

FRIENDS JOURNAL

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NOVEMBER 8, 1958

NUMBER 40

IN THIS ISSUE

THE soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."

—ROY O. McCLAIN,
This Way, Please
(The Fleming H. Revell Company)

God Speaks to Whoever Is Listening

. *by Louise B. Wilson*

At the End of the Voyage Home

. *by Maurice Webb*

Fox and Cromwell

. *Letter from the Past*

Ohio Yearly Meeting, Conservative

. *by Blanche S. Thomas*

New Interchurch Center—Message by Pablo Casals

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FRIENDS JOURNAL



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Books

DEATH—THE GATEWAY TO LIFE. By EDWARD COPE WOOD. Exposition Press, New York, 1958. 102 pages. \$3.00

Readers of the FRIENDS JOURNAL who are familiar with Stewart Edward White's *The Unobstructed Universe*, Sherwood Eddy's *You Will Survive After Death*, and the recent *Nothing So Strange* by Arthur Ford and Marguerite Harmon Bro will want to add Edward Wood's *Death—the Gateway to Life* to the list.

This is a small book of "evidences of personal immortality" collected over a period of twenty-five years of study and work in the field of psychic phenomena. Edward Wood became interested in this subject through conversations with Professor William R. Newbold, Head of the Graduate School of the University of Pennsylvania, while working as fund raiser for the Y.M.C.A. of that university.

One of the purposes for publishing this series of psychic experiences is, in the author's words, "to present evidence for a belief in the continuing individual personal consciousness after death."

Vouching, as his friends must, for Edward Wood's complete honesty and integrity, one cannot lightly lay aside this book, which contains amazing evidence of spirit survival. Many men and women of unquestionable repute have shared these experiences over the years; and many who have deeply mourned loss by death have been comforted by evidences of continued life on another plane of those whom they love.

For those with open minds to the mysteries of life there is much that is both provocative and confirming in this highly interesting little book.

RACHEL R. CADBURY

THE CONCRETE AND THE UNIVERSAL, the Swarthmore Lecture. By MARGARET B. HOBLING. George Allen and Unwin, Ltd., London, 1958. 53 pages. Cloth, 6s.; paper, 4s. 6d. Available at Friends Book Store, Philadelphia: cloth, \$1.25; paper, 75 cents

This is a difficult but exciting essay. Starting with the tensions experienced by a loyal Christian who considers the relations of his faith to the other great religions of the world, it wrestles with the problem of how religion may be universal and, at the same time, sufficiently particular to be *the religion* for a particular person in a particular time and place.

The author thinks that seventeenth-century Friends had something important to say on the subject. She thinks the question so important that twentieth-century Friends should accept the tensions involved in facing it.

From Margaret Hobling's own wrestling with the subject emerges an idea of necessary cooperation among different faiths something like the cooperation of St. Paul's many members in one body—each member different but the whole incomplete if any is lacking.

A wealth of quotations from many sources, ranging from Kipling to St. Clement, adds to the interest of this vigorous and horizon-widening discussion.

RICHARD R. WOOD

FRIENDS JOURNAL

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

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Editorial Comments

World Literature

DE QUINCEY once assigned all books to two groups, as belonging either to the literature of knowledge or to the literature of power. Useful as such distinctions may be, books that convey sound knowledge cannot help transmitting power also in the best sense. Great books everywhere minister to the universal need for knowledge and become part of world literature. The reader not bent on scholarly pursuits has primarily fiction in mind when thinking of world literature. Books by Scott, Dickens, Balzac, Tolstoi, and many others rank high in this group. Because of their strong human appeal such works can be translated from one language into another without too much loss of depth, flavor, or accuracy.

The reading of world literature is being recommended as one avenue toward the understanding of what is rather vaguely called "the soul of other nations." We learn not only of different customs or strange national habits but also of psychological reactions to life situations that are alien or new to us. True as this is, some undesirable stereotypes may also be perpetuated by novels. The picture of the lighthearted French woman, for example, is the product of such unwanted generalizations. The average French woman is realistic, clearminded, and much more reserved than carnivorous readers in other countries imagine. Raskolnikov or Oblomov are hardly typical prerevolutionary Russians. Goethe's Werther or some of Thomas Mann's personages appear almost as strange to most Germans as are Kafka's nightmarish dream figures. None of these great characters can possibly represent or collect all the traits of his nation's character or tradition in his personality. Yet all of them have a specific and universal appeal that is hard to define. The question of what a national character should include or how it ought to be represented in fiction is close to unanswerable. The time, or period, element enters here, too. Could there still be an Old Goriot today in Paris? What pranks are the modern Huck Finns up to? What goes on in the heart and soul of a modern Raskolnikov?

Yet, with all these reservations, the attentive and systematic reading of world literature can still be advocated as an entertaining, armchair way of visiting other nations or their past. As long as we avoid ascribing to

international fiction too definitive an influence or too compelling a meaning and power, such books will prove broadening. They may also serve as teasers that could arouse the taste for more systematic reading and study.

Boris L. Pasternak

The news that Boris L. Pasternak received this year's Nobel Prize for Literature causes understandable surprise everywhere. Ignoring Ivan Bunin, who was living in exile when he was thus honored, Pasternak is the first Russian to be awarded the Nobel Prize. Much of his earlier work was published in translation by English publishers; yet we doubt that his entire work will ever become part of world literature in the accepted sense. The fine shades of his poetry are almost untranslatable and have already created a school of fairly high-ranking imitators in Russia. Difficult as it is to translate poetry into another language, his metaphors remain highly original even in another tongue. His poem "The Caucasus" calls these mountain ranges "an unmade bed with tousled sheets." His sensitive closeness to nature makes him employ similes of the kind T. S. Eliot and Rilke love to use. In spring "the poplars stand amazed," and the houses "fear to fall." The air is blue like a bundle of linen or looks like "a patient just discharged from hospital."

His critical attitude toward the Soviets made him exclaim that "the poet's place is reserved" when the high seats were assigned to "Supreme Authority." It "is dangerous if it is not vacant." He also asked "with a muffler around his throat" and the palms of his hands shielding his mouth, "What millennium are we celebrating?" It would, however, be erroneous to consider Pasternak anti-Soviet. He loves Russia; he sympathizes with the revolution. But he also appreciates the great values of Western tradition, as his remarkable translations from German, English, and French into Russian illustrate. It is his tragic fate to have to pay dearly for his courage and open-mindedness.

His autobiography *Safe Conduct* contains many a passage of almost biblical truth. In one of its early chapters he says, "We have all become people according to the measure in which we have loved people and have had occasion for loving."

God Speaks to Whoever Is Listening

A NEW meeting is born out of a need in the hearts of those who start it, and it will also fulfill a hunger in the souls of many others.

We moved to Virginia Beach, Va., in July, 1952, and found no Friends Meeting. We could not, in fact, locate any Friends. With our children, seven- and eight-years-old, we attended the churches in our town. Everyone was very kind to us.

During the service one of the first Sundays, our son said, "When are we going to worship?" Another Sunday he said, "When do they *listen* to God?" After we explained the various services to the children, they felt more at home, and we settled down in one church, attending Sunday school and church each Sunday.

It was not just a meeting that was lacking in our lives! The lack of a meeting was an outward sign of the lack of inward commitment. As the weeks became months, I realized that my inward life must be put in order. In the early morning I would listen long for the still, small voice, at the same time holding on to my own will. Then one morning I handed my will to God, literally. What rejoicing! The music of the universe filled the air, and I was once again in harmony.

The next morning, early in the spring of 1953, as I sat on the front steps, I saw a meeting house set down in some trees. I knew it to be God's way of telling me I had a special job to do in connection with the Friends. What I did not know at that moment was that the meeting house was to be at Virginia Beach. Through discipline in my inner and outward life I sought constantly for a balance that I might be consistent and in perfect accord with God. I began to understand the vision God had given me. The meeting house was to be here!

Each morning I thanked God that it would become a reality. I did not tell a soul of this until much later.

In February, 1954, at different times both of our children remarked that we ought to start a meeting here. Each time we talked about it briefly. Then one night my husband came home, and while we were talking in the kitchen, he said, "There are two contributions I want to make." I asked what they were, and he said, "One is a successful business, and the other is to Friends." Then he added, "We ought to start a meeting here."

I shall never forget how I felt. All of God's love flowed through each of us, and I felt in a split second as if the thanksgiving and adoration I felt for God were more than I could stand. I can still feel the tremble of my flesh and the warmth in my body.

I knew then the meeting was a reality. It had been

born in each of us. At that moment I said, "Let's start this Sunday." And we did, the first Sunday in March, 1954, in our home.

From the beginning of our meeting in Virginia Beach everyone who had children brought them for the entire hour. As long as we met in our home, there would be certain household articles to attract and distract little ones; but they were quiet. There were contributions to the ministry by a nine- and a ten-year-old.

When we moved into our new meeting house in October, 1955, there was considerable adjustment to make. It was the first meeting-house experience for every child except our own. It seemed as though the children could make more noise without talking! When chairs moved, benches were bought. Feet scraped on benches, and loudly walked on floors. It was a constant echo for a few weeks. Some suggested that the children be taken out. Most of us felt that when we centered down, so would the little children. We gave up some other needed things to buy cushions for the benches and a rug for the floor. And with all this the divine hush of God overcame outward sound.

I remember one Sunday about a month after we had been in the meeting house. There were thirty children present and about the same number of adults. A real sense of worship pervaded the room. A man arose and brought a message to the children. No other words were spoken. It is not unusual in our meeting for an adult to be led to speak directly to the children.

As the months moved on, the meeting settled into a more regular attendance, with twenty-five to thirty adults and about fifteen children, plus a baby or two. The children took part in the silent worship and occasionally in the vocal. One Sunday an eleven-year-old stood and said a beautiful and quite lengthy poem that fitted perfectly into the theme of the meeting. A week later, when asked if she had learned it at school, she answered, "No, it came to me as I said it."

A more recent meeting for worship brought a thirteen-year-old boy to his feet at the same time an elderly woman rose to speak. One would have expected the boy to be seated when he realized the situation. Instead he stood until she was seated, and then brought a message so moving that no one doubted the authority with which he spoke.

Where else can we catch such rare moments as these? Who are we to think God speaks only to grownups? Children's minds are not so cluttered and often hear that which we as adults have missed. God speaks to whoever

is listening! One Sunday two children started giggling in meeting. Another little boy rose and said the 100th Psalm: "Make a joyful noise unto the Lord."

In the fall of 1955 our Monthly Meeting started a day school with thirty-five children. Each morning the children had a few minutes of silent worship in their rooms, and on Tuesday morning they went to the meeting room for twenty minutes of worship together. Because of the books we had read on children's worship in primary schools, we followed the advice we read and had a planned program of little silence, a story, and a prayer. We did not like the feeling of it, and the children did not respond at all. All week it bothered us. The next week we decided to gather under God's direction, waiting on Him for guidance. It was a beautiful meeting. A five-year-old said, "God is a spirit. We must worship Him in spirit. God's spirit is in us, too. When we die, we go back to God, and He becomes stronger and greater."

The rest of the year we let God guide and direct us. There was not a lot of vocal ministry, but there was real growth in the reality of God. The children learned to listen, and they realized that God speaks in many different ways.

In the fall of 1956 we had sixty children in the Friends School. We held our meeting for worship in the same manner. I shall never forget a six-year-old girl with blonde pigtails, who stood with eyes closed and head bowed, and said, "God, thank You for love. Love is so wonderful. Love is—oh, my! I don't know what love is, but, God, I do *know* love is the greatest thing in the world. It's You."

That same Tuesday morning a six-year-old boy said, "Let there be no more wars. Let Your love come into everyone's heart."

During the school year that has just been completed there was a noticeable growth in the children's understanding. They have learned to pray for love in their own hearts and not just in the hearts of so-called "bad people." They have realized we must each be rightly related to God before we can help others.

With only five out of the sixty children Quakers, it was very interesting to see the peace testimony reaching down deep into their hearts. There was never any suggestion that "this is *the* way," but rather they realized that there is a choice. A seven-year-old boy announced to his mother that he knew now that he did not *have* to fight.

During the winter when clothes were being sent to Hungary, an eight-year-old girl said she wanted to send clothes to Russia because she felt they needed love and help more than anyone else.

I am reminded of my brother when someone sug-

gested months ago that we have a nursery for the children during meeting. He said, "If we decide to, I'll keep it because I don't want to worship where the children aren't."

LOUISE B. WILSON

At the End of the Voyage Home

From Our South African Correspondent

THIS will not be a letter from South Africa because I have not seen my homeland for four months. Instead I have been attending meetings of the Commission of the Churches on International Affairs (C.C.I.A.) in Denmark and revisiting parts of Europe. I won't comment on the C.C.I.A. as you may have seen the article in the last issue of the *Friends World News*.

It was a relief to find that in spite of adding ten million people to its population since I first knew it, Britain still had green fields and quiet lanes and remote villages. But as a former countryman I found the new mechanized farming nasty and a rowdy, gawky conglomeration of ironmongery no improvement on a man with a scythe and a shire horse drawing a wagon home with the harvest.

I was curious about the Welfare State. People were invariably helpful and kindly, but there was a general air of lassitude, and railway stations and public eating places were drab and unattractive. It was sad to find so many bombed spaces empty but for weeds and rusty tins 14 years after the last bombing. British people seemed to spend their new leisure crouched over TV sets or making demands for higher wages to pay for the increasing installments on cars and gadgets.

Friends House buzzed with talk and showed the same air of grim determination to do good as of yore. There seemed to be just as many committees.

Compared with Britain, the countries of Western Europe that I visited seemed alert and gay. I knew them first as a youth given to walking tours for holidays in the days before hitchhiking replaced the use of feet. I knew them next in the days of their desolation just after the war. Now they seemed bursting with recovery, particularly Holland and Western Germany. There was no sign of war damage in either the country or in the spirit of the people. The towns that I saw last at the worst of their devastation 13 years ago had been replanned and rebuilt. Begonias in Holland delighted the eye, and in Bavaria families in the fields scything, shocking, and gathering in the harvest suggested that economic recovery and rural peace are not necessarily incompatible. But there are still large refugee camps that do not empty, and beneath all the hard work and cheerful recovery there is dread

of another war, and people look East with apprehension.

Back in England from the Continent, as a South African I was especially interested to find the country in such state over what it called "race riots." You probably hear of Nottingham and Notting Hill in the same way that we hear of Little Rock. Having lived through two major race riots in Durban with heavy loss of life and property, I found these incidents small. No one was killed, no one was permanently injured, and no damage was done to property beyond broken windows. The causes were mainly acute shortage of available accommodation, some competition for jobs at a time of slight recession, some personal resentment over girls at dances or over colored men consorting with white girls, the whole accentuated by gangs of white youths ("Teddy Boys") out looking for trouble. My interest was not so much in the disturbances as in the response of the British people to the idea that race prejudice might exist in their midst. There was shocked incredulity, followed by indignant repudiation. Government, all political parties, newspapers, trade unions, organizations of all sorts issued declarations against any kind of color bar. If it all looked a little self-righteous, it was also impressive. The upshot of it all may be a stepping up of housing, increased efforts to ensure neighborly relations in those areas where colored people have settled, and a realization that color prejudice is a disease from which no one is quite immune.

My next letter shall be from South Africa. I am writing this at the end of the voyage home. I am looking forward to seeing how my country has taken to its new Prime Minister and if the treason trial looks to be any nearer its end.

At Sea, October 2, 1958

MAURICE WEBB

New Interchurch Center

ON Sunday afternoon, October 12, 1958, President Eisenhower laid the cornerstone for the new Interchurch Center in New York City, the future headquarters of the National Council of Churches and the United States Conference of the World Council.

On land given by John D. Rockefeller, Jr., adjacent to Riverside Church overlooking the Hudson River, the vast limestone block, weighing two and a half tons, was lowered into place in the partially constructed building. Using a silver trowel, the President mortared into the huge stone a small marble stone from the Agora in Corinth, "where many . . . hearing Paul, believed."

In addition to the President, many notables spoke and participated in the religious ceremony, Charles Malik, Harry Emerson Fosdick, Ralph W. Sockman, David Rockefeller, Edwin T. Dahlberg, and others. A representative from each of the thirty-seven member denominations was asked to sit on the

platform and was given an inscribed nickel-plated trowel. The Religious Society of Friends was represented by Alexander C. Purdy for the Five Years Meeting, Francis G. Brown for Philadelphia Yearly Meeting, and Lydia B. Stokes by direct invitation from the National Council of Churches.

Within an airtight copper box inside the stone were placed a tape recording of the President's speech, a copy of the Revised Standard Version of the Bible autographed by its living translators—including Henry J. Cadbury—and other information requested from the member denominations which they thought would be of interest to future generations. For "something old and interesting" Philadelphia Yearly Meeting submitted a photostatic copy of the first recorded statement of Friends in America against slavery, adopted by Quakers in Germantown in 1688. Reflecting our hope for the unity of the churches the following was included, which appears here as an indication of Friends' attitude in this connection:

Philadelphia Yearly Meeting of the Religious Society of Friends looks upon the ecumenical movement as a loving fellowship of mutual trust in which all possible means are sought to preserve diversity and the unique testimonies of member churches and yet to find a oneness in Him who is the author and finisher of our faith.

To achieve this ideal of unity in diversity, we must have confidence in the integrity of one another. Dependence on the Holy Spirit will lead us into unity at the deepest level of fellowship. At this point differences are accepted, yet transcended, in a common loyalty to Jesus Christ.

FRANCIS G. BROWN

Fox and Cromwell

Letter from the Past—174

ENGLAND, at least in its newspapers and radio, has been celebrating the tercentenary of the death of George Fox's greatest contemporary, Oliver Cromwell. The Protector, as he is called, has, since September 3, 1658, when he died, passed through many vicissitudes of public esteem or disesteem and will continue to do so. The present mood thinks less ill of him than was customary before Thomas Carlyle made a hero of him. The fact that he became something of a hero for Hitler did not for a time enhance his popularity in a generation that professes a universal detestation for dictatorship. His religious sincerity is today unquestioned, but for many that is not an asset or an intelligible feature in his character. I suspect that Friends in particular are still a little hard on him.

No doubt we take our cue from Fox's *Journal*. It reports a series of interviews between the two men, so unlike and yet so like. The initial impression is one of mutual respect, but in the end they became mutually critical. Probably Cromwell suspected the danger of the inner light as he knew it only too well in the case of

James Nayler. The Friends' criticism of Oliver was not ingratiating. Their main complaint was that he had not ended tithes or the other practices which led to Quaker persecution. This was true, but the fact remains that considering the pressure he was under he was a mitigating influence even in the Nayler affair. There was sufficient toleration under him during the brief Commonwealth period for newborn Quakerism to gain a foothold and for the ideas of toleration and of other civil liberties to become an ideal and tradition that should ultimately prevail in the English-speaking world.

It will be profitable for Friends today, at any rate, to ruminate upon some of the issues. I commend the re-reading of the passages in Fox's *Journal* or in the lives of Cromwell or of Fox. Allowance should be made for the latter as for the former. When he says that Cromwell had hardened, he had perhaps, with reason, hardened himself. Fox's feeling that his prophecy was fulfilled of an evil end to Cromwell, exhumed after a natural death and "rolled in his grave," was part of an obsession common then and less congenial now. Fox's own report—unfortunately we have not firsthand reports of what Cromwell thought of Fox—was shared by other Friends. We have from many of them records of visits paid or letters sent. Yet some of Cromwell's household were Friends, and Lady Claypole, his favorite daughter and the recipient of a beautiful letter of psychiatric tendency from Fox, was, her father said, a seeker. We do not know that Cromwell ever saw James Nayler, though it is likely. It was Cromwell's friends who saved Nayler from the extreme of Parliament's fury.

As one visited the special exhibit of Cromwell portraits in the London National Portrait Gallery, they seemed to call for a new understanding from Friends of his inner character. Much of that, like much of his outward garb, was determined by his times. His is perhaps the first in that long series of visits of Friends to the heads of nations of which Professor Tolles wrote in these pages ten years ago. Even today not all Quaker delegations appreciate the practical difficulties of the statesmen they visit; nor do they give credit for the religious sincerity and sympathy of those who feel the responsibility of their position. Yet statesmen still sometimes disclose these features, as Cromwell sometimes did to Fox.

A painter or a playwright ought to give us an imaginative reconstruction of Fox and Cromwell confronting each other. One has been called "the greatest figure in the political history of England." The other, according to Trevelyan, "made at least the most original contribution to the history of religion of any Englishman."

NOW AND THEN

Open the Door

By SARA DEFORD

I walked into my room
And closed the door behind me.
I sat there in the gloom,
Waiting for you to find me,
To find me.

A long while after, you
Reminded me once more:
"No one will come to you
Until you open the door.
Open the door."

The Summit

By DOROTHY M. WILLIAMS

Straight up, the hill leans up to clip
Bronze birches to infinity,
Spilling out of a tipped, blue bowl.
I lean against the climbing, slip
And stumble, match gravity
With panting on each thistled knoll,
Bend body to the glinting hill
Again, with grass like golden rain
Falling, falling, as ripe slopes spill
Upside down their lost terrain.

This is the summit then, my feet
Level above a falling land.
Opal distance like a hand
Cups miniature mountains, and fleet
Horizons run toward camel hills,
Patient where the limpid mist distills.

This is the shining summit, loud
With locusts, where far sounds ascend
Unbodied from their former selves.
Wild apple here bears tart fruit, bowed,
To yield alone where all paths end
In sky. With feet on glacier shelves,
I feel the earth nailed down to time.
Yet all my mind wills clouds to climb
In Dantelike mirage. Wild sight
Burns height the color of copper kettles,
Brewing illusion in blue light.

Wind searches in the leaves of heaven.

Fragile against this cliff of space,
The apple leaves with gentle petals
Drop one by one their guileless grace.

Peace in the heart is a quiet haven.

Message by Pablo Casals

Pablo Casals made the following personal statement to the press on October 23 in connection with his acceptance to participate in the United Nations Day Concert:

I CONSIDER it an honor to have been invited by the United Nations to take part in its anniversary celebrations, and I am grateful for this opportunity to address the people of the world on a subject that preoccupies each one of us.

If at my age I have come here for this day, it is not because anything has changed in my moral attitude or in the restrictions that I have imposed upon myself and my career as an artist for all these years, but because today all else becomes secondary in comparison to the great and perhaps mortal danger threatening all humanity. Never has the world been nearer to catastrophe than at this moment. The extraordinary scientific discoveries of our century which some great intellects, in their thirst for knowledge, have achieved, are now being exploited for the construction of instruments of monstrous destructiveness. Confusion and fear have invaded the whole world; misunderstood nationalism, fanaticism, political dogmas, and lack of liberty and justice are feeding mistrust and hostility that make the collective danger greater every day; yet the desire for peace is felt by every human being in the world. This desire has been manifested again and again in the face of the peril menacing all of us, by many distinguished personalities, in scientific writings, in the world press, and above all by that great citizen of the world, Dr. Albert Schweitzer.

The anguish of the world caused by the continuation of nuclear danger is increasing every day; all realize the horrifying consequences of a nuclear war, which would cause not only irreparable material and physical destruction, but also moral and spiritual degradation. How I wish that there could be a tremendous movement of protest in all countries, and especially from the mothers, that would impress those who have the power to prevent this catastrophe!

All nuclear experiments ought to be stopped altogether, and I profoundly hope that the negotiations

in the near future will end in an agreement that will make this possible; only later, when calm and confidence have been re-established, then the work of the scientists could be taken up again, but only under such conditions as would benefit humanity.

In order to resolve their problems, the conflicting forces must regard as the basis for their discussions the inhumanity and uselessness of war that all people condemn. The biggest and most powerful nations have the greater duty and responsibility for keeping peace.

It is my deep conviction that the great masses in these countries, as in every other country, want the understanding and mutual cooperation of their fellow men. It is for the governments and those in power to see to it that the achievement of this desire will not become impossible and thus cause the terrible frustration felt by all those who are not living in unconsciousness.

It seems to me that all those who believe in the dignity of man should act at this time in order to bring about a deeper understanding among peoples and a sincere *rapprochement* between conflicting forces. The United Nations today represents the most important hope for peace. Let us give it all power to act for our benefit.

And let us fervently pray that the near future will disperse the clouds that darken our days now. Music, this marvelous, universal language understood by everyone everywhere, ought to be a source of better communication among men. This is why I make a special appeal to my fellow musicians everywhere, asking each one to put the purity of his art at the service of mankind in bringing about fraternal and enlightened relationships between men the world over.

The "Hymn to Joy" of Beethoven's *Ninth Symphony* has become a symbol of love. And I propose that every town which has an orchestra and chorus should perform it on the same day, and have it transmitted by radio to the smallest communities and to all corners of the world; and to perform it as another prayer through music for the peace that we all desire and wait for.

New York, October 24, 1958

The First Year at The Meeting School

THE Meeting School at West Rindge, N. H., has begun its second year of operation as an experiment in Quaker education with 36 students.

At the close of the first year of operation students and faculty assessed the first year's program and made recommendations and suggestions for the future. Some of the evaluations, summed up, are as follows:

(1) Meeting for worship as the center from which all life and learning spring. The Meeting School community was united in feeling that this centeredness really existed in spite of irregular attendance at the meeting for worship and in spite of the fact that sometimes we tended to lose the concept and began to depend on our own resources for strength. It was felt that the concept will grow rather than diminish as more of us grow in the practice of the presence of God.

(2) The business meeting as the source of all the decisions of our community. All were agreed that this was one of our most successful experiments. Friend and non-Friend came to appreciate the responsibilities and privileges offered by the business meeting. A real sense of participation developed throughout the year. By the year's end most of our meetings for business seemed to be conducted in a spirit of true seeking.

(3) Work as a functional part of the community concept. Some of the mechanics of the work program were discussed, but the basic concept was not questioned. The students and faculty have worked willingly and in good spirit to carry out the necessary chores of living. Cooking, cleanup, laundry, housework, milking, care of livestock, gardening, wall building, house repairs, and property development—all went on in a spirit of friendliness and the recognition of work as a necessary adjunct to living. Gripes there were—about the length of time necessary for a given job, or about being assigned to a job for which the student felt he was not suited—but not rebellion against the system.

(4) Play. Most of the students felt that the unprogrammed approach to play was desirable, and the year was considered successful from this point of view. Social dancing, square dancing, group games, hikes, soccer, softball, volleyball, skiing, sledding, bicycling, and fishing were some of leisure-time activities.

(5) Academic work. The first year was a transition year for everyone, faculty and students, a transition from the conventional approach to learning through classroom experience to a self-study and research approach. Some of the more mature students caught the spirit of the experiment very early in the year and made excellent progress. Others, particularly the younger students, found that this method was not producing the results they needed for a smooth flow of academic progress. These we helped by structuring their course of study a little more and by programming their time more fully.

Much of the original intent is still in the academic program, but more specific help is offered through making it possible for students to sit in on discussions more frequently. The students asked for more study time. This was made possible by reducing the physical work time and devoting it to study time.

The evaluation of the teachers themselves by the students was a most helpful session and was welcomed by the teachers.

The over-all picture produced by the evaluation was that the students spent a very happy year at The Meeting School. The Meeting was eager for the school to continue and to keep on center with a genuine spirit of experimentation.

The enrollment this year has been increased to its absolute maximum. Of the 36 students, 18 are Friends. The students came from all of the New England States, New York, Pennsylvania, New Jersey, Ohio, and California.

GEORGE I. BLISS

Ohio Yearly Meeting, Conservative

THE annual sessions of Ohio Yearly Meeting, Conservative, were held at Stillwater Meeting House near Barnesville, Ohio, August 30 to September 3 inclusive. Attendance over the weekend was not as large as usual, but there was a good average attendance at the business sessions. We were glad to have with us a number of visitors from various places, two of whom were from the Green Pastures Quarterly Meeting in Michigan. This group is considering affiliation with some neighboring Yearly Meeting.

Among the messages received was an encouraging one from our own Young Friends. A number of these younger members attended Yearly Meeting and were very helpful at the Boarding School, where hospitality was provided for guests. Two sessions of the Junior Yearly Meeting were held at times which would allow the children to attend the regular sessions. They also sent a letter to the Yearly Meeting.

E. Raymond Wilson of the Friends Committee on National Legislation was present and gave a talk on Saturday evening at a meeting arranged by the Peace Committee. He later gave a brief report on the work and needs of the FCNL. Robert Eddy, Peace Education Secretary of the Regional American Friends Service Committee office at Dayton, spoke of that phase of the Committee's work, saying, "The power of love is the only power for peace."

Interest was aroused in the need for food for the Lebanese. Individual contributions for this cause amounted to approximately \$150.

A letter was prepared and sent to President Eisenhower. This contained some of our concerns on nuclear testing, disarmament, and the ever-increasing militarism in our nation. He was commended for putting a year's ban on nuclear tests.

The Peace Committee hopes to have a conference at the Boarding School early next year, especially for youth of or near draft age. There is a need for our youth to understand more of the Friends peace testimony and to help in procedures for the C.O. position.

A committee was appointed last year to have under its care a concern from the Meeting for Sufferings "for raising the spiritual life of the meeting." They made a full report of the series of meetings held at Salem, Ohio, in last December. These resulted in renewed interest in several of the local Meetings. The committee was continued for another year.

The Meeting for Sufferings suggested to the Yearly Meeting that the name be changed to Representative Meeting since this body acts for the Yearly Meeting during the year. They also

suggested that they meet at least four times a year and that the method of appointments be changed. All these suggestions were adopted.

Florence Kirk Sidwell's concern to attend the Friends World Committee for Consultation Conference in Bad Pyrmont, Germany, was united with, and she was encouraged to attend.

A brief report on the Race Relations Conference held recently at Westtown, Pa., was made by Robert Starbuck.

The Fowler Orphanage Association held its regular meeting on Monday evening. Reports were given of contributions sent last year to help support this Orphanage in Cairo, Egypt. Elizabeth Wilson, the matron there, visited in Ohio during the past year.

Much interest was shown in the annual report from our Boarding School. The new addition to the Main Building is nearing completion. The basement will provide science rooms, and on the main floor there will be an assembly room. A new faculty residence located near the north end of the brick walk is under construction. Enrollment for this school year is 82.

A report from the Walton Home for the Aged included the usual financial statement and a report of residents, an average of about 18 this year, and various activities of the Home.

At the closing session Clerks were named for next year. Louis J. Kirk, who has served as Clerk and Assistant Clerk for ten years, had asked to be released. Much appreciation was expressed for his faithful, efficient service in the capacity of Clerk. James R. Cooper of R. D. 2, Leetonia, Ohio, was named to succeed him, and Dortha B. Patterson, 971 North High Street, Worthington, Ohio, continued as Reading Clerk.

Many inspirational and helpful messages were given. Emphasis was placed on our praying for divine guidance in every phase of our lives so that He may use us to help toward bringing about peace on earth. We need to intensify our efforts in many areas if we would make our influence for peace more effective.

BLANCHE S. THOMAS

Friends and Their Friends

Patterns of Influence in Anglo-American Quakerism by Thomas E. Drake has been issued as Supplement No. 28 to the *Journal of the Friends Historical Society*. Issued in the autumn of 1958, this 16-page booklet is the presidential address given by Thomas Drake to the Friends Historical Society, London, in early September. Thomas E. Drake is Professor of American History and Curator of the Quaker Collection at Haverford College. The booklet is available at 35 cents a copy from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Charles A. Gauld, who formerly attended the Palo Alto Meeting, Calif., has gone to Puerto Rico, where he is teaching Latin-American history, geography, and international relations in the Inter-American University, San German. He plans to attend meeting in San Juan. For some years now he has been preparing a biography of Percival Farquhar, a York, Pa., birthright Friend.

At its Seventh Meeting in Bad Pyrmont, Germany, the Friends World Committee for Consultation urged Friends to "initiate, or to participate in, local or national projects which would demonstrate tangibly how one or more specific human rights might be more fully recognized." The formal minute of FWCC suggested that "such projects would be the most appropriate way to commemorate the Tenth Anniversary of the Adoption of the Universal Declaration of Human Rights" by the General Assembly of the United Nations.

On December 10, 1948, a remarkable document was approved by the U.N. General Assembly. This document—the Universal Declaration of Human Rights—was hailed as an immense step forward in the advance of freedom. Quakers have shared in the centuries-old struggle for freedom, along with other staunch spokesmen who in all times, all countries, all cultures have issued ringing cries in defense of human liberties. But not until the adoption of this United Nations declaration did there exist such a comprehensive listing of the basic personal, political, social, and economic rights belonging to each individual in all countries of the world.

Frank S. Loescher, a member of Radnor Meeting, Pa., is the Program Director of the United States-South Africa Leader Exchange Program of the African American Institute (345 East 46th Street, New York City 17). The program aims at a two-way exchange of leaders (officials, professors, school teachers, industrial relations experts, artists, clergymen, etc.) that will enable Americans to see South African life at first hand and gain a better understanding of the efforts South Africans are making to solve their problems. It will also enable South Africans to study America's way of life, America's problems, and America's conceptions of the crucial role that Africa is playing in relations between East and West. Twelve American and South African leaders will be exchanged in 1959. An international Management Committee supervises the progress and selects leading citizens for the exchange. Lewis M. Hoskins, Executive Secretary of the AFSC, is also a member of the Management Committee.

Emma J. Wilson of Somerville, N. J., writes that it has been necessary to lay down the Somerville Preparative Meeting, N. J. With the removal of two members to New York City, there were only four members left.

George School was selected by the Educational Records Bureau and the Ford Foundation as one of six schools to take part in a pilot project in which a study was made of student values. The survey started on Wednesday, October 1, and lasted for a week. David Mallory of the English department of the Germantown Friends School has been granted a year's leave of absence to conduct the survey. In addition to George School, the following schools took part in the experiment: Central and Girls High Schools, Philadelphia; Allentown High School, Pa.; Scarsdale High School, N. Y.; and George Washington High School, New York City.

The officers and the Foxhove Council, Buck Hill Falls, Pa., were enthused with the interest shown in the program sponsored by the Foxhove Association during this past summer. All activities were well attended. It was especially gratifying that those in attendance represented all ages.

The program, under the direction of Alexander C. Purdy, consisted of a series of Sunday evening lectures, Monday evening discussion groups, a weekly morning Bible class, and daily devotionals. The Sunday evening lectures were in the fields of religion, civil liberties, and international relations. Cornelia Gillam's presentation of Charlotte Brontë was a delightful experience. The Monday evening discussions dealt with a variety of subjects: old Philadelphia, Victorian poets, the Brussels World's Fair, and "What you should know about your heart."

Alexander C. Purdy led the weekly Bible class. The subject was "New Testament Bypaths." He also led the devotionals which were held every morning, Monday through Friday. The attendance at all of these sessions and at meeting for worship on Sunday mornings gave evidence that Inn guests and cottagers were aware that recreation included the intellectual and spiritual as well as physical.

The American-German Review in its issue for October-November, 1958, commemorates the 275th anniversary of the founding of Germantown, Pa. "Pilgrims from Krefeld" by William Hubben describes the town from which emigrated the first group of 33 German settlers to this part of the New World. He tells of the circumstances in Krefeld which led to the emigration and of the fortunes of the newcomers, who found religious liberty in Penn's Woods. Among the other articles in this issue, which is beautifully illustrated, is "Heimatkunde—A Plea" by Harry W. Pfund, "Pastorius, Intangible Values" by Harold Jantz, "Dissenters and Founders" by Grant M. Simon, "The First Thermometer in North America" by Ames Johnston, "Old Germantown Houses," and "A Germantown Chronology." The whole issue is a fitting beginning to the 25th year of publication of this fine periodical, published by the Carl Schurz Memorial Foundation, Inc., 420 Chestnut Street, Philadelphia 6, Pa.

G. Canby Robinson is the author of an autobiography entitled *Adventures in Medical Education* (Harvard University Press, Cambridge, Mass., 1957; 321 pages; \$5.00). Subtitled "A Personal Narrative of the Great Advance of American Medicine," this carefully written and valuable book is just that. In the last paragraph of his introduction, Dr. Robinson writes: "Although this book is by no means a complete history of medical education in America, it describes how medical research developed, and how modern medicine based on science was spread to the Middle West [Washington University School of Medicine in St. Louis, Mo.] and to the South [Vanderbilt University School of Medicine, Nashville, Tenn.], expanded in New York City [New York Hospital—Cornell Medical College Association], and developed in China [Peiping Union Medical College]. My experiences in the study of the social aspects of medicine at Johns Hopkins are described, and my

wartime and postwar activities are included to round out the autobiography. In conclusion some basic principles and present-day problems of American medical education are discussed."

On October 5 the small group of Friends who had been meeting for the past nine years in Arlington, Vermont, decided the time had come to try holding the meeting in Bennington, where, it was felt, a larger number might be able to attend. The first meeting produced a very gratifying result, about five times the previous average attendance. It was the sense of the meeting that Bennington should continue to be used through October. Then, if results appear to warrant it, a permanent change may be made. A meeting at Bennington has the advantage of being available to members at Bennington College and to interested persons at Williams College and elsewhere in nearby Massachusetts. The meeting is held at 3 p.m. in the downstairs meeting room of the Bennington Public Library.

Esther and Edward Jones, members of Green Street Meeting, Germantown, Pa., write about their impressions of the Ninth International Congress for the History of Religions, held August 27 to September 9 at Tokyo, Japan, which they attended. Twenty-nine countries were represented; 175 delegates came from countries other than Japan, and 300 were from Japan. One of the resolutions stressed the chief function of all faiths as follows:

Mutual understanding, especially between the Orient and the Occident, is an urgent need. . . . Religion should be interpreted not as dogmatics or as the expression of peculiar churches or sects; nor should its study encroach upon any faith or belief. But it should be considered as an essential factor of a great many cultural manifestations, giving them a typical character, and determining ways of thinking, living, and creating values in both individuals and peoples.

Anna B. Hewitt, Assistant Curator of the Quaker Collection at Haverford College, retired last June after 32 years of service. She will continue to serve as Assistant Editor of the *Bulletin* of the Friends Historical Association.

The Human Way Out by Lewis Mumford (Pendle Hill Pamphlet, Number 97; Pendle Hill, Wallingford, Pa., 1958; 28 pages; 85 cents) is a strong and challenging statement calling for a halt to nuclear testing.

It has been suggested that Friends Meetings would serve the public helpfully by listing, or advertising, the time of their meetings for worship in the advertising columns of their local newspapers reserved for religious services. Many Friends Meetings have found that such advertising not only is of general service to the community but also assists traveling Friends and others interested in attending meeting for worship.

Gilbert Bowles, for many years a missionary in Japan, was honored in Honolulu on October 16 by a dinner and program in celebration of his 89th birthday. About 500 people gathered for dinner at the YMCA. Birthday compliments were paid him in English by Shigeo Soga, Editor of the *Hawaii Times*, and in Japanese by Consul General Hisaji Hattori of Japan. Gratitude was expressed for his service to the Japanese in both Japan and Honolulu. Gilbert Bowles responded in Japanese. In keeping with a Japanese custom, a kimono was presented to him. The program concluded with Japanese and Okinawa folk dances and songs.

Kent Wilson, reports the Washington, D. C., *Newsletter*, sailed for France on August 8 on a Fulbright Travel Grant. After spending August and September in Paris, he took up his studies at the University of Strasbourg as a recipient of a French government fellowship.

After being located at 20 South 12th Street, Philadelphia, for over twenty years, the Friends Council on Education has moved its office to 1515 Cherry Street, Philadelphia 7. The telephone number is LOcst 8-4111. Irvin C. Poley, Director of the Friends Teacher Training Program, is sharing the office with Harriet Hoyle, who continues as secretary. Applicants for teaching positions are urged to make appointments ahead of time.

Friends from several northwestern Pennsylvania communities met together at Allegheny College, Meadville, Pa., on October 5. There were 26 adults and 11 children. After meeting for worship and a fellowship lunch they listened to the tape recording of Martin Luther King's address to the Cape May Conference. The group plans to meet together at Meadville the first Sunday of each month throughout the winter. Meetings for worship are held at Allegheny College on the first, second, fourth, and fifth Sundays, and in Erie, Pa., at the home of Howard and Flora McKinney, 3112 Oakwood Street, on the third Sunday. Friends in New Wilmington and Grove City, Pa., are hoping to arrange meeting for worship together on the third Sunday also.

HOWARD W. MCKINNEY

On October 11, in the historic Highland Creek Meeting House near Salem, Indiana (Blue River Quarterly Meeting of Illinois Yearly Meeting), about 75 Friends of Meetings affiliated with the Western Yearly Meeting (Five Years) and the Friends World Committee, as well as unaffiliated Meetings, convened for worship and for discussion of problems and concerns facing small isolated or semi-isolated Meetings.

Friends reported on the state of their Meetings and discussed matters of common concern such as Quaker evangelism, the failure of the Society of Friends to grow, the ignorance of Friends history and doctrine among birthright members, reconciliation of racial groups, and community projects in which Meetings are active. Among the latter were AFSC work camps, fair-employment practices commissions, sponsorship of dis-

placed families from Europe, programs for teen-agers, and participation in union church activities. One of the most interesting reports was a summary of the history of the Highland Creek Meeting, established in 1839 on the nearby Trueblood farm.

WILLIAM HEWITT

Letter to the Editor

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

I wonder if we Quakers should be taking unto ourselves as originating with us some mighty quotes and principles and also, in one famous instance, misquoting George Fox. In the September 27 issue, Sam Bradley quotes Elias Hicks as saying, "... it was a byword among the people, 'See the Quakers, how they love one another.'" This is a paraphrase of "See the Christians, how they love one another," and was said by the Roman Emperor as he watched the Christians coming into the arena (to be devoured by lions), with their arms around each other, singing. Again many of us think unique with us the belief that there is that of God in every man. Christians before and after George Fox, Methodists, and most other Protestant churches believe this. And while I am at it, let me say that the pretty little mission we set ourselves to "walk cheerfully over the earth answering that of God in every man" is no mission at all but the result that will come if we accomplish some other mighty tasks.

Chicago, Illinois

IRENE M. KOCH

Coming Events

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

NOVEMBER

8—Abington Quarterly Meeting at Plymouth, Pa. Meeting on Worship and Ministry, 9:45 a.m.; worship, 11 a.m., followed by business; lunch served by Plymouth Meeting, 12:30 p.m.; at 2 p.m., E. Raymond Wilson, "The Role of Friends in National Legislation."

8, 9—Japan Yearly Meeting at 12-1 Chome, Mita Daimachi, Minato-ku, Tokyo, Japan.

9—Conference Class at Fair Hill Meeting, Philadelphia, 10 a.m.: Barbara Ruch Pearson, who has recently spent four years in Japan, will speak.

9—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Statements of Christian Belief."

9—Nine Partners Half-Yearly Meeting at Oswego Meeting House, Moores Mills, N. Y. Business, 11 a.m.; fellowship lunch at 12; worship, 2 p.m. Stephen Angell is expected to attend.

9—Meeting on Worship and Ministry of Caln Quarterly Meeting at Lancaster Meeting House, Pa., 1:30 p.m.

9—Concert at the Media, Pa., Meeting House, 3rd Street and North Avenue, 3 p.m., by Ruth Harvey, soprano, and Clifford Woodbury, Jr., bass-baritone. Featured are some of the lighter works of Handel, Mozart, Schubert, Verdi, and others (eighteenth-century Italian works, brief operatic selections, and lieder), as well as popular modern numbers.

12—Address at the Kennett Square, Pa., Meeting House, on Sickles Street, 8 p.m.: Clarence Pickett, "The Principles of Quakerism, and Community Actions Which Result from Their Application."

14—Annual Meeting of the Friends Journal Associates at 1515 Cherry Street, Philadelphia, 4:30 p.m. At 7:30 p.m., under the auspices of the Friends Journal Associates, Amelia W. Swayne will speak on "The Old and New Japan." The public is invited.

15—Calm Quarterly Meeting at Downingtown, Pa., 10:30 a.m.

15—One-day retreat at Purchase, N. Y., Meeting House, 10:30 a.m. to 4 p.m., based on silence.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Luther and the Early Reformers."

16—Open Meeting of the New Jersey Friends Committee on Social Order at the Trenton, N. J., Meeting House, Montgomery and Hanover Streets, 1:30 p.m. Meeting for worship, 11 a.m. Bring a box lunch; dessert and beverage provided. The issue of capital punishment in New Jersey will be considered.

16—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: George A. Walton, "Spiritual Unity—A Search for Depth."

19—Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: topic, "Segregation," with Louis Carroll speaking on "The Westtown Conference" and Willis Wissler, Jr., on "Local Housing."

22—Friends Village Fair on the Woodbury, N. J., Meeting House Grounds, 10 a.m. to 4 p.m., benefit of the Woodbury Friends School. Featured: "Around the World in 80 Minutes," "Curiosity Shop," "Pickwick Papers," "Land of Enchantment," Quaker Kitchen, toys, books, records. Luncheon served. All welcome.

BIRTHS

SLOTTEN—On October 20, to Ralph and Martha Calvert Slotten of St. Paul, Minn., a daughter, AMY CLAIRE SLOTTEN. The mother and maternal grandfather, Donald Calvert, are members of Green Plain Meeting, Selma, Ohio. The maternal grandmother, Mildred Calvert, is a member of Ann Arbor Quarterly Meeting. Donald Calvert is Clerk of Toledo Preparative Meeting.

WRIGHT—On October 20, to Clark Brick, Jr., and Anna Mary Wright, a daughter, KATHRYN ANNE WRIGHT. Her father is a member of Lansdowne Monthly Meeting, Pa., and her mother of Springfield Monthly Meeting, Pa. Her grandparents are W. Erlon and Kathryn Garris, Broomall, Pa., and Clark B. and Elizabeth K. Wright of Lansdowne Monthly Meeting, Pa.

MARRIAGE

MANCILL-McGRATH—On September 20, in Christ Church Chapel, Christianna Hundred, Greenville, Del., JANET ELAINE McGRATH, daughter of Mr. and Mrs. James Henry McGrath, and ROBERT F. MANCILL, son of Anna M. Maucill and the late Norman B. Mancill of Kennett Square, Pa. The groom is a member of Hockessin Meeting, Del.

MEETING ADVERTISEMENTS

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.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

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, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1869.

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, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

DEATHS

FLITCRAFT—On October 3, MARTHA W. FLITCRAFT of West Walnut Lane, Philadelphia, aged 86 years, a member of Woodstown Monthly Meeting, N. J.

HANCOCK—On October 17, WALTER C. HANCOCK, husband of the late Mary B. Hollingshead Hancock, of Pemberton, N. J., a member of Philadelphia Monthly Meeting. He served as chairman of Friends Central School Committee and was on the Board of Managers of Stapley Hall. At the time of his death he was on the Board of Trustees of Temple University.

HIBBS—On September 21, ALBERT S. HIBBS, in his 94th year, a member of Falls Monthly Meeting, Fallsington, Pa. He was a son of the late Stockton and Anna D. Hibbs. He was a builder and lived practically his entire life in the vicinity of Fallsington. He had been an active and helpful member of Falls Property Committee. He is survived by a daughter, Dorothy R. Watson, and a son, Watson W. Hibbs.

JACKSON—On October 23, FANNY BACON JACKSON, wife of the late Will Walter Jackson, aged 86 years. In middle age she joined the New York Monthly Meeting, to which her husband belonged, and became a faithful and active member, serving on the Board of Overseers of the Brooklyn Preparative Meeting, N. Y. Surviving are a son, George B. Jackson, two grandchildren, and three great-grandchildren.

MALONEY—On October 2, in Bryn Mawr, Pa., Hospital, CLIFTON MALONEY of 415 West Lancaster Avenue, Haverford, Pa., aged 86 years, a member of Central Philadelphia Meeting, of which he was a former trustee. He was a director of the Philadelphia Life Insurance Company and had been president of the organization for 25 years before his retirement in 1947. He was a member of the Philadelphia bar for more than 50 years. Surviving are his wife, Florence Paul Maloney; a son, Paul Maloney; two grandchildren; and a brother, Jackson Maloney of Philadelphia.

PALMER—On October 12, ELIZABETH PALMER, in her 86th year, daughter of the late David and Agnes Palmer and a member of Falls Monthly Meeting, Fallsington, Pa. She served the Newtown, Pa., Friends Home for many years, first as assistant matron and later as matron, succeeding her mother. She was a lifelong member of Falls Meeting, a member of Ministry and Worship, and had been active on numerous committees of both Quarterly and Philadelphia Yearly Meeting, including the Representative Committee of Race Street Meeting. Her memory will always be cherished by those who knew her. A memorial service was held at Newtown Meeting House on October 19. She is survived by one sister, Anna S. Palmer.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

HAWAII

HONOLULU—Meeting, Sundays, 2420 Oahu Avenue, 10:15 a.m.; tel. 994-447.

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 8-8066.

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—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

PORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

CEDAR FALLS—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2178.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

MINNEAPOLIS—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 806 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., 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, 11:15 a.m., route 35 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, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermaid Lane. **Coulter Street** and **Germantown Avenue**. **Fair Hill**, **Germantown & Cambria**, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford**, **Penn & Orthodox Sts.**, 11 a.m. **Frankford**, **Unity and Wain Streets**, 11 a.m. **Green St.**, 45 W. School House L., 11 a.m. **Powerton**, 36th and Pearl Streets, 11 a.m.

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

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

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, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religious Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

WANTED

WOMAN SUPERINTENDENT or couple for management of Friends boarding home for elderly women in suburban Philadelphia, Pa. Write Box T73, Friends Journal.

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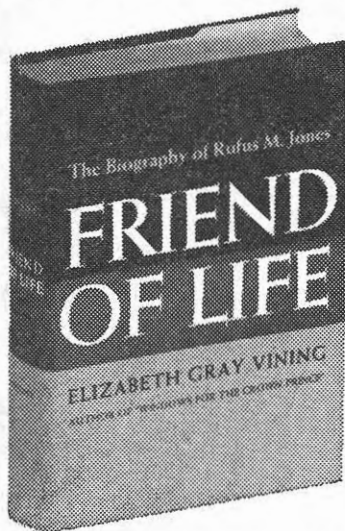
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