous—generous, indefatigable, imaginative, gay. Contributions to the tremendous expense of the occasion were made not only by businesses, banks, industry, but by school children, laboring people, patients in TB sanitariums. You feel in Japan that art is really important, not limited to a special group.

"The central theme of the Congress," she went on, "was the reciprocal influence of Eastern and Western literatures. The old separation seems to be breaking down: an Indian delegate felt that Eastern writers are now turning more toward science and technology while Western writers are concerned with the maladies of the human spirit, and an Indonesian writer suggested that the East-West opposition is no longer a matter of geography but a split running down the middle of every country and of every individual.

"Will you tell us," I asked, "something about the welcome, official and unofficial, given you, as tutor to the Crown Prince in 1946–50, on this first return to Japan after seven years?"

So obviously did the facts indicate her having been treated as a Very Important Person that, Quakerly, she admitted them almost with embarrassment: PEN guest of honor by appointment of the Japanese section—the American guest of honor selected in the regular way by his own delegation was John

Steinbeck. The Prime Minister gave a luncheon for her and the Emperor's Grand Steward a reception. While she was in Tokyo a Mercedes-Benz with an excellent chauffeur was put at her disposal, and she was also given a railroad pass.

When it came to the "unofficial," her tone changed, in the joy of personal relations happily renewed. "I count the entertaining done by the imperial family as 'unofficial,' it was so sweet and warm. The Emperor and Empress gave two dinner parties. The Crown Prince gave four parties for me; I saw him altogether eight times. He has not changed greatly since he was in the United States four years ago, but he has grown up just as you would want him to. He has official duties now, the sort of thing an expected successor to the throne does. I attended a rally of 4-H clubs from all over Japan to which he was extending an official welcome; I was impressed with his serious, interested attention, his poise."

"Were there other people you especially hoped to see?"

"I saw them all—all (except two or three just too far away). They made it possible. Like Dr. Koizumi, Counselor in charge of the Prince's education, who put aside many engagements to go to the parties, and he and his wife took me for a weekend in the mountains. When I was in Japan before they did innumerable things for me. They were in the United States with the Crown Prince, and Dr. Koizumi again to get his degree from Columbia University. He is one of Japan's great men.

"A very special delight was an invitation from Mrs. Inoue, who cooked for me in 1946–50, to have lunch in her little home on the outskirts of Tokyo. I had left Japan much troubled about the family, weighed down by illness and other problems. And now here they were, coming out into health and jobs, and proudly introducing me to a cheerful, six-month-old granddaughter.

"Three weeks of my stay I spent with Tane Takahashi, my secretary, interpreter, and beloved little sister, whom many people in this country will remember—two weeks at the International Christian University, where she is head of the library, and the third week, for which she had saved part of her vacation, traveling in western Honshu. Tane is doing a wonderful job at the university: the open-stack library there, most unusual

Based on a long interview granted by Elizabeth Vining to Lois L. Comings, a FRIENDS JOURNAL staff member. Because of our habitual space restrictions, what is published here is only a small compression from all that she imaginatively opened up—the facts and the flavor of her seven weeks' return to Japan.

in Japan, is her creation; she is the only woman who has a seat on the University Senate (an important faculty body which makes academic decisions); and her own qualities, her serenity and warmth, make her much loved."

"Aside from Tane Takahashi," I asked, "did you have opportunity to see anything of Friends and Friends work in Japan?"

"I spent my last week at Friends Center with Esther Rhoads, who succeeded me in giving the Crown Prince and the Empress English lessons once a week. It was a great joy to be with her. Together we went to part of the seventieth anniversary celebration of the Friends Girls School. I also visited the Friends Neighborhood Center at Toyama Heights, its kindergarten and the library organized by my sister, Violet Gordon Gray, when she was in Japan with me in 1948-50. The meeting for worship that began as a result of what Thomas and Eliza Foulke brought the neighborhood in 1949-50 was eagerly planning for November 3, 1957, when it would become a Monthly Meeting.

