

FRIENDS JOURNAL

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ALL thorough-going mysticism is solitary so far as human companionship is concerned; we must first be sure about that . . . he is not a mystic until his own spirit has made its solitary leap to God, like a tongue of flame out of the midst of fire.

—WILLIAM E. HOCKING

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Third National Conference of Friends on Race Relations

THE Third National Conference of Friends on Race Relations, sponsored by the Friends World Committee, was held on the Earlham College campus, Richmond, Indiana, from June 19 to 24. In attendance were 125 Quakers from all over the United States.

Colin Bell, Executive Secretary of the American Friends Service Committee, told the conference in the opening address that organized religion is under a serious indictment of "practicing theoretical integration." Inherent in this assertion was the question of what more Quakers should be doing to help remove the ugly blight from the national scene.

How could such a diverse group of Quakers in their peculiar individualism grapple corporately with these awesome matters? Few of them knew one another previously. Forthrightness may be a Quaker virtue, but its depth always seems proportionate to intimacy.

What if the answers did emerge? Did the group have a mandate to speak for the Society of Friends, or, indeed, could it speak to the Society in "love and tenderness"?

At this point the un verbalized answers seemed to be in the negative. But as relationships among the conference participants strengthened so did their ability to speak positively.

A double-barreled appeal at the opening session had challenged the attenders. Frank S. Loescher, conference Chairman, hoped on Monday night that by Saturday all would be "wiser, more useful and helpful, and better leaders" in their communities. "As Friends become clearer," he said, "they can show the way to their fellow citizens." John Woolman's suggestion that "Love is the first motion" was recalled.

Colin Bell also hoped that the week would be a time of "reaffirmation, rededication, and renewal of effort and a return to the religious springs of concern."

He told the group that there is in the West a heritage of racial superiority which is wrong. Yet the challenge of correcting the wrong is resisted. It is resisted, he said, "because being at the top of the pile we love the status quo. We resist because we have no real communication, and in our ignorance we prefer to cling to a known stereotype than to embrace our unknown brother."

The results of a questionnaire sent by the conference planners to Friends Meetings throughout the country and a survey of Friends institutions made by the Race Relations Committee of the Philadelphia Yearly Meeting documented a fact not often acknowledged. Friends have much unfinished business in race relations. Most Friends Meetings consider racial discrimination of primary importance, but many rank it low, disregard it, or deny that it exists. The majority of Meetings feel that discrimination should be ended, but there is substantial disagreement on what methods may be used. Less than half of the Meetings would approve direct action.

Corporate action to end discrimination in employment, education, housing, and political opportunity is sparse. It is

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FRIENDS JOURNAL

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Editorial Comments

The Berlin Crisis

PRESIDENT KENNEDY'S speech on July 25, delivered about two weeks before Hiroshima Day on August 6, was hardly designed to encourage an easy optimism. The references to increasing our armed forces and military budget and the unmistakable threat that we would meet violence with violence were to be expected at a time when all big nations love to flex their muscles before the international grandstands. It was, nevertheless, encouraging to hear President Kennedy repeat the hope that the Berlin crisis might yet be solved by diplomatic means. Such a hope stems from confidence in reason and right. Do we believe that a world war will really be unleashed, with all its appalling consequences? Is there any nation that can calmly contemplate a "victory" of the most doubtful value? Even our military advisers seem to abhor nuclear war, as the calling up of conventional reserve forces indicates. Why are they needed if our arsenals are oversupplied with atomic weapons?

This is the time to call upon the moral prestige of the United Nations to aid in the preservation of peace and sanity. The governments concerned may enter an armed conflict, but no longer can they predict what will happen in a full-scale war. Both Moscow and Washington are facing total decisions in every regard, including the continued existence of their own political systems. The character of the total weapon is such that it will wrest the initiative from those who use it. We must do more than merely hope that diplomacy can settle this problem. Our nation and mankind in general have the right to demand such a solution from the leaders of the world.

