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We Three Kings

*SAY, love, how wise are we to bow to you?
Unarmed, we face the mythics of the stars;
To serve their peace, we've ventured such desires
As unking kings. We who should review
Realm's land and troops, watch foreign waifs pursue
Our unpoliced caravan. When a king aspires
To dip his standards in eternal fires,
Flags tatter, fade. Old truths become untrue.*

*Dark hills would hide from view the marvelous,
But questing angels of our joy lift up
Our early promise. Starburst spills delight!
God's glory — if for any, why not us?
Search ends. He grants an overflowing cup,
And kings are shepherds, shepherds kings, this night.*

SAM BRADLEY

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From the Lake Erie Association

ON November 7, 1959, at Oberlin Ohio, the first gathering occurred of a new quarterly-meeting type of organization consisting of unprogramed Meetings in the northeast corner of the Lake Erie Association. This group supplements the Green Pastures Quarterly Meeting in the northwest corner. The new Regional Conference plans to meet every March in Pittsburgh, each June in Cleveland, and alternate Novembers in Oberlin and Wooster, Ohio. Among attenders at the first session was a carload of participants from nearby Ohio Yearly Meeting (Conservative).

The March meeting in Pittsburgh will extend over Saturday and Sunday, but this first session was limited to Saturday. Dorothy Kinsey, one of the long-active members of Oberlin Meeting, returned from Clear Creek Meeting in Richmond, Indiana, to share her concerns for deepening the spiritual life through prayer groups and for extending our message through such activities as the vigil at Fort Detrick. The latter concern met a warm response since three others present had already participated in the vigil, and two Oberlin girls were about to join the All-College weekend there. The evening was devoted to folksongs and folk dancing.

Oberlin Meeting is unusually student-oriented. The Clerk is Dennis Hudson, a senior planning to enter the Presbyterian ministry. The Meeting has recently recorded on tape a 15-minute Radio Moscow shortwave broadcast on disarmament, heamed in response to a written request from the Meeting itself. This statement of the Russian position on disarmament was monitored (as are all Radio Moscow programs) by the U.S. State Department and distributed widely in the U.S.A. through government channels. In preparation for the mock Democratic National Convention to be held at Oberlin in the spring, students from the Meeting have organized a pressure group on disarmament which will seek to persuade the party platform writers to incorporate a disarmament plank.

Cleveland is experiencing the growth of suburban Meetings with the development of a worship group at Chagrin Falls in addition to the Paynesville Meeting. These raise difficult questions about the relationship between the suburban and downtown Meeting since much of the current leadership of Cleveland Meeting resides in the suburbs.

Two large urban Friends churches in the Lake Erie Association area (at Indianapolis and Cincinnati) have Friends interested in unprogramed worship. The new Indianapolis worship group, established in October, consists largely of members of the young adult class of the First Friends Church.

The Continuing Committee on Greater Unity met at Pendleton, Indiana, on October 31, with substantial representation from the host Indiana Yearly Meeting (General Conference) and Ohio Yearly Meeting (Conservative) as well as the Lake Erie Association. Following discussion of cooperative projects, the Committee undertook for the first time a searching discussion-retreat designed to open the way to deeper unity in the Spirit.

ROBERT O. BLOOD, JR.

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FRIENDS JOURNAL

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Editorial Comments

The Wise Men

THE artistic cover drawing which Gerard L. Negelspach has so generously contributed to this issue speaks in contemporary terms of a famous biblical incident. The three Wise Men are seen against the background of a modern city, with skyscrapers and the deep canyons of city streets. This is a meaningful fusion of symbols from two eras remote in space and time. We now can overcome the separation of space more easily than ever, but we are denied the bridging of time. We cannot step back into past ages; nor can we fully gauge the minds of men and women of past days.

There is one exception to this immutable law: the realm of the spirit is above such restrictions. The seeker and the worshiper may experience the grace of a union that rises above space and time to God Himself. Yet how slow we ought to be ever to call ourselves finders. The Wise Men are therefore kinsmen to the modern seeker. He, too, lives under the uneasy spell of an unanswered question. A former English translation was more than suggestive when it rendered a Bible passage concerning the Wise Men thus: "And they received an answer in their dreams." No question of theirs had been mentioned; yet we need no further explanation. The question is still with us. Wise men of all ages are asking the same question. And, no doubt, they are even more ready than the Wise Men in Bethlehem to offer precious gifts. Their perplexities are more intricate, their anxieties are more oppressive, and their sense of urgency is becoming more imperative by the hour.

Can we imagine Eisenhower, Macmillan, and Khrushchev arranging for a summit meeting at the manger? Or, for that matter, Adenauer, de Gaulle, and Tito? There would be appalling diplomatic disturbances, and more than one treacherous Herod would lie in wait to practice sabotage. And yet, who will presume to know the best dreams of these men? Who in our day would not want them to carry precious symbols of peace, to go any distance and to any effort to forego further atomic explosions and the production of atomic weapons? What more precious gift is possible than sincere steps toward continued disarmament?

Jerusalem is now less than one-sixth Christian. The four different dates for the Christmas celebration in Bethlehem and the neighborhood reflect the sad state of a divided Christendom. Who remembers that Iran is traditionally considered the home of the Wise Men? For us moderns Iran has become the home of that unwise trio, unrest, strife, and political crime.

Christendom never had an uncontested cradle wherein to rest. The seekers have been on the road for thousands of years. The wise men of all ages have sensed the One answer in their prayers and dreams. We are, indeed, contemporaries of the three Magi, whether dwelling in Iran, Jerusalem, or New York. Our fears have outgrown our globe. Our dreams must equally rise above city, nation, and continent to embrace the salvation of all mankind. There need be no fear that we may not receive "the answer in our dreams." Our one care must be to keep the question alive in our hearts. The answer will come, as did the Great Promise. We must not cease wondering, hoping, and preparing our gifts.

The makeshift cradle, the seekers from afar, the unconsolated ones everywhere—they are in the heart of modern city man. He must know that skyscrapers and cathedrals cannot be "an answer to our dreams."

Re Santa Claus

We are in the happy position of correcting a current rumor that is obviously being spread with evil intent. From our usually well-informed sources we have just learned that it is absolutely untrue that Santa Claus has joined the Teamsters Union. His seasonal shipping business has grown beyond anything in the past; yet so far he has refrained from taking this fateful step. There is, of course, no telling what the future may hold. Age is no safeguard against foolishness or outright wickedness. Neither is the prosperity he seems to enjoy more than what becomes his semispiritual status.

In Brief

Malaria has been eliminated completely from British Guiana, Chile, Cyprus, Greece, Italy, Mauritius, Puerto Rico, the United States, Venezuela, and Yugoslavia; and

from parts of Brazil, Mexico, and Guinea—thus freeing from exposure some 52 million people living in formerly malarious areas. In 53 additional nations, eradication programs are under way.

The Near East Christian Counsel Committee for Refugees received this summer from the Heifer Project the gift of 1,000 Rhode Island chickens, shipped from Holland.



A Heavenly Chorus—and No Tape Recorder

THE shepherds were never again quite the same. The Song of the Angels filled their imagination. They said little about it, for their occupation was a wordless business. The story of the Angels got about, nevertheless, till people in the market talked more about the Heavenly Chorus than did those whose experience it was. City folks thought shepherds strange: they were hermits from their fellows, unsophisticated. Urbanites spoke romantically about the bucolic nomads with their flocks, but they were not quite sure whether their social aloofness brought them nearer to God or only nearer to their animals. So it was that the Song of the Angels, significant to those who heard it, became in the market place just another conversation piece. To some it was a legend that spread pleasantly through the mind. To some, of course, it was merely another focus for cynical jokes.

So when a certain shepherd came to market, one said to him, "In what language did those angels of yours sing their ditty?" He made no reply. Unlike city people, when the stolid rustic had nothing to say, he kept honest silence. But the skeptic's question would not leave his mind. Though his work made him an alien to society, he could not live in that country without frequent reminder that his own speech was peculiar. He spoke Aramaic of the heavy, Nabataean sort, slow and throaty; the men in the market chattered, running their words together and omitting many of the guttural sounds. Neither readily understood the other. Furthermore, in the city many spoke Greek, some Latin, and a few pedants pompously attempted the ancient Hebrew.

Now the shepherds had readily understood the heavenly song, but, come to think of it, was it exactly in the hoarse speech with which they talked to one another? That cynical question about the Language of the Angels irritated. The mind kept ineffectually returning to it, much as a man's tongue continues uselessly to feel of a broken tooth. The Angels did not seem like Nabataeans, any more than they seemed like tradesmen, or Greeks, or Pharisees. How could humans understand the Language of Heaven?

Many days later—for shepherds think a while before they speak—the troublesome question was broached in the circle of those who had shared the experience. There were among them no doubters: the message had been of Glory and Good Will and Peace. But the actual words escaped their memory. Among them was no skilled man like the Apostle Paul, who could with long sentences extract from religious experience some clear statement of value. The words and the music were gone, but their souls still burned within them.

Many centuries later we read the story. In our private thought our mind wavers between the feeble skepticism of tradesmen and the credulous acceptance of shepherds. What a pity, thinks the prosaic doubter, that we could not have a tape recording of all that transpired in Bethlehem of Judea!

Friends, like shepherds, have a reputation, only partially deserved, for fewness of words. We have silently accepted the experience of the Light and the Glory, but have always been reticent to describe it in the discursive words of theology, or in ritual and liturgy. What is the Language of Heaven? Is it not irreverent to discuss the question? Are there any adequate symbols of truth by which we may communicate the closeness of the divine? Singing together, or reading Scriptures? Eating together, or washing one another's feet? Christmas greetings, with gifts to those nearest to us? What, indeed, is the Language of Heaven?

Every word and act and gesture is in its way symbolic. It is characteristically human to use symbols. Good words and worthy acts we think form some slight translation of the heavenly language. The experience of the Good Will and the Peace that passes all understanding may quite evaporate if we find no deeds and words for their expression. But the mischief of symbols is that they are *habit-forming*.

Friends have always been, though not quite consistently, concerned that words and acts be lively symbols of experience, not cliché-substitutes for its reality. To repeat a creed is wrong, not because it is deemed false, but

because it is fossilized rather than living faith. To participate in sacramental rituals is to deceive, for ceremonies do not apply faith to contemporary need. Giving a cup of water to a child is a symbol of love, provided the child is thirsty. Sharing food and drink is a symbol of our faith only if we are sharing generously with the needy.

To some, Friends' reluctance to enter into forms of faith that seem to have lost their freshness has seemed unduly scrupulous. And now comes Christmas, about whose celebration Friends in the past have been so uneasy. It is one day in the year. But is Christ born only then? It turns attention to Bethlehem. But why not to Philadelphia and New York? Its stories are filled with nostalgia of the past. What of the Light that should shine in present darkness? The early Christians did not celebrate Christmas. Their Christ was indeed born again, but the timeless experience had nothing to do with the calendar. It is well, of course, that we look critically at the external and the repetitious, for in the repetition of the symbol comes the gross sin of idolatry. When at Christmas the wrong of outward show that replaces inner meaning is yoked with the eager summons of retail trade, the need for sharp criticism is increased.

The Song of the Angels did not reveal truisms that everybody knows; nor was the heavenly melody to be recalled only as another piece that is sung on Sunday. Now in America, however, multitudes celebrate the season with conventional repetition. Stores are filled, traffic is congested with holiday travel, houses are attractively lighted. Some of our acquaintances, we find, are counting their incoming Christmas cards, for even when we are merry our minds are impressed with statistics. Altogether, though it is winter, we forget the cold, for the brightness and the hurrying of the crowds bring a pleasant warmth.

These symbols of Christmas may have been good, but they have become habit-forming! That is what we fear in the creeds and the ceremonies of the churches. Obviously, it is *Christmas* that should be the habit, not its symbols.

Angels surely must be smarter than humans. Who would want them stodgy like ourselves? Why should they

not put on a concert every night in the year? If we talk of angels, we may as well let our imagination go its farthest limit. Anyhow, we imagine that a nightly heavenly chorus would be a very good thing, and that we should eagerly sit out in the fields to listen. And our imagination persists in thinking that every chorus would be about Glory and Good Will and Peace, though the same words would never once be repeated; and every time we heard the refreshing new words, we should say to one another, "We are just beginning to understand what this Good Will really means!" And night after night, hearing the new celestial music, we should understand more fully "that of God" in our neighbors, near and far.

The Glory of God has never yet been tamed and confined in human speech. Earnest people with metaphors and parables have tried to tell of the Glory: it comes as Light, as Good Seed, as King of Kings, Divine Fire, Daughter of a Voice, Son of the Heavenly Father. . . . And as for man, he says that he reaches toward the Supreme by sinking into his Spirit, by lifting his eyes to the hills, by losing and so finding his life, by partaking of mystic food. . . . Every metaphor in its freshness inspires, in its repetition—like all other mundane riches—is consumed by moth and rust, broken into by thieves.

Christmas packages we are advised to insure against breakage and loss. Pretty Christmas trees, shedding their needles, are soon discarded, to be remembered only by the brittle debris sucked through the vacuum cleaner far into 1960. Christmas symbols, like wooden idols, may become a fire hazard. All such need to be covered by insurance—all creeds and rituals and ceremonial paraphernalia. For all symbols are desiccated by repetition, to become idols of nostalgia. New, imaginative symbols, ever fresh like the manna in the wilderness, must be continually discovered.

With what words does the Heavenly Host sing today? The Angels are to sing in meeting for worship this very coming First-day. We'll want to report it widely and imaginatively, for there'll be no tape recording.

MOSES BAILEY



IT was not accidental that shepherds and magi took notice of God's breakthrough into history; both were outside the stream of pious, orthodox Judaism. Wise men saw the star and its meaning from a great distance: in geography and ideas. Religious leaders in Jerusalem were much closer in both space and ideas—but were not stimulated to see. Always the advantages gained by proximity and expertness are accompanied by liabilities. So the veteran and the expert should listen with eager interest when an amateur or stranger earnestly advocates a novel idea.—WEBB B. GARRISON, Sermon Seeds from the Gospels (Fleming H. Revell Company)



Every Day Is Christ's Birthday



DURING the month of December followers of Jesus celebrate the birthday of the Christ child. Customarily, birthdays call for gifts. Do we bring gifts to Jesus? Many of us try to do so by recalling, as we give our material presents to those we love, that Jesus is himself a divine gift. Christians are so firmly convinced that Jesus is the greatest gift ever sent to man by God that through many centuries they have felt impelled to share him with all who have not yet known him.

How generous is a man's joy when he discovers a great blessing which transforms his life! A noble impulse seizes him, a burning longing to make everyone see the beauty and wonder of his discovery and accept it as truth, that they also may be blessed by it. Yet all too often Christians have attached strings to their giving, saying in effect, "If you would know how to love divinely, if you would really find God, you must become a Christian, for the way can be found only through Jesus."

This attitude has been a great stumbling block to the universal appeal of Christianity. Vedantists, Buddhists, Jews, Moslems, too, believe that they have supreme gifts to share. Gandhi, who loved the Sermon on the Mount, was deeply moved by the teachings of Jesus. He had long, sympathetic talks with his Christian friends, who wished to convert him. But never could he get past their insistence that the only way to salvation lies in acceptance of Jesus as our only Savior.

Once in a Friends meeting for worship a young woman out of heartfelt emotion spoke of "Christian love." In the gathering was a Hindu girl, who an hour earlier had told an adult class about the universal attitude of Hinduism and of how the followers of Vedanta believe that *all* the incarnations of God in human form have been true manifestations of divinity, and that Jesus is believed by them to have been such a one and is treasured as such along with Krishna, Buddha, and others. This young woman did not refer to the highest form of man's devotion as "Hindu love," but rather as "divine love," which belongs to all, can be known by all, and is not the exclusive property of any specially favored group.

When Christians speak of Christian love, do our non-Christian friends feel drawn to Christ or excluded from him by those who bear his name? On a religious radio program a year or so ago an earnest young speaker talked of the Christian student, including the Christian athlete. What was the effect, one wonders, upon the Jewish students, the Hindus, or Moslems who might have been among her listeners? Both she and the worshiper who

spoke in meeting of "Christian love" were devoutly sincere and unselfish in their desire to bring compassion and enlightenment to everyone around them.

The difficulty lies, perhaps, in a confusion of the universal Christ with the individual man, Jesus, who was a Christ on earth. Is it not entirely possible that Christians throughout the ages have given too literal and therefore too narrow an interpretation to Jesus' words, "No man cometh to the Father but through me"? Does not the *me* of this statement refer to the Christ spirit, which has dwelt since time began in many men with many names, rather than only to the person of the man named Jesus?

George Fox wrote in the seventeenth century, "Now consider, was not here something of God in these heathens, that learned them to know God though they had no written gospel?" Early Friends believed that the light of Christ in the spiritual sense has appeared to men of all religions both before and since the birth of Jesus. This Christ is "that of God in every man," spirit eternal and omnipresent. It flowered fully in Jesus. Other faiths, too, have Christs to give.

A part of the joy of giving is the blessing of receiving; giver and receiver alike delight in both aspects of this act of love. Christians would give Jesus to others, hoping to bring joy to all. But even when the devotees of Jesus are willing to accept a portion of truth and goodness from Hindu, Buddhist, Jewish, Islamic, or Bahai teachings, rarely are they willing to accept Krishna, Gautama, Moses, Mohammed, or Bahauallah as Christs along with Jesus. By this lack of acceptance on the part of Christians the followers of the other great faiths are deprived of the joy of having their gifts received fully.

Ramakrishna, the God-conscious master of Vivekananda and other Vedantic teachers of our era, once said to his disciples, "He who is described in the Vedas as Absolute Existence, Intelligence, Bliss, or Brahman is also described in the Tantras as Shiva, in the Puranas as Krishna, in the Koran as Allah, and in the Bible as Christ. Yet the various sects quarrel with one another. The worshipers of Krishna say that nothing can be achieved without worshipping Krishna. Similarly, the Christians say that no one can reach heaven except through Christ. Christianity is the only religion; all others are false. This is narrow-mindedness. To say, 'My religion is true while that of others is false,' is not right. It is not our business to correct the errors of others. He who has created the world will correct them in time. Our duty is in some way or other to realize *Him*. God can be reached by many

paths. Each of these sectarian religions points out a path which ultimately leads to divinity. Yes, all religions are paths, but the paths are not God. I have seen all sects and all paths. I do not care for them any more. People belonging to these sects quarrel so much! After trying all religions, I have realized that God is the Whole and I am His part. That He is the Lord and I am his servant; again—I realize He is I, I am He." Thus spoke Ramakrishna.

Each form of life on earth from the lowest unconsciousness to the highest self-consciousness seeks to know the transcendent God-consciousness. This search is the one religion which always has been and always will be.

The different sects which point the way have given to mankind their Christ gifts, whether through one individual or through collective teaching. The disciples of Ramakrishna, to whom this saint is as much God as Jesus is to Christians, celebrate the nativity of Jesus on Christmas eve with worship of him as Christ, remembrances of his words, and singing of hymns in his praise. The members of the Bahai World Faith accept all the great incarnations of God as equally divine.

Should Christians fall short of this understanding of love as capable of embodiment eternally and universally—on any day at any hour? Should *we* claim sole knowledge of truth? Surely Jesus did not expect that only those who hear the message in his name can "become perfect, even as our Father in heaven is perfect." Jesus could never have believed that divine light would hide itself from any who long for it. God is our one goal, and that light which took form in the person of Jesus dwelt also in Krishna, in Buddha, in Mohammed, and in others whom we have not yet fully recognized.

We celebrate the birth of Jesus on December 25. But *every* day is the birthday of the Eternal Christ. The gift of light belongs to all, is eternally manifesting itself *in* all. Let us not fail to receive it and to give it increasingly and wholly from all and to all.

RACHEL FORT WELLER

Notice to Our Readers

As announced on the masthead of every issue, Volume 5 of the FRIENDS JOURNAL will terminate with the publication of the next issue, dated December 19, 1959, which will contain the Index for 1959. There will be no December 26 issue. The first issue for 1960 will be dated January 2.

The Board of Managers, the Friends Journal Associates, and the staff of the FRIENDS JOURNAL wish all our readers Happy Holidays. Your continued support has been most gratifying.

Call It Christmas

By DOROTHY M. WILLIAMS

Hold heaven in your hands
And call it Christmas.

Papier-mâché Mary,
And a painted baby;
Chipped lamb hiding
Under this plastic manger.

Ye shall come as little children,
Come kneeling, kneeling.

Listen: the baby is breathing.
Touch his snow-apple cheek.
In your fingers, his fingers curl,
Strong as wild grape tendrils.

Call it Christmas. In your hands
Hold the bright grapes of heaven.



Deck the Hall

By ANN DIMMOCK

Bring in the spirit of the wood
With branches that keep ever green,
And offer sheltering calm and food
To furred and feathered folk between
The wintry storms, the snow, the chill
Harsh winds that blow and bode them ill.

Growth marks the spirit of the wood,
Growing toward heaven straight and tall
In quiet peace, and doing good
With no distinction, but to all
Alike who, seeking, come. Each brings
A sacrifice in fire that sings.

Christ showed the spirit of the wood,
In wisdom and in stature grew,
Spent his brief lifetime doing good,
Showing the beautiful, the true,
And, finally, on Calvary's tree
He sacrificed for you and me.

Let us recall these meanings now
As we in gladness deck our homes
With wreath and garland, fragrant bough
To cheer and comfort each who comes,
And, reverently, in candlelight
That shines on holly berries bright,
May we enjoy their gifts *his* night.

Books

MEDITATIONS ON THE GOSPELS. By J. CALVIN KEENE. Abingdon Press, New York, 1959. 96 pages. \$2.00

"The art of mental prayer, as the practice of meditation and contemplation used to be called, is largely a lost art," Dr. Keene says. It is to revive and renew this art that he has written this collection of 80 meditations on the Gospels of Matthew, Luke, and John.

Dr. Keene's approach assumes a contemplative reading of a scripture passage, presents a few guiding statements on the important points, and then poses the kind of thought-provoking questions that can lead to new levels of awareness. In this manner, the reader can find stimulation for self-examination and an increased insight into the significance of Jesus' words and actions for contemporary times. The book would be especially valuable for group meditation or discussion.

Dr. Keene is Head of the Department of Religion at St. Lawrence University, Canton, New York. He has also served on the faculties of American University, Beirut, Lebanon; International College, Izmir, Turkey; and Howard and Colgate Universities. He is an active member of the Society of Friends. One of his chief interests is leading religious retreats both for his own denomination and for several nondenominational groups.

FRANCES RICHARDSON

LOVE IS NOT WHAT YOU THINK. By JESSAMYN WEST. Harcourt, Brace and Company, New York, 1959. 38 pages. \$2.50

In *Love Is Not What You Think* Jessamyn West has pointed at a very important difference in the emotional structure of the sexes. A woman is not objective about men; it is only the one man in her life that counts. How well she points out the different ways women have of showing their love!

"One's own half of the world is meaningless when it cannot be shared," and when in marriage the sharing of little, everyday feelings is lacking, it is a bleak union indeed. The author criticizes Rilke's attitude and use of women, but was he not a product of the old difference in the way males were reared?

The "solitude" to which Jessamyn West refers is, I believe, deeply resented, and I think we are all forever seeking (and seldom finding) that complete acceptance of ourselves (as loving parents accepted us even before birth).

On page 37 is a definition: "There is a duty of loving kindness toward all; this has nothing to do with that complete turning of a woman toward a man. When that turning is met by the like turning of a man toward her . . . it enters the mysteries. . . . The union goes beyond the sum of the two of them. They build, without trying, meanings of which neither alone is capable. Each is needed in the creation of an edifice which amazes both . . . the insight of one functions as key to open the insights of the other; both face outward to a landscape neither ever saw so lighted and hospitable alone. . . . Woman feels that in truly loving she is nearest heaven."

How I wish I could have been the author of that description!

DOROTHY EDGERTON RIDGWAY

JONATHAN EVANS: AND HIS TIME, 1759-1839. By WILLIAM BACON EVANS. The Christopher Publishing House, Boston, 1959. 159 pages; 33 illustrations. \$3.75

Two different types of men, equally valuable, influenced the continuing life of the Society of Friends. One was the ministers whose teachings, exhortations, and inspiration nurtured the spiritual life. The other was the organizers who manned the committees, managed the institutions under the care of Friends, and sometimes sought to correct or curb the ministers. Jonathan Evans belonged to the latter group. Jonathan Evans was a Philadelphia Friend of Welsh stock, a lifelong member of Southern District Monthly Meeting. After serving as a carpenter's apprentice under his uncle, he followed the trade of a carpenter-builder for 28 years. Then he established his own lumber yard.

Jonathan Evans was well thought of, a man of integrity and executive ability. He was the type of man needed in the Society of Friends to chair its committees, invest its funds, and develop new services. When a young man, Jonathan Evans was appointed a reader of marriage certificates and an Overseer of the Friends School for the Black People. At 23 he was named an Overseer of his Monthly Meeting, and 22 years later, in 1794, he was designated an Elder. His wife Hannah was recognized at about the same time as a minister. In 1795 Jonathan Evans was made Clerk of Philadelphia Yearly Meeting, an office he occupied for 16 years. When he relinquished this clerkship, he was appointed Clerk of the Yearly Meeting of Ministers and Elders. This position he held for 21 years. For 48 years he was a member of the Meeting for Sufferings. He was associated with Westtown School.

The later chapters of the book deal with the Separation as seen from the Orthodox point of view, the side strongly held by Jonathan Evans. As Howard H. Brinton writes in the foreword, "Light on the Separation is welcome from whatever angle it may come." The author points out that the division between Friends came about because of the growing disunity between city and country Friends, the activities in America of English ministers of a marked evangelical turn of mind, and the doctrinal cleavage which was spreading through many American denominations. Among the Friends, as William Bacon Evans writes, "One side emphasized a mystical, or even rational conception of religion; the other stressed salvation brought to mankind by Jesus Christ on the cross. One side preached the example and teaching of Christ; the other, his sacrifice and atonement. Each found in Scripture abundant confirmation for its point of view."

BLISS FORBUSH

ABIGAIL. By MARY LOUISE ASWELL. Thomas Y. Crowell Company, New York, 1959. 306 pages. \$3.95

This is a fascinating and revealing novel, set against a background which will prove intriguing, especially to Quakers. The heroine is a dynamic, provocative, and rebellious woman who lives from her birth into a Philadelphia Quaker family in the year 1700 until her death 75 years later. For the greater part of these years she detests and rebels against the "rigid tenets" of

the Society of Friends of that time and longs for and obtains the friendship of "worldly" people, "their graces and their gaiety." Abigail Harrison was a "man-killer." Her relations with the men in her life—Andrew Hamilton, Benjamin Turner, and Sir Henry Carstairs—make an exciting tale, shot through with the "sparkling allure" of Abigail's brown eyes and her devastating self-will. The book, evidently based on old diaries, gives many fascinating glimpses into life and conditions in old Philadelphia and is full of names familiar to Philadelphians of long-standing.

The author is from a Quaker family prominent in Philadelphia and in the South since the middle of the eighteenth century; her father is Thomas Raeburn White.

FRANCES RICHARDSON



About Our Authors

We are indebted to Gerard L. Negelspace for the unusually strong drawing reproduced on the cover of this issue, symbolizing the fusion of the journey of the three Wise Men with the seeking of modern city men. He also contributed the vignettes in these pages.

A free-lance artist, Gerard Negelspace has already had the distinction of receiving the Mexican Government Grant for advanced study in Mexico (in 1956). He is teaching in the Philadelphia area and currently preparing his third one-man exhibition, to be held in Philadelphia. He and his wife, Nancy K. Negelspace, are members of Central Philadelphia Monthly Meeting.

Moses Bailey is Nettleton Professor of the Old Testament at the Hartford Seminary Foundation and a member of Hartford Monthly Meeting, Conn.

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois. In December of 1958 she presented "Every Day Is Christ's Birthday" over the "Student Churches" program of WILL, radio station of the University of Illinois.

Robert O. Blood, Jr., is Associate Professor of Sociology at the University of Michigan. During the academic year 1958-1959 he was in Japan, carrying on research at the Tokyo University of Education through a Fulbright award.

Friends and Their Friends

The December *Quaker Bulletin*, published by the New York-Westbury Quarterly Meeting, has an item on the Riverside Friends Meeting of New York City, as follows: "'The Friends Room' is the name that has been given by the Riverside Church to a room in the new wing which is set aside for small worship services and special meetings. It is on the fourth floor and looks out on the lawn to the west. The name was suggested because of their appreciation of the Friends Meeting held there since the erection of the church and because of

Dr. Fosdick's long friendship with Rufus Jones. The name was accepted by the present group on behalf of all those who through the years have maintained the Meeting and for the Society of Friends, which is being honored in this way.

"The new wing of the church will be dedicated on December 6, and on December 13 the meeting for worship will be held in 'The Friends Room' for the first time. A cordial invitation is extended to attend at 3:30 p.m." Following the meeting for worship there will be a carol sing. Tea will be served.

Trans World Airlines loaded an emergency shipment of 1,000 pounds of bedding bound for Tunis, at 10 a.m., Tuesday, November 24, at Philadelphia's International Airport, to coincide with Mayor Dilworth's proclamation later that day of Philadelphia World Refugee Day. Present at the Airport were Peter Schaufler, Mayor Dilworth's representative; Mrs. Fred G. Krivonos, Executive Secretary of the Greater Philadelphia Committee for World Refugee Year; and Colin W. Bell, Executive Secretary of the American Friends Service Committee.

TWA Flight 980, which left New York's Idlewild Airport on Thanksgiving morning, was received in Tunisia by Frank Hunt of Moylan, Pa., AFSC Director of Foreign Refugee Programs. The emergency airlift was sent, because of the emergency need of the blankets, at no cost to the AFSC.

The October *Interchange*, newsletter of the two Baltimore Yearly Meetings, announces that it is "to have a new contemporary, the Baltimore Young Friends newspaper, *BYFN*, and pronounced 'Biffen.' . . . It is to be published three times a year . . . and the tentative publication dates are December 15, April 15, and August 15. Peggy Grey of Sandy Spring Meeting is the Editor, and the Editorial Board consists of Marian Griest, Jerry Miller, Mary-Caroline Green, Eva Sue Wright, Kathy Mikesell, Curtis Gifford, Jeff Broadbent, Grafton Barbsen, Lee Hirsh, and two others yet to be named."

The Central Committee for Conscientious Objectors, located at 2006 Walnut Street, Philadelphia 3, reported last month that it had handled 700 C.O. cases during the preceding year, and distributed 40,000 copies of *News Notes*, 2,500 copies of the *Handbook for Conscientious Objectors*, and more than 10,000 copies of *The Conscientious Objector and ROTC*. George Willoughby is Executive Secretary of the CCCO.

In Copenhagen Dr. Albert Schweitzer, celebrated philosopher and medical missionary in French Equatorial Africa, was presented with the Sonning Peace Prize for his outstanding contributions to European culture. With it went a gift of \$14,800 for Dr. Schweitzer's hospital work in the African jungles. At another ceremony held later at Christian Christiansborg Castle, Danish Prime Minister Hans Christian Hansen presented the 84-year-old Alsatian-born humanitarian with a check for \$140,000. This was part of the receipts from a Danish film depicting Dr. Schweitzer's work in Africa.

The Council of the Society for Social Responsibility in Science has passed the following resolution, a copy of which was sent to President Eisenhower:

"The impending French nuclear tests in the Sahara lend immediate urgency to the question of nuclear disarmament. Jules Moch's statement that France will desist from these tests if the nuclear powers relinquish their nuclear armament should be accepted as a challenge to remove the threat of nuclear warfare once and for all. We hope that the governments of the United States, Union of Socialist Soviet Republics, and Great Britain will give careful and serious consideration to this step, removing a danger to the survival of the race."

Copies of this resolution were also sent to Premier Khrushchev for the U.S.S.R., Prime Minister Macmillan for Great Britain, and President de Gaulle for France.

The Society for Social Responsibility in Science is an international association of some 500 scientists, engineers, and physicians. Among the Nobel prize-winning members are Dr. Linus Pauling, Max Born, and Hideki Yukawa.

Martin Luther King, Jr., (for his book *Stride toward Freedom*) has been named cowinner, with George Eaton Simpson and J. Milton Yinger (for their book *Racial and Cultural Minorities: An Analysis of Prejudice and Discrimination*) of the \$2,000 Anisfield-Wolf Award sponsored annually by the *Saturday Review* and given by Mrs. Edith Anisfield Wolf of Cleveland, Ohio. The judges were Ashley Montagu, Pearl Buck, Lillian Smith, and Oscar Handlin.

The new address of the Amsterdam, Holland, Quaker Center is 20 Vossiusstraat. This Center was formerly located at 2 Raphaelplein.

A widely representative group from the Monthly Meetings of Philadelphia Yearly Meeting met at Race Street Meeting House, Philadelphia, on October 24 to study the problems of world peace. The conference served as the "kickoff" for this Yearly Meeting's efforts in conjunction with the Nation-wide Program of Education and Action for Peace sponsored by the National Council of Churches. Simultaneously with other churches and communities across the nation, persons in attendance at the conference will conduct in their own Monthly Meetings and communities study groups on world peace from January to June of 1960.

The morning session was addressed by three main speakers who highlighted some of the world's great dilemmas. Dr. Darrell Randall, Associate Secretary of the Department of International Affairs of the National Council of Churches, gave an over-all picture of the Nation-wide Study Program. E. Raymond Wilson, Executive Secretary of the FCNL, commented on the Fifth World Order Study Conference held at Cleveland last year under the sponsorship of the National Council of Churches, out of which the present program was launched. The subject of the address by F. Hilary Conroy, a Friend,

Associate Professor of Far Eastern History at the University of Pennsylvania and former correspondent in Japan of the *FRIENDS JOURNAL*, was "Toward an Adequate United States Policy on China."

In the afternoon the conference divided into small round tables under the following leadership: "Religious Foundations for Peace," Dudley M. Pruitt; "Institutions of Peaceful Change," Dorothy H. Hutchinson; "Alternatives to Retaliation and Deterrence," Charles C. Price; "Development of Underdeveloped Countries," E. Raymond Wilson; "Toward an Adequate United States Policy on China," Richard R. Wood.

When the conference reconvened in a plenary session, George Hardin spoke of ways whereby communities might engage in these studies. The conference closed with a challenging message by Dorothy H. Hutchinson, in which she emphasized the responsibility of the individual in solving world problems.

FRANCIS G. BROWN

Young Friends Committee of North America

The Young Friends Committee of North America held its annual fall meetings at Earlham College, Richmond, Indiana, October 30 to November 1. Friends were encouraged by the large number (57 guests and approximately 30 Earlham Young Friends) in attendance, who had traveled from Kansas, Minnesota, North Carolina, Pennsylvania, Ohio, and Canada, and from diverse backgrounds in Quakerism. They met with Earlham Young Friends for an opening social event sponsored by Earlham Friends Fellowship. James Perkins, Kansas Yearly Meeting, and Barbara Wildman, Indiana Yearly Meeting, presided at the business sessions on Saturday. To investigate the interests and possibilities for service, a clearing-house program is being established by which interested Friends can be informed regarding presently available opportunities. Jane Jackson, Iowa, Five Years Meeting, is the chairman of this group. Other subcommittees and their chairmen are the Intervisitation Committee, Joseph Miller, Baltimore Yearly Meeting; East-West Contacts Committee, Wilmer Stratton of Earlham College and David Rhoads, Philadelphia Yearly Meeting; and the Periodical Committee, with Michael Ingerman, Philadelphia Yearly Meeting, as Editor.

Woolman Hill Activities, 1958-1959

During the year ending September 30, 1959, Woolman Hill, Deerfield, Mass., has been host to 61 different groups and 1,515 attenders. Compared with any of the three previous years, when attendance stood at about 1,000, this is a marked increase. Part of it was due to nonrecurring use by one group, but if that amount is subtracted, the remaining basic gain of 200 is encouraging.

About half the gatherings were held under Quaker auspices and included the following, among others: four family week-ends, on which Friends Meetings brought four or more families for fellowship, fun, and worship; a faculty-student conference from Oakwood School; four AFSC conferences, including one for peace leaders, one for international students,

and two for peace education discussions; five Woolman Hill Conferences, covering student government, social work, prison reform, education, and mental health and religion; a Woolman Hill Seminar with Richard Gregg and Morris Mitchell; a Woolman Hill Craft Week; and various Yearly Meeting committees and related groups, including Young Friends and the Beacon Hill Friends House.

Of the eleven churches of other denominations which brought groups to Woolman Hill last year, four held young people's retreats; two, retreats for Sunday school teachers; and the others, devotional retreats for men and women, respectively.

Eighteen college and community groups met here last year, including several ministers' associations. Generally these gatherings were about equally divided between planning retreats and devotional meetings, but also included are a grammar school picnic and a family reunion.

Just as there has been an appreciable increase in the use of our facilities, we have made significant gains in maintenance work and development. The main house has been repainted, and the lawns and gardens extended. The hay fields have been reseeded under a long-term arrangement with a local farmer. Final plans have been made for the pond, which we hope may be built at the foot of our hill, and additional work has been done in clearing the woods and trails. The blacksmith shop has been renovated and improved so that it is now ready for practical use as a craft building. New oak tables have been built and finished for our living room. And best of all, a beginning has been made on our barn project, which, it is hoped, may move forward with next summer's program.

During this year we have been able to add a staff member in the person of Kenneth Meister, who stays in the main house. Through his efforts this summer a good deal of the work outlined above has been accomplished. Most helpful, too, has been an automobile which was given to Woolman Hill at the time he joined the staff.

It is a real satisfaction to observe the sturdy soundness and beauty of the facilities we have and to report that these premises are genuinely appreciated by those who come here.

RUSSELL D. BROOKS, *Executive Director*

Letters to the Editor

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

With absolute faith that God's goodness resides in all others, the true Friend looks for "that of God" in each one. This expression of divine love is the only way to convert enemies into friends. It is the higher way of life, the only cure for thoughts and acts of turmoil, war, and revenge which continue until the true principle of divine peace and friendship is applied. This is the principle that Jesus applied when he prayed for those who were crucifying him, "Father, forgive them; for they know not what they do." We may not be called upon to make the supreme sacrifice of giving up our earthly life, but the daily opportunities that come to each one of us provide

many ways to prove our friendship to all by worthy deeds in what may be a longer although less spectacular life.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

My attention has been called to two misstatements of fact in the recently published book *Jonathan Evans and His Time*. Ferrisburg is not in New York, but in Vermont. Thomas Jefferson did not die in 1825, but in 1826. Also there are at least six misprints.

All this is regrettable. I shall be very grateful for additional corrections. In addition, if Friends have portraits or silhouettes of Samuel Bettie, Sr., Benjamin Ferris, Abraham Lower, or any other Friend of the period, I would gladly be informed of it.

*765 College Avenue
Haverford, Pa.*

WILLIAM BACON EVANS

There is a matter of great importance which many Friends ignore. It is singing. Early Friends associated singing with children's games or trivial affairs of some kind.

God gave us a singing voice. We should be thankful and use it. A family that sings together often cannot be easily torn asunder. Friends who sing in meeting will be drawn to one another in thought and feeling, with a family spirit. We will reach the depths and at the same time be lifted up.

The organ is the instrument of worship. Other instruments can be used, but it is singing that is most important. "Praise the Lord with joyful lips." In Colossians we read: "Let the word of Christ dwell in you richly . . . in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "Sing aloud unto God our strength" (Psalm 88:1).

Thanksgiving and Christmas songs have special appeal. We must not let the birds do all the singing.

Mattapoisett, Mass.

HELEN M. HILLER

BIRTHS

FINGESTEN—On November 1, to Peter and Faye Fingesten of 36 West 86th Street, New York City, a daughter, ALEXANDRA FINGESTEN.

REEDER—On September 2, to W. Rodman and Marie Hoyle Reeder of Abington Monthly Meeting, Pa., a son, ALLEN RODMAN REEDER. His paternal grandparents are William K. and Grace P. Reeder of Middletown Monthly Meeting, Langhorne, Pa.

STABLER—On November 19, to Charles N., Jr., and Laura McKnight Stabler of San Francisco, Calif., a son, CHARLES NORMAN STABLER, 3RD. The baby is the ninth grandchild of C. Norman Stabler and Elizabeth Miller Stabler. He has two great-grandmothers, Mary Roberts Miller of Newtown, Pa., Meeting and Ida Palmer Stabler of Swarthmore, Pa., Meeting, of whom he is the thirty-second great-grandchild.

STEWART—On September 29, to Omar W. and Marilyn Doner Stewart of 2933 Ashby Road, Midland, Michigan, a son, MARK ELLISON STEWARD. The grandmother, Mary W. Stewart, is a member of Woodbury, N. J., Monthly Meeting.

MARRIAGE

WEIERBACH-COOPER—On November 26, at the Coatesville,

Pa., Meeting House and under the care of Bradford Monthly Meeting, Pa., IDELLE BRATTON COOPER, daughter of J. Arthur Cooper and the late Idelle Cooper, and DONALD LLOYD WEIERBACH, son of Russell and Pearl Weierbach of Pleasant Valley, Pa. Idelle and Donald are living at 313 East Chestnut Street, Coatesville, Pa.

DEATHS

APP—On November 15, following a long illness, at Mercer Hospital, Trenton, N. J., ELMER M. APP, aged 77 years. He was a member of Chesterfield Monthly Meeting, Trenton, N. J., for over thirty years. Surviving is his wife, Kathryn Klenk App. Funeral services were held according to the Society of Friends at Ewing Cemetery Chapel, Trenton, N. J.

HOWELL—On November 17, suddenly, SUSAN ATKINSON HOWELL, widow of the late George Howell. Susan Howell was a birthright member of Buckingham Monthly Meeting, Pa., was educated at Friends schools, and attended Swarthmore College. Surviving are two daughters, Catherine Howell and Phoebe Taylor, and six grandchildren. Her life was a constant example of gentleness and goodness, and was lived in helping others. She was long a member of Orange Grove Meeting, Pasadena, Calif., where a memorial service was held on November 22.

JONES—On November 20, at his home in Pottstown, Pa., DAVID TODD JONES, aged 95 years, a member of Valley Monthly Meeting, Pa. He was born in Chester County, Pa., the son of David Todd and Elizabeth Gest Jones. Surviving are his wife, Marion Rakestraw Jones; two daughters, Elizabeth Gest Barnard of Westfield, N. J., and Mary Hobson Gilbert of Winterport, Maine; a son, Henry Rakestraw Jones of Wilmington, Del.; three grandchildren and four great-grandchildren. Following funeral services in Pottstown, interment was in the Birmingham-Lafayette Cemetery near West Chester, Pa.

ROE—On November 7, at Fitkin Memorial Hospital, ARTHUR H. ROE, SR., aged 79 years, a resident of Neptune, N. J., and a member of Manasquan Monthly Meeting, N. J. Interment was in the Friends burial ground adjoining the meeting house. Surviving are his wife, Catharine Miller Roe, and two sons, George W. and Arthur H. Roe, Jr.

TOMLINSON—On November 15, HANNA WILLIAMS TOMLINSON of Chalfont, Pa., a member of Abington Monthly Meeting, Pa. Surviving are her husband, Carroll M. Tomlinson; a son, Robert W. Tomlinson; two daughters, Elizabeth T. Dahl and Cynthia T. Evans; six grandchildren; a brother, J. Walker Williams, and a sister, Elizabeth S. Roberts. Hanna Tomlinson was the leader of a sewing group in Abington Meeting, another in Gwynedd Meeting, and a third of Chalfont neighbors, all of which renovated used clothing for the needy through the American Friends Service Committee. Loving appreciation of her service and friendliness was given at a memorial meeting at Abington.

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, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

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. Monday meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

Coming Events

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

DECEMBER

11, 12—Weekend Conference on "War and the Mind of Man," arranged by the American Friends Service Committee, in Cambridge, Mass., at the Stebbins Auditorium of the Unitarian Church, Massachusetts Avenue and Church Street. Lectures, panels, and group discussion. Participating, Gordon Allport, Jerome Frank, Norman Gottwald, H. Stuart Hughes, Lewis Mumford, and Robert Pickus.

12—Haddonfield Quarterly Meeting at Moorestown, N. J. Worship, 3 p.m., followed by business and a report by James F. Walker on the "Crime and the Treatment of Offenders" Conference; supper served, 5:30 p.m.; at 7 p.m., Christmas reading by Mrs. Paul Canton and Mrs. Haines Fenimore, Jr., and a report by James E. Bristol, "India and the United States."

12—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m. Frank Laubach will speak in the morning.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Henry J. Cadbury, "Church Unity" (Ephesians).

13—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Richmond P. Miller, "The Society of Friends and the World Council of Churches."

13—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m. Six members of the class will discuss chapter 12, "The Role of Labor Unions and the Role of the Worker" in David Richie's *Building Tomorrow*.

13—Green Street Meeting, 45 West School House Lane, Philadelphia, Adult Conference Class, 10 a.m.: Barbara Hinchcliff, "The Symbols of Christmas."

13—Fourth Lecture in the series "What It Means to Be a Quaker," at Stamford, Conn., Meeting House, 4 p.m.: Tarrt Bell, Associate Director of the Friends United Nations Program. Tea and refreshments preceding the lecture. To get to the Meeting, turn south at Exit 33 on the Merritt Parkway to Den Road; shortly thereafter turn right on Roxbury Road. The meeting house is just beyond, at the junction of Roxbury Road and Westover Road.

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Jane Ramsey Thorp, a review of *What We Must Know about Communism* by Harry and Bonaro Overstreet.

27—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Gladstone Akpanah will tell of his native Nigeria.

30 to January 3—Midwinter Institute at Pendle Hill, Wallingford, Pa. To be centered on the present longing of Quakers to be used more fully in whatever way the need of this generation demands. Participating, Clarence Pickett, Mildred Young, Paul Lacey, and James Bristol.

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

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

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3068.

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).
INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

DES MOINES—South entrance, 2020 30th Street; 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.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

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 4-3887.

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, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

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. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University
 110 Schermerhorn St., Brooklyn
 187-16 Northern Blvd., Flushing
 3:30 p.m. Riverside Church, 15th floor
 Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Edwin Moon, 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.
HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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 Mermald 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., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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, Myrtle Nash, FA 3-0574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathvune Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; PL 2-1848.

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

WANTED

SPEND WINTER in Friend's private residence. Seasonal, weekly or monthly rates. Cooking privileges. Centrally located in St. Petersburg, Florida. Box S-134, Friends Journal.

MOTHER and young daughter seek permanent homemaking position in respectable home. Box K-135, Friends Journal.

HOUSEKEEPER to take complete charge of motherless home with three children, ages 3, 8, 10. Box B-136, Friends Journal.

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PROGRAM

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Fri. 1 Jan.	8	Paul Lacey
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