"But what about the four parties the Crown Prince gave for you?" I reminded. "You didn't tell me what they were."

"A dinner party first, at his house, with sixteen of the court people who were my real friends as the guests. Next, a reception to which were invited all his former classmates and the teachers at the Peers' School, where I had the English class for four years. The boys are through college now, doing all kinds of things. There were speeches, all in English, excellent speeches, lively, affectionate, some of them witty. Then there was another dinner party, with the sixteen boys who, two at a time, shared his private English lessons. At both his dinner parties the Crown Prince arranged opportunities for us to talk together alone. The last of his parties was a picnic at Hayama, a seashore resort about two hours from Tokyo. Prince Masahito, his younger brother, now in the last year of college, was there, Dr. Koizumi, Esther Rhoads, two of the Crown Prince's classmates, and two or three chamberlains. We went out in little boats to a rocky island, for a delectable lunch exquisitely packed in little individual boxes. The Crown Prince had a new boat that had been built for him, with an American outboard motor, and ran it himself coming back. A beautiful day, everything very gay and informal, everybody taking pictures"—Elizabeth Vining's delight in the occasion became significant against my recollection of her account in *Windows for the Crown Prince* of the formalized way of life imposed on him when she first went to Japan and of her carefully planned, quarter-inch by quarter-inch pushing back of restrictions, the opening up, the slow educative process.

Indeed, a teacher's joy in the flowering of lives she has touched at some point, though never explicit, flashed and sparkled in her reporting of many of these occasions. There were the five former classmates of the Crown Prince who took her to dinner at the University Club—two doing graduate work in Tokyo (economics and nuclear physics), one in a bank, one a reporter, one doing nuclear research for a shipbuilding company. And they talked—stimulating talk, in English so good she almost forgot it was not their native tongue—of books, plays, and music; of inflation; of the race situation in the

United States (how they pushed her about events in Little Rock!), about PEN (they were keen to know what had been said there). With four of them she had been corresponding since she left Japan, seeing their minds explore and grow.

I hear Friends asking sometimes whether there is any evidence now in Japan of Elizabeth Vining's influence. "Influence" tends to be a mass word, pretentious and unprecise. She would never claim it, however clearly the honors and the whole range of warm, happy renewals of friendship indicate the opinion of the Japanese nation. But she has shown me photographs of those young men she taught as small boys—faces arrestingly sensitive, intelligent, alert. They would be my own answer: young men in the urgent, often arrogant, early post-collegiate years who not only gathered with their Crown Prince to pay formal honor to a teacher but who wanted, so many of them, to confer the even more flattering distinction of eager, lively talk—in the language she had taught them.

## Barrow Cadbury

Born September 27, 1862; died March 9, 1958

**B**ARROW CADBURY, who died in Birmingham, England, on the morning of March 9 in his 96th year, was known and loved by Friends the world over, and known personally by many American Friends who had met him on his visits to America (the last one in 1950) or at conferences and gatherings in England.

He, more perhaps than any other Friend, helped to make the world family of Friends a reality, through his inspiring yet humble leadership at the World Conference of Friends at Oxford, England, in 1952, and the European Conference of Friends at Birmingham, England, last summer.

Barrow Cadbury's life was one of service—in business, in his home town of Birmingham, and in the Society of Friends.

Born in 1862 in Birmingham, now at the heart of the industrial Midlands of England and its second largest city, he was the son of Richard Cadbury, who with his brother George had established Cadbury Brothers' Bournville Cocoa and Chocolate Works in 1879.

His school years were spent partly at Stuttgart, Germany, where he learned German and French; he later attended the Woodlands School, Hitchin (a town a few miles north of London), where John Bright's son was then teaching. He then went to Owens' College, and Dalton Hall, Manchester. For fifty years he worked with Cadbury Brothers Limited at Bournville, becoming a managing director in 1899 and chairman on the death of George Cadbury in 1922.