Friends in South Africa

In April the Natal Monthly Meeting in South Africa published the first mimeographed issue of the *Southern Africa Quaker Newsletter*, a publication which for obvious reasons will be read with a good deal of interest and curiosity. Maurice Webb, FRIENDS JOURNAL correspondent for South Africa, who teaches at the University of Natal in Durban, is the Editor. The issues reflect in a lively manner the work of Friends in this critical area, where they are facing serious problems in a multiracial society.

Although occupied with problems of immediate ur-

gency, African Friends find it helpful to remember their spiritual forebears in tender humility. The May, 1961, issue devotes a page to the memory of Emily Hobhouse from London Yearly Meeting, who in the Anglo-Boer war (1899-1902) undertook a remarkable piece of relief work in South Africa. (The Boers were descendants of Dutch immigrants, the name meaning "farmers.") In the conflict their farms were destroyed, and about 100,000 women and children were confined in 43 camps. No fewer than 26,000 died of starvation.

Emily Hobhouse traveled from England to South Africa at her own expense, taking along some money, food, and clothing which had been collected through the South African Women's and Children's Distress Fund. It was not easy to gain access to some of the camps, but she was able to bring a measure of solace and actual help to the camp inmates. As a result of her work and the reports she made to the authorities, marked improvements were made. At the end of the war, Emily Hobhouse, Margaret Clark, and Marion Wilkinson set up weaving schools to train Boer girls after they were set free. When in 1913 she was invited to unveil a monument in honor of those who had died in the camps, her ill health prevented her from going to Africa. Her speech was printed, distributed, and read at the ceremony. After her death in 1926 her ashes were placed in the base of the monument.

To commemorate her rare courage, a Fund in her name has been established. From this an annual award will be made to persons who, irrespective of race or creed, are outstanding in their work for reconciliation in Southern Africa.

Quakers Must Advertise

British Friends have decided to intensify the advertising campaign that they have been conducting for some time. The Friends Home Service Committee, London, has during the past few years inserted small, classified advertisements in a number of papers. Now Friends have decided to launch, beginning next September, a series of large advertisements in *The Listener*, *The New Scientist*, *The Times Educational Supplement*, and *Teacher's World*. These advertisements will have a catchy headline and contain a 250-word description of

Quaker faith and practice. They will occupy a quarter of a page and be written by experienced Friends who can speak the language of 1961 without becoming flamboyant. The publications selected are considered to be favorites of thinking people, among whom there will be a number of "natural Quakers." Local Meetings are likely to follow up these advertisements in various ways.

British Friends are facing a problem similar to ours in the United States: a vast segment of the public thinks that Quakerism faded out long ago. Advertising might be one of the ways of reminding the public that we are still here. It is an experimental step and may call for different reactions among Friends. It is also costly and will have to be reviewed from time to time.

Good Human Relations in Our Own Communities

HARDLY a day passes without our being told we are at a great "crossroads of history" and that we face the ultimate crisis. It is true that we live in a time of crisis, but our crisis is not a weapon or hostile nation or political party. Our crisis is man, the new man, in whom new knowledge is carried along with the old ignorance; the new scientific man, who knows but does not know, who can but can't, who will but won't, and who is dangerous to himself and others because, in losing his relation to a world he thought he knew, he has lost his relation to his own reality.

We need to remind ourselves of that fact, for until we realize what our crisis is, we cannot very well discuss the measures to be taken to meet it. To learn to live in the new universe the scientific revolution has discovered for us is very difficult. Probably never before has disillusionment been so general and so deep as it is today.

This disillusionment is something more serious than a too great interest in material things, like our surplus of television sets and oversized cars. What troubles us is the brave new world itself, or our new knowledge of it. We know more about our planet and the galaxy and the universe in which it drifts than men ever knew before. But who *we* are in this vast outward-bound constellation of stars, we do not know—or have forgotten.

The old relationship between man and the world, a relationship once heavy with myth and intimate with meaning, has been replaced by our new, precise, objective, dispassionate *observation* of the world. The result is that our understanding, our experience of the world has been curiously mutilated. Our *knowledge* of the fact has somehow or other come loose from the *feel* of the fact. We know as a mind what we cannot comprehend as a spiritual man.