Barrow Cadbury will be remembered not only for his diligence in business, but for the great work he and his wife, Geraldine Cadbury (whom he married in 1891 and who died in 1941) accomplished in Birmingham for the welfare of young people. Together they built a remand home, a model juvenile court, and founded schools for young people who needed special care and understanding. He was also concerned, all his life, for the work of the National Adult School Union. He helped to found Westhill Training Institute (now College),



which is situated close to Woodbrooke College, at Selly Oak, Birmingham.

Friends on both sides of the Atlantic will remember him as a man who worked consistently and untiringly for peace among the nations. As recently as April last year he issued a statement, together with Dame Kathleen Lonsdale, appealing to statesmen throughout the world to appoint a minister for peace and good will in each country.

His work for peace found expression in Quaker fields. He gave untiring service to Quaker meetings, conferences, and committees. He was treasurer of the committees that arranged the world conferences of Friends. As one who loved travel he paid visits to Australia and New Zealand (on behalf of his firm), and many American Friends will remember his attendance at the Five Years Meeting in Richmond, Indiana, on two occasions, as well as his attendance at the World Conference at Swarthmore, Pennsylvania, in 1937.

Throughout his long life he appeared always to keep up to date with the times and with a swiftly changing world. He was always looking ahead, thinking of ways of helping the Society of Friends which he loved so much and thinking especially of the family of Friends throughout the world. He will be remembered for his generous personal giving to many causes, in and outside the Society. But Friends who knew him will think first of his humility, his deep, yet simple, religious conviction, his power of prayer, and his vision.

IAN A. HYDE

## National Council of Churches

THE first of the three annual meetings of the General Board of the National Council of Churches was held in New York City February 26 and 27 under Rev. Edwin T. Dahlberg, the new President. It was his first board meeting as well as mine, for I had been appointed in St. Louis last December as one of eight additional lay representatives.

I kept close to Anna Brinton, our representative, and observed that people spoke to her frequently about her statement against war at the Assembly in St. Louis. This was printed in the Assembly minutes as well as in *FRIENDS JOURNAL* (January 4). One of the early items of business was a report from the White House Conference on foreign aid which had been called by the President the day before and to which Dr. Dahlberg had spoken. It was noted: "In the light of our Christian conscience to care for our neighbors throughout the world the National Council of Churches strongly supports an expanded nonmilitary program of mutual aid and programs for reciprocal foreign trade." This was a momentous conference. Twelve hundred had attended at their own expense, some coming from Hawaii, and it was aid as an obligation to humanity and an example of practicing Christianity that received the greatest applause.

Race is always touched upon. In reporting the Assembly in St. Louis, mention was made of the fact that when colored and white leaders were pictured together in some of the local papers, white faces were deleted in the colored papers and vice versa in some of the white publications.

The National Council of Churches endeavors to bring the Christian approach into all walks of life and business. As an example: A strong statement on "The Churches and Alcohol" was considered under such headings as "Ministry to Victims of Alcoholism," "Alcohol Education in the Church," "Social Control of Alcoholic Beverages," and was followed by a lively discussion. The implementation and spread of this document was left to the Committee.

It was reassuring to see that the Office of Publications and Distribution showed a \$24,946 increase in sales over 1956 while reducing the operating costs \$8,978.

Three of the reports came from overseas. Mrs. Theodore Wedel, President of United Church Women, spoke of the coming Brussels World Fair in which the Vatican is planning a \$2,000,000 "City of God" building. The Protestants are asking for a modest \$100,000 (\$25,000 is already in hand) for a circular auditorium in the center of the fair grounds, to be called "Protestant Pavilion." It can readily be moved to serve as a permanent youth center. The World Council and the National Council of Churches gave this project their blessing, but funds must come from the public.

Dr. Roy G. Ross, General Secretary of the National Council of Churches, told of his two months' trip to Africa visiting ten countries. He pointed to the fact that the old missionaries seem lost because of the nonfundamentalist approach of the new; the African is looking to the church, not the missionary, for help and guidance. A conference at Ghana was attended by tribes from twenty-five countries—people meeting together for the first time—and no quarrels ensued, as all realized they were "members in Christ." The purpose was to debate the World Council of Churches and the International Missionary Council integration plan.

Dr. Dahlberg ended his account of an eight-day Christmas visit with our forces in Alaska: "The officer who escorted me to the plane for my return trip said with a swing of his arm, 'This is not security. We need you, the President of this great church body, to give us the security that counts—the security of Jesus Christ.'"

LYDIA B. STOKES

## Extract from Epistle

*Mid-India Yearly Meeting, 1957*

The present membership of the Society and the number of participants do not show a considerable fall in number, when compared with that of some years back. As per the current year's census there are 1,400 persons in all, including 200 members. Quaker families of Canada, America, and England residing at present at Friends Rural Centre, Rasulia, Hoshangabad, attended the Meeting. Their good wishes towards our Society, fellowship with us, and keen interest shown by them in the Meetings led us to understand that they were prepared to extend their cooperation to us in the work of the Society.

EDITOR'S NOTE: This epistle was not received until after the printing of Extracts had been concluded in the issue of March 8. An extract from the 1956 Mid-India Yearly Meeting was included in its alphabetical place, February 22, p. 119. As the 1957 epistle has been received in time for publication before the Philadelphia Yearly Meeting begins, however, the extract is given here for the sake of the greatest possible completeness in 1957 epistles.



## Reflections on Christmas

THE season of "good will towards men" and recognition of our brotherhood brought with it at Christmas time 1957 a serious challenge to the people of Delaware Township, outside of Camden, New Jersey. The fact that a large number of Quaker parents are taking an active part in public school matters prompts me to relate the controversial case in question in this paper. The voices of these parents will count in community situations such as arose in Delaware Township.

The parents of a pupil in the Kingston Elementary School registered a vehement objection to their child's participation in a pageant portraying the birth of Christ. The child was selected by her third-grade teacher to be the Madonna.

The township school administration queried the State Department of Education and was advised that the law was specific: beyond mandatory reading of five verses of the Old Testament and permissive reading of the Lord's Prayer, no religious activity is permitted. A ban was ordered by the superintendent of the township schools on the advice of the school board solicitor. The Camden County superintendent and the assistant state commissioner of education agreed with the ban. On December 8 the school board informally discussed the directive and agreed that they "would not violate the state law."

The superintendent of Camden City schools, although not involved in the dispute, issued a statement which said in part, "In these days, when the godless, ugly head of communism appears on all horizons, it is a warning to us here in America, and particularly to those in the educational field, that we should not drive faith from our doors and jump into an intellectual cesspool and be exuberant in the superiority of man." "In the presentation of our Christmas plays," he asserted, "we are not conducting a religious service or exercise. . . . I as an educator consider the birth of Jesus Christ as a historical fact and not fictional. To try to remove from our way of life reference to biblical persons because they have religious significance in particular faiths which may not correspond with others' views is limited education." The Camden board endorsed his stand.

The Camden *Courier Post* said editorially, "To prohibit Christmas plays or pageants depicting the Nativity in the public schools . . . is a specious extension of the principle of separating church and state. It cannot be justified under the first article of the Bill of Rights. If an important body of legal opinion believes that it is justified and even required under New Jersey statutes, then the statutes should be changed. . . . In America we do not allow majorities to dictate to minorities in such matters. Neither can we allow minorities to dictate to the majority."

The Camden Missionary Society said Christmas should be used to allay juvenile delinquency and urged that "Delaware Township not be swayed by any minority group to do contrariwise to the fact that America is a Christian nation and New Jersey is a Christian state." The Delaware Township Ministerium put extreme pressure on the board and letters appeared daily in the press opposing the ban. No letters approving the ban were published.

The Camden Ministerial Association unanimously endorsed the statement of the Camden superintendent of schools and

called on Delaware Township board to reverse its decision. The Association's president stated that in his opinion, ". . . the school board solicitor has misinterpreted the state law when he stated that a few parents of Jewish faith were within their rights in asking that the plays be banned. If this decision is confirmed, we may be heading into an atheistic school system." This was the first mention that the complainants were Jewish.

Between 1940 and 1958 the Delaware Township population grew from 5,911 to 24,500! New industrial plants, a race track, and numerous housing developments had been built. The Jewish population is now estimated to be 25 per cent.

The fact that Jewish parents raised the issue, however, is irrelevant, for in other areas religious practices in the public schools are being questioned by Catholics, Protestants, and "humanists." In June, 1957, in Moundville, Virginia, twenty-two Roman Catholic students of the public high school were barred from commencement exercises because they refused to attend baccalaureate exercises held in Protestant churches.

In Delaware Township the parents who had raised the issue, terror-stricken by now as a result of the community tension and a number of insulting telephone calls they had received, called on the president of the school board to ask that he restore the plays.

On December 13 at a closed meeting, the board by a 7-0 vote reversed the ban on Nativity plays, adding, however, ". . . students so desiring shall be excused from participation in such exercises." At its regular public meeting on December 16 the board stood firm on its ruling to lift the ban, despite a number of objections, including one from the American Civil Liberties Union.

The American Friends Service Committee learned about the squabble when it was reported in the Philadelphia *Evening Bulletin* on December 11; for the following week Philadelphia and Camden papers carried a running report of the controversy.

The Community Relations Department of the A.F.S.C. got in touch with local human relations agencies and was asked by them to help resolve the difficulty. A first step was to invite a group of residents, including Friends, to meet with representatives of the Jewish Community Council. At the meeting the Jewish representatives expressed surprise and deep appreciation that Christians were taking an interest; they regretted that the issue had been raised at what they considered the most inappropriate time of the year. Timothy Haworth, a member of Providence Monthly Meeting, Media, Pa., and member of the executive committee of the South Jersey Chapter of the American Civil Liberties Union, felt quite the opposite. "From the point of view of impact on Christians, Christmas might be the best time. The message of Christmas is precisely that of recognizing the brotherhood of all men." He thought that Christmas was an ideal time for clergymen to preach sermons which would apply to this aspect of community relations.

On Christmas Eve a *Haddon Gazette* columnist named "Townsmen," while taking note that the controversy was officially ended, said, "The issue it dramatized will not be so easily stilled, for the local problem strikes directly into the national question of separation of church and state. As offensive as the idea of prohibiting a Christmas play in the public schools may

be to many who profess the Christian faith, a more thorough investigation into the subject from the viewpoint of an American citizen may indicate the problem has more serious implications than at first seen."

What has been the result of the Delaware Township controversy? The Nativity scene has become a symbol of community dissension. Friendships have been destroyed. The decision of the school board does not appear to be a constructive solution. What will be done for Christmas 1958 is a question enlightened citizens of Delaware Township must face now.

The Delaware Townships of America have one distinct advantage over the older more settled communities. They generally attract a youthful population, tending towards the better educated in the skilled worker and young executive groups. They can use their vigor and intellect in solving complex problems in a spirit of give-and-take and can help all communities—old and new—learn that a practice which is disruptive and divisive to the community should be examined thoughtfully and unemotionally by all concerned citizens. The spirit of consultation and negotiation must be nurtured not only at the international level but also within our own communities.

THOMAS E. COLGAN

## Friends and Their Friends

The Records Department of Philadelphia Yearly Meeting will exhibit during Yearly Meeting in a show case in the east room of the Arch Street Meeting House a collection of papers illustrating the efforts of the Yearly Meeting for civil liberty during the past two centuries.

During Yearly Meeting, care will be provided for small children. Caretakers will be on duty for all daytime sessions during the week. Ask at the desk in Room A, Arch Street Meeting House, for directions to the new "nursery." For Sunday, arrangements have been made to care for preschool children in the Whittier between 9:30 a.m. and 12:30 p.m. and during the William Penn Lecture and the tea following, from 1:30 to 5 p.m. Please enter through the meeting house yard.

The Committee on Hospitality to Visiting Friends is anxious to know of Friends from a distance. Those desiring overnight accommodations may secure them by contacting Mary B. Test, Chairman, 304 Arch Street, Philadelphia 6, or the Yearly Meeting Office.

The 1958 sessions of Philadelphia Yearly Meeting present a great opportunity for high school and college age young Friends. Although young Friends are being encouraged to participate whenever possible during Yearly Meeting week, the sessions on Saturday morning, March 29, are especially emphasized. Given the privilege of selecting the Committees to report at this time, young Friends requested that they be the Young Friends Movement, the Peace Committee, and the Race Relations Committee. It is hoped that all Friends will make a special effort to encourage their young people to be present.

The afternoon program for young Friends, to be held at

1515 Cherry Street, is expected to be a continuation of the morning experience. At 2 p.m., Robert Dumas, of the City of Philadelphia Commission on Human Relations, will speak on "Analyzing Our Prejudices—a Route to Understanding." He will deal with prejudice not only as it is directed against the Negro but also as it involves social, economic, cultural, and religious groups. Young Friends want to know how and why the myth began. What is the place of fear in establishing and continuing prejudiced thinking against an individual or group? What effect does prejudice have on its holder? on the community? How can we helpfully meet situations of prejudice in everyday life?

Any young Friend, fifteen years of age or older, who wishes to participate in the program of March 29 can obtain further information by writing Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

Members of the senior classes of George School and Westtown have made a good showing in the 1957/58 National Merit Scholarship Program testing, in which 256,000 of the nation's most able students participated. The ten winners of George School and fourteen of Westtown School are among the 7,300 finalists awarded Certificates of Merit. These 7,300 now contend for the scholarship awards.

FRIENDS JOURNAL would be glad to hear from any Friends school the number of those receiving Certificates of Merit in this National Merit Scholarship Program, and the names of any students who receive the final scholarship award.

In the face of mounting costs, Haverford College, Pa., has decided to increase the fees for tuition and board beginning next fall. The former \$850 tuition will rise to \$1,000, and board and rooms will move from \$470 to \$520.

In a recent letter to parents of students, President Hugh Borton explained the threefold need for the increase. Primarily, he said, the college must "continue to have a faculty of the highest caliber and provide for some needed additional instruction in specific areas." Current higher prices necessitated the \$50 increase in the charge for board.

Hugh Borton's letter anticipated a problem for the more than 40 per cent of students holding scholarships, by pointing out that a proportion of the new income would be used to meet their needs. In addition, he emphasized that the tuition fee has never covered the full cost of educating any student. Income from endowment has furnished almost half of the total.

In the *Christian Century* of February 5, 1958, "Friendly Neighbors," by Margaret H. Bacon, gives a full and cogent account of Friends Suburban Housing, Inc., as a nondiscriminatory suburban real estate agency—the concern from which it sprang, its organization and operation, its record of successes and failures in the year and a half since its founding. The development of the white suburbia in which its candle has been lighted, the explosive problems that threaten unless "peaceful change" is planned for and achieved, are clearly indicated. Margaret Bacon is a member of Radnor Monthly Meeting, Pa., and of Friends Suburban Housing.



Friends Schools Day at the American Friends Service Committee headquarters brought 63 representatives, including 12 teachers, from 14 schools to the meeting house at 20 South 12th Street, Philadelphia, on March 3. Six states—Delaware, Maryland, New Jersey, New York, Ohio, and Pennsylvania—were represented by an average of four delegates from each of the following schools: Abington Friends School (Jenkintown, Pa.); Atlantic City Friends School (N. J.); Friends School (Baltimore, Md.); Friends Academy (Locust Valley, N. Y.); Friends Boarding School (Barnesville, Ohio); Friends' Central School, Friends' Select School, Germantown Friends School, and William Penn Charter School (Philadelphia, Pa.); George School and Westtown School (Philadelphia Yearly Meeting); Moorestown Friends School (N. J.); Oakwood School (Poughkeepsie, N. Y.); and Friends School (Wilmington, Del.). Delegates paid their own expenses.

Under the direction of Wilbert L. Braxton, national high school program director for AFSC, the students were introduced to the weekly staff meeting. High points of the day included talks by Douglas and Dorothy Steere on their recent trip to Africa; a briefing on the purpose and work of AFSC by Lewis M. Hoskins, Executive Secretary; and a showing of the film "Shadow over Hiroshima." The group divided into two sections so that a visit might be made to the AFSC Warehouse to see and help in processing clothing for the Material Aids Program. Section Two remained for interviews and conferences with program staff on Educational Materials for use with younger children, Community Relations, Community Peace Education, Summer and Year Around Projects, and Foreign Service. Rounding out the day was a discussion and question period led by Spahr Hull, high school secretary for the Middle Atlantic Region. A refreshment period preceded adjournment.

Three George School students received Gold Achievement Keys as art awards for their entries in the Philadelphia Scholastic Art Exhibition. They are Miriam Marecek of Belmont, N. C., 1st Mention Ceramic Sculpture; Alice Russell of Newtown, Pa., 2nd Mention Pottery; and Lynne Waddington, of Salem, N. J., 3rd Mention Linoleum Print. The Gold Achievement Key signifies that their entries have been judged worthy to be sent to the National Scholastic Contest in New York City.

FRIENDS JOURNAL will be glad to learn names of other students from Friends schools whose entries will be sent to the National Scholastic Art Contest in New York City.

Pendle Hill's Spring Term begins on Monday, March 31, and ends on June 13. The opening course will be by Geoffrey F. Nuttall on "Living Religion Among the Contemporaries of George Fox." The spiritual insights and concerns of the finest of non-Quaker Christians of Fox's time, Herbert, Baxter, Cromwell, and others, will be covered. Geoffrey Nuttall, lecturer in church history at New College, University of London, is the author of *The Holy Spirit and Ourselves* and a forthcoming book to be published in May, *Christian Pacifism in History*. Dr. Nuttall will be in residence at Pendle Hill through July, when he will take part in the Pendle Hill Summer Term.

On Wednesday evenings Howard H. Brinton will give a course on "The Faith and Practice of the Society of Friends." The course offers an evaluation of Quakerism in terms of psychology, philosophy, science, and modern theology, and the relation of the Quaker form of Christianity to similar forms in the non-Christian religions. On Thursday evenings Henry J. Cadbury will lecture on "The Gospel of John", emphasizing the meaning and intellectual background of the book rather than questions of authorship or historical evaluation. These courses are open to nonresidents, without charge, and will begin promptly at 8 p.m. on Mondays, Wednesdays, Thursdays, respectively.

The Peace Committee of Lansdowne, Pa., Meeting arranged a visit in homes of members of the Meeting for the weekend of February 14-16 of seventeen staff members of the Secretariat of the United Nations. The following countries were represented: Belgium, Bolivia, Chile, Denmark, Ecuador, Egypt, France, India, Italy, Japan, the Netherlands, the United Kingdom, and the USSR. Those detained at the last moment included persons from Afghanistan, Hungary, and Poland. On Saturday afternoon the visitors and their hosts and hostesses were entertained enjoyably by the International Club of students at Swarthmore College, whose president is a student from Ghana. A group of five string players performed American folk and modern music. Guests left Swarthmore in the beginning of the biggest snowstorm in 36 years. It would take not a story but a saga to cover the adventures by which everybody reached home in safety. Some dinner parties were canceled; some had different, nearby guests; a few hardy souls got through with borrowed galoshes. On Sunday, a few hosts and five guests reached meeting for worship together with a few other Friends; concerts for which free tickets had been provided for the afternoon were canceled but all guests, by various contrivances of the hosts, achieved trains back to New York Sunday evening. Much regret was expressed that most of the guests had missed attending their first Friends meeting. William Hargrave is chairman of the Peace Committee; Edith R. Solenberger was chairman of hostesses.

The *Quaker Date Book* has new editors for 1959. Marion and James Richards, Jr., of Swarthmore Monthly Meeting, Pa., have taken over the job of planning, writing copy, and selecting photographs. Please contact the Richards at 128 Rutgers Avenue, Swarthmore, Pa.

Amelia W. Swayne, Newtown, Pa., has recently left for a six months' visit to Japan. Most of the time will be spent in Hokkaido, the northernmost island, where her son, Kingdon, is the United States Consul. Hokkaido is quite different from the rest of Japan in its cultural interest. The Ainu people, primitive dwellers in the country, are still to be found here. There are a Trappist Monastery and a Trappist Convent for women, and much beautiful scenery in the sparsely settled country. The capital, Sapporo, is a thriving city with a university and fine parks. Apparently there are no Friends in Hokkaido, but Amelia Swayne plans to visit the Tokyo Friends

Center and the Friends Girls School. If possible, she will try to get in contact with other Friends groups in southern Japan. One hope is that there may be an opportunity to meet some of the Hiroshima maidens with whom Friends in the Bucks Quarter area are corresponding.

On Philadelphia's WRCV-TV the "Friend to Freedom" study of John Woolman on the NBC television network, described in FRIENDS JOURNAL, March 8, p. 154, as scheduled for March 23, will be shown instead on Sunday, April 6, at 8:30-9:00 a.m.

## Coming Events

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

### MARCH

21-23—William Penn Center, Weekend Work Camp for 15-year-olds and up, at Spring and Belvidere Streets, Trenton, N. J. Apply William Penn Center, Fallsington, Pa.

22-23—Shrewsbury and Plainfield Half-Yearly Meeting, at the meeting house, 3rd and Watchung Streets, Plainfield, N. J., begin-

ning 10:30 a.m. 8 p.m. Saturday, John A. Waddington, member of Salem, N. J., Monthly Meeting, State Senator from Salem County, and Senate Minority Leader, will speak about his experience as a Quaker legislator and his views on how Quakerism can become more effective today. For overnight hospitality: Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Worth W. Mackie, "The Dilemma of Our Peace Testimony."

23—Mickleton Friends Forum, at the meeting house, Mickleton, N. J., 8 p.m.: Norman Whitney, "Peace in Our Time."

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29—Philadelphia Young Friends Conference, high school and college age, 1515 Cherry Street, 2 p.m.: Robert Dumas, City of Philadelphia Commission on Human Relations, "Analyzing Our Prejudices—a Route to Understanding" (continuation of Philadelphia Yearly Meeting morning session).

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

## MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

### 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.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

### COLORADO

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

### CONNECTICUT

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

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### 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

**DAYTONA BEACH**—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays;

monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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

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

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

### 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; telephone WOODland 8-2040.

### 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.

### MICHIGAN

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

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

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

**DOVER**—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

### NEW MEXICO

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

### NEW YORK

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; 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, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

**Flushing**: at 137-16 Northern Boulevard.

**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 University College, 601 East Genesee 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 Yearly Meeting Office, 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 Waln 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.

## PUERTO RICO

**SAN JUAN**—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Río Piedras. Visitors may call 3-3044.

## TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

## TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., 407 W. 27th St. 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.

## AVAILABLE

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