This divorce between the knowledge of the fact and the feel of the fact exists in our world all about us. We express self-righteous indignation here in the North at the unreasonable unwillingness of the South to accept the brotherhood of man, but all the while, knowing the pathos and frustration of some of our own neighbors, we continue to live with easy consciences our well-ordered, comfortable lives. Not until mankind is able to see

feelingly will the crucial flaw at the heart of our civilization be healed.

Can we as Quakers see feelingly? We can see that our national interest is irrevocably affected by the fact that during the past ten years 850 million people with colored skins live in countries which have achieved independence and controlling votes in the United Nations. We can see that the chief focus of racial stress in the United States is shifting from the agrarian South to the metropolitan North. We can see and measure the effect of slum dwelling in ghettos, of limited job opportunities, and of the many other discriminatory practices against our minority racial groups. We have all seen something of these injustices of birth—but do we see them feelingly?

When Ignazio Silone, the Italian Socialist author, was asked what he felt to be the "most important date in universal history," he immediately replied with the date of the birth of Jesus. But a group of prominent Americans, asked to rate the hundred most significant events of history, gave first place to the discovery of America by Columbus, while the birth and crucifixion of Jesus tied for 14th place with the discovery of X rays and the Wright Brothers' first plane flight. Here is an indication of our inability to see feelingly.

In Matthew 5:38-41 is found the most important precept ever spoken or written, the very heart and soul of Jesus' teachings: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles."

These words give us a new approach to the problems of life. Christians (meaning Christ's men) generally use one of two other approaches. In the first approach they feel that since they have faith that Jesus is their Saviour, then all will be well. Somehow or other God will make things right. Surveys show that better than 90 per cent of the people of the United States believe this. Does this belief really change or affect lives and our world?

The second approach is that of the self-styled practical man, who says, "These ideas of Jesus might be good *if everyone* practiced them. But they are not really practical for me; they are unreasonable."

The third approach, that of "the second mile," is difficult, but Paul said in the 8th chapter of Romans, "And we know that all things work together for good to them that love God, to them who are the called to his purpose." A Christian whose name is unknown to us wrote about the year 200: "Faith in the way of Jesus is not a deed giving one title to a house, but rather it is the tools and materials with which to build a house."

If you will question many of those in Quaker work since World War I, you will find that the work flowed quite naturally and normally from the spirit and way of life of the workers. The most important single factor in the formation of this kind of Quaker spirit is the fundamental faith of Friends that in no sense are they isolated or insulated from the eternal spirit of God. If we love Him and are His followers in any vital sense, we must have adequate revelation of Him in terms that touch us intimately and move us to responsive action. We must feel we are doing with our human hands what He wants done here and now.

This sense of inward intimate relation with God has given the Quaker a unique estimate of the worth of human life. We see each person as a child of God, with nobility and potentially worthy of the best spiritual nurturing. Goethe wrote, "If you treat an individual as he is, he will stay as he is. But if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be."

As Quakers we should undertake a line of action which will demonstrate in the midst of the present evil the contagious power of goodness, a power which will reinvigorate the social health. We should go right on in the midst of another kind of world, pledged to a way of life, a spirit, and a method which will do away with malice and injustice, and substitute respect, mercy, and feeling for just seeing. While relieving the burden of suffering of those who are wronged, we should study the issues from the inside to feel our way to an understanding of the deeper-lying causes of the suffering.

Roman Mencius said: "To feed men and not to love them is to treat them as if they were barnyard cattle. To love them and not to respect them is to treat them as if they were household pets."

He who prays for God's will to be done has no right to expect an affirmative answer if he fails to do his part in helping to make that answer possible. And so the only hope lies in the courage and deeds of little people like you and me, who refuse to surrender their action to the

conduct of other men, being willing to surrender only to God. We are none of us outside the disaster and sin of the world; we are part of it. But we are called into a fellowship of those who know that the love of God leads inevitably to the service of God in serving our fellow men, each of whom He loves as He loves us.

This service may not call so much for the application of known rules as for the adventure of discovering with others how God's love is to find expression in the day-to-day situations of life. Many believe the future of our nation and of the world will be determined by how we resolve our problems of living together in each community in the United States. Our crisis is one of great danger and great opportunity, fraught with untold possibilities. Then let us live and serve with hope and courage, believing in the words of Isaiah: ". . . ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees . . . shall clap their hands."

JOHN A. WADDINGTON

Prophets of the Wind and Mist

By MARGUERITE WERNER

The sea—dark rippled paper
With a crooked, white torn edge—
Caresses the lonely evening shore,
Form a little water ledge.
On the dusky rose horizon
Two tiny sails appear
Like prophets of the wind and mist
Of the summer atmosphere.

Oh, feel the dew on your upturned face
When dusk becomes black night;
For morning waits, a cosmic ray,
Bringing us—the Light.

The Pyramid

By ANN RUTH SCHABACKER

Born of the black land . . . night, this budding day
Lies to my hand, its uncommitted hours
Like pendent leaves upon a tree, untouched.
Before time whips them down and scatters them
Anew, I must decide which flower to pluck
And which to spare.

This hieroglyph of roses springing up
From the dark earth reminds me that we stand
Upon the shoulders of forgotten men.
And those to come, the shadowy unborn,
Rest on me.

Africa's Challenge to Quakerism

THE story is told of the small boy who asked his father if it were true that only Quakers went to heaven. "Son," said the father, "if that were so, it wouldn't pay to keep the place open." And in a sense, if the Quaker role in Africa were to be measured just by the number of white Quakers there, again "it wouldn't pay to keep the place open." I don't suppose that all together—in Cape Town, Port Elizabeth, Durban, Pietermaritzburg, Johannesburg; in Madagascar, Pemba, Kenya, Ruanda-Urundi; in Bulawayo, Salisbury, Blantyre, and Accra, and other points where there are Friends Meetings; and even including the isolated Friends dotted about in other areas—there are more than 500 white Quakers on this continent.

But that, of course, is quite an incomplete accounting of the situation, for by far the greatest number of Quakers in Africa are nonwhite: the 28,000 members of East Africa Yearly Meeting; the 8,000 Malagasy Quakers in Madagascar; the African Quakers in Ruanda-Urundi; the scattering of other nonwhite Friends in Salisbury, Accra, and elsewhere.

Compared with other groups, the record and the membership of our Society in Africa are modest indeed. But our roots are sufficiently deep, and our commitment on both sides of the color line sufficiently heavy, to give us some responsibility for dealing with the African challenge.

In America, the Wider Quaker Fellowship now has a membership of some 4,000 of all races, including lay leaders and ordained ministers from a number of religious groups. The Fellowship was started more than 20 years ago by Rufus Jones "to make it possible for persons to be associated with the Religious Society of Friends while still maintaining other religious affiliation. . . . Many . . . [have joined] because they desire to have the spiritual foundation of their peace testimony strengthened. Others . . . because they have been impressed by the manner in which Friends express their religious faith in a program of social action. Still others . . . because they know and understand the Quaker mystical approach to God. Any person who finds these fundamental Quaker testimonies and the Quaker way of life, with its emphasis upon sincerity and simplicity, compatible with his philosophy of life, and who feels a sensitiveness to oppression and injustice can find comradeship in the Wider Quaker Fellowship."

Is this the time for us to consider establishing a Wider Quaker Fellowship in Africa, and can we carry this project through successfully?

To some extent, I believe that we can be more effective reconcilers with black Africans, Asians, and colored groups than with the white groups. At the All African People's Conference in Accra, I was impressed by the number of delegates who had had some contact with British or American Friends. Several had been involved in one or another program of the American Friends Service Committee or the Friends Service Council. Others had been befriended by Quakers, or knew approvingly of Friends work in Africa and elsewhere. All this made it possible for me to meet and talk quite forthrightly with the delegates, and it left me convinced of the vital importance of extending our contacts with students, government officials, and other potential key figures from the emerging areas of the world.

On the Asian side we should find a real sense of community in our common appreciation of the power of nonviolence and the long record of Quaker contact with Gandhi and other Indian leaders.

Even among the churches of Africa we can exert a reconciling influence. True, some church bodies may question whether our lack of creed, clergy, and ritual entitles us to be called a Christian group at all; but, as Glenn Reece has noted, "it seems even more difficult for those churches which do practice outer ordinances to agree on a common means of observance than it is to give assent to the Quaker point of view."

Whether it is because of our inoffensively small size or lack of aggressive evangelism, we are suffered beyond the prejudices of sectarianism and perhaps have a particular role to play in the field of ecumenical reconciliation. It is worth noting, at any rate, that at a recent ecumenical conference in Northern Rhodesia, one Quaker served as chairman of the proceedings, and another gave one of the main public addresses.

In our attempts at reconciliation we must be realistic enough to recognize that there are some parts of Africa where the power of the white—no matter with what good will—to build bridges between the races is fast waning. It seems to me, therefore, that we must find among the Negro and Asian members of our Society men and women who can work in the situations where white Quakers would be handicapped. The fundamental day-by-day job of reconciliation, however, must be the concern of every individual Friend living in Africa.

In some parts of Africa it is increasingly risky to proclaim the essential divinity and equal dignity of all men, but the measure of our Quaker commitment will be our readiness to proclaim this truth, no matter what

the cost to ourselves may be. Very few of us—and least of all your speaker—feel a call to martyrdom, but we all should feel the call to make our lives meaningful in God's sight and our own. We are not alone in this cause, but even if we were, there is no telling what leavening action even a very small but potent lump of yeast could have in an otherwise hopeless situation.

Even if the worst should happen and the Society of Friends, in one part of Africa or another, should stand condemned by the ruling group of the moment, at least we should be where we belonged—on the side of the oppressed, on the side which, in the inexorable working out of history, will triumph if there is a moral basis for our universe.

In Ghana it was borne in on me what Jesus meant when he said that we can only save our lives by being willing to lose them. Can it be that, in some parts of Africa, the white groups may hope to save themselves only through absolute willingness to give up every vestige of their power?

And is this, essentially, the main point which we must bring home to ourselves and others as the Quaker response to the African challenge? And are we as individual Friends prepared to make that response?

The world in which we live is not the world of our fathers. In Robert Oppenheimer's words, "One thing that is new is the prevalence of newness, the changing scale and scope of change itself, so that the world alters as we walk in it, so that the years of man's life measure not some small growth or rearrangement or moderation of what he learned in childhood, but a great upheaval. What is new is that in one generation our knowledge of the natural world engulfs, upsets, and complements all knowledge of the natural world before. . . . What is new in the world is the massive character of the dissolution and corruption of authority, in belief, in ritual, and in temporal order. . . . This is a world . . . in which none of us can find . . . sanction for any ignorance, any insensitivity, any indifference. . . ."

And it is in this kind of world, sometimes terrible in its newness, that we, like every generation of Friends, must justify our Quaker heritage by re-earning it through our faith and service.

I can think of no more critical part of the world than Africa in which to earn again that right to call ourselves Quakers. Will we be equal to the challenge?

GEORGE LOFT

Positive Terms and a Positive Search

TODAY it seems to be the style for Western nations to express themselves in negative terms. Reacting against whatever is the latest move of the Communist states, they maintain freedom *from* dictatorial power rather than take the initiative to create policies in terms of freedom *for* the pursuit of the way of life in which they believe. The bomb, the great deterrent, is not a very positive framework in which to speak—an ultimate "solution" which at its worst could render whole areas uninhabitable.

Perhaps Friends have been influenced by this common negative approach when they use the terms "disarmament" and "nonviolence." After listening to discussions at two Friends disarmament conferences, I am persuaded that Friends mean more—something much more positive and hopeful—than these words imply.

I am inclined to believe that this nomenclature does not help us teach others what we are really envisaging when we say "disarmament." After returning from a conference at Germantown, Ohio, I remarked to a friend (who is not a Friend) that I had been to a "disarmament conference." The expression on his face conveyed some such reaction as "What a crazy thing to discuss at a time like this!" and the subject was quickly changed. If I had been able to say that I had attended a conference on "working for world order," we might have continued on the subject even though our views on ways and means might have differed.

AGAINST the rush of modern life . . . we must make time for the silent grace of recollection before a meal, for the common daily worship of the family, and for regularity and depth in our private devotions. As A. Neave Brayshaw . . . used to remind us, we have as much time as there is, and we spend much of it letting ourselves down lightly. When we say we haven't time, we merely mean that we choose to do other things instead. Above all we need to learn more about the practice of prayer, whether by way of petition, intercession, or adoration, cheerfully accepting whatever psychological study has to tell us about its mechanism, but having no doubt about its end. . . . If, as we believe, prayer is an opening of the whole of our life to the spirit of God, it is natural that we should bring before Him our needs, that before Him we should hold our friends in mind, and that at the end we should say, "Holy, holy, holy."—DUNCAN FAIRN

"Toward World Order by Friendly Persuasion" is an example of positive terminology. It may well be too cumbersome. Those skilled in phraseology can probably devise a better term. Its opposite, now being put into action very positively by the U.S.S.R., might be "Toward World Dominance by Friendly Coercion." In the former phrase the "friendly" in the term "friendly persuasion" might not be written with a capital except as it becomes part of a title. "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends . . ." (John 15:15). This is a positive note, especially in terms of the new position of "dependent peoples" among the nations.

To Friends and other like-minded persons, more "openings" will be forthcoming if we can speak in positive phrases. They are so much more fitting in terms of the spirit from which our true testimony arises. The emphasis is not on the "doing away with" but rather on the nature of *that life and power* that does away with.

But positive terms are not enough. We need to lead others in the search toward inward order. Many are using the ways of science in the extension of knowledge; few are seeking to employ science or other means in the deepening of wisdom.

Many besides Friends are troubled in spirit. They will not be ready to take a stand for world order until they have found a greater measure of inward order. To the extent that Friends have known life and power they are called to help others in this search, but they must be open to new means and new approaches.

KEITH SMILEY

Internationally Speaking

THE reactivation of the dispute about Berlin and renewed discussion, to be expected in the early fall, about seating delegates of mainland China in the United Nations General Assembly, are reminders that show-downs are not entirely satisfactory ways of dealing with international difficulties. What is needed is determined effort to seek mutually satisfactory solutions.

Russia, for instance, is not the only nation concerned at the prospect of a powerfully rearmed Germany. If that fact were given its full weight, it would be possible to imagine an arrangement whereby, under U.N. supervision, the German Republic's essential sovereignty could be assured while her possession and possible use of weapons could be so regulated as to increase the sense of security of her neighbors. Such an arrangement would tend to increase Russia's regard for the U.N. and her willingness to accept U.N. participation in arrangements to be worked out for Berlin.

The fact that responsible officials of the North Atlantic Treaty Organization are reported to believe that an agreement to refrain from using nuclear weapons on cities is possible and potentially useful suggests the possibility of alternatives being found, even in quite difficult cases. Such an agreement might well reduce the tendency to panic whenever a serious dispute arises, and so might increase the likelihood of the dispute's being dealt with by peaceful means, whether of the United Nations or of normal diplomacy. If such an agreement is practicable, so would one be about Berlin. But a Berlin agreement, also, would have to be worked for by responsible officials, who might find such efforts more rewarding in actual results than is talk about preparing for showdowns.

Edward R. Murrow, the famous correspondent who is Director of the U.S. Information Agency, has proposed that any system of communications satellites developed by this country should be available to all others, including mainland China. He thinks that increased opportunity of communicating ideas and facts to China would be an advantage to us. He also thinks that all nations, particularly the smaller states, should be assured that the United States does not intend to use communications satellites for capricious national advantage.

Such a suggestion is an example of attempts to find mutually satisfactory arrangements with countries divided from us by serious conflicts of interests and ideas.

This kind of effort is particularly important to the United States in the case of mainland China. For twelve years, while that country has been increasing in confidence and strength, the United States has maintained an attitude of hostile aloofness, even when our interests have urgently, and admittedly, required cooperation with China (for example, the exclusion of mainland China from the International Atomic Energy Agency). Precious time has been thrown away, during which ways might have been found for improving China's relations with us and the rest of the non-Communist world. Now the difficulty is increased by China's growing self-confidence as her strength has increased despite our aloofness.

It is probable that serious efforts to formulate the real interests of China and Russia, and to suggest arrangements whereby those interests might be achieved, would be a better investment than are the studies in "games theory analysis" now being made on behalf of the armed forces to explore the conditions of stability in the system of competing threats of devastating retaliation, which seems to be regarded by much military opinion as the most hopeful way of defending peace.

July 21, 1961

RICHARD R. WOOD

Impressions of the Prague Conference

THE All-Christian Peace Assembly met in Prague, Czechoslovakia, June 13 to 18. Almost 700 were present from 45 countries. From the very first moment, when the measured strains of "Praise to the Lord! the Almighty, the King of Creation!" swelled upwards as from a single throat, even the most skeptical observer must have shared something akin to an elated premonition. If the present writer's estimate is at all indicative of the general feeling of the conference, such a premonition was in fact realized during the two days of plenary sessions and the three days of work in groups.

When participants wandered singly or in couples into one of the vast dining rooms of the Hotel International, they did not sit down by themselves at an unoccupied table but joined others who were already seated, regardless of whether they had seen them before or not. Everyone seemed to feel that he was sitting with a neighbor who shared a common background and that everyone understood the language of Christian love and respect. It made no difference whether one sat between someone from Indonesia and someone from Belgium, from Uruguay and from the Ukraine, Japan and Finland, Ghana and Greece.

The fact that these discussions were amazingly free and open—only possible because of the consciousness of a common Christianity—was to this Western observer one of the most impressive features of the conference, held as it was in a city behind the iron curtain. Two illustrative examples must suffice.

In the first example the working group on the cold war was attempting on the next-to-the-last day to formulate an acceptable statement of its deliberations. In discussing a tentative definition of cold war, one speaker made the point that where the competitive spirit began to penetrate into church circles the latter's gospel of love to all men became vitiated and tended to be turned into an anti-ideology, such as anti-communism.

Two participants from the U.S.A. felt that in all fairness this parenthetical example, if it was to appear in the statement should, for the sake of proper balance read, "... such as anticommunism or anticapitalism." This proposal in turn did not suit other participants, who suggested the substitution of the term "anti-imperialism" for "anticapitalism." This suggestion in turn was rejected by still other participants. Finally it was suggested that since no agreement on the wording of an example seemed possible, the term "anticommunism" originally proposed as an example should be deleted altogether and the expression "anti-ideology" be allowed to stand without the support of any illustrative example.

The second example may be taken from a side remark contributed by a participant from Liberia. He had assumed that there would be no real possibility of speaking freely and openly. But he had been so impressed with the spirit of frank exchange of views in the particular working group to which he had been assigned that he had decided to make his contribution. It was one of the best in the group.

At various times during the conference the question was put: "What can we accomplish here?" Again toward its close

came: "What have we really accomplished?" The answer frequently given may be appreciated as a valid one: "The very fact that we are here is in itself an accomplishment!" The spirit in which so many individuals from so many different parts of the world also managed a meeting of minds was an even greater one. In such a large gathering of church people the absence of pious platitudes and unctuous phraseology was as welcome as it was remarkable. For the most part political divergencies were successfully subordinated to Christian patience and desire to understand the other point of view.

There were discordant notes here and there. Two examples may be given. There was a tendency, particularly on the part of those representing the Orthodox Church, to criticize the Roman Catholic Church. A quite pointed and sharp attack on the U.S.A. was apparent throughout the address of the Chinese bishop from Nanking Theological Seminary. But both of these antagonisms carried within them the seeds of their own reconciliation. Kurtis Naylor from Geneva, an American, replied to Bishop Thing's address with dignity and restraint as well as with considerateness and brevity.

That such an exchange of views took place was proof of the freedom of expression at the Prague conference. It provided an opportunity to ventilate before a large Christian audience one of the most crucial current problems, for the solution of which Christians everywhere share a major responsibility. And it may well have been the first opportunity the bishop from China had of coming into direct contact with world opinion. If so, it was fortunate that this could have been accomplished in a Christian milieu.

This brief verbal encounter was nevertheless of the very essence of the purpose of the conference. It provided tangible evidence that Professor J. L. Hromádka's powerful 20-page address on Christian responsibility for peace and survival was not just so many pleasant-sounding words. And it further evidenced Richard Ullmann's repeated thesis that Christian faith was an even more radical and revolutionary force than the political program of any of the governments of the world.

Many facets of the problems of cold war and coexistence were illuminated in the working groups. A Ghanaian spoke for everyone when he said that the churches can no longer live in isolation from one another; and representatives from both Czechoslovakia and Western Germany stressed the need for each individual person to act within his own country or political bloc as a sort of unofficial attorney for the best interests of his brother on the other side.

Could the Prague Assembly be used outside conference circles as a weapon in the cold war? The answer (from Bulgaria and the U.S.S.R.) was that our words and acts should be of such a nature that the conference could only be used as a bridge. And it was Professor Borovoi from Leningrad who stressed most frequently and forcefully that we should not always be talking about communism and capitalism but should rather concentrate on living Christian lives under no matter what regime. "Cooperative rather than competitive coexistence," as Richard Ullmann put it, would lead inevitably to the "proexistence" necessary for common well-being. Martin Niemöller thought we should be grateful to the technical,

atomic age for forcing answers to such questions as whether one could serve two masters. Others stressed that Christianity, though it might be lived under any country or bloc, could never be identified with any particular governmental regime. The arena in which the struggle between good and evil takes place is not geographical but in the human heart.

All in all, it was felt that the conference had been successful, at least in the sense that it had made participants better acquainted with one another. Thus a good start had been made, a small next step taken toward a peaceful world. The commissions will be continuing their work and planning for the next conference.

In closing the conference, Professor Hromádka said he was particularly pleased that we had been able to talk with one another. But it must be done with love. This spirit he summed up with an anecdote about one of his students in America. The boy came up to him after one of his first lectures and said to him, "I don't understand you, but I trust you!"

MARRIOTT CANBY MORRIS, JR.

Canadian Yearly Meeting, 1961

CANADIAN Yearly Meeting of Friends convened at Pickering College, Newmarket, Ontario, June 23 to 27, 1961. Attendance was very much higher than in recent years. There were visitors from distant places, including Japan, Winnipeg (representatives of Prairie Friends Meeting), Richmond, Indiana, and the Philadelphia area. We were reminded not only by the presence of these visitors but by the epistles received from Yearly Meetings all over the world that there is a vital, world-wide family of Friends. The Meeting met under the continuing threat due to disturbed international conditions, and the first evening was devoted to a consideration of the work of the Quaker United Nations team in New York and to the future of the United Nations as an instrument devoted to world peace.

The meeting on Saturday evening, addressed by Yukiko Takahashi and by Sarah Swan, was a good presentation of Quaker work in the mission and education fields in Japan.

Sunday meetings for worship were held at the old Quaker meeting house on Yonge Street and at the meeting house in the town of Newmarket. We were reminded that there could be definite inspiration for our lives if we seek to be channels for the passage of life from the Divine Source. The simile used was that of a reservoir channeling pure water for the benefit of arid, thirsty places. In the evening, Clarence E. Pickett, for many years Executive Secretary of the American Friends Service Committee, spoke to a large audience on the subject "Quakers in the Sixties." He drew a realistic picture of the dangers facing the world from the possible use by design or accident of the nuclear weapons now held by the two major powers in sufficient quantities to destroy human life on the earth. He called upon Friends to recognize the fact that materialistic power may be passing out of the hands of the West, and urged that every effort be made towards understanding the problems and striving for adequate solutions.

While the business sessions of the Yearly Meeting were

concerned with the reporting of the various committees, there was a feeling of general optimism expressed in the desire for the development of Friends work in Canada through area conferences and more widespread intervisitation.

The last evening was devoted to considering the problems involved in securing adequate leadership for the work of the Society. The necessity for effective and orderly dealing with the business of Friends and the need for deepening the spiritual contributions in worship were recognized, while at the same time the feeling was expressed that professionalism should be avoided. The discussion was active and sustained; many felt the session was a valuable one for the internal functioning and development of the Yearly Meeting.

At the final session the outgoing epistle was approved, and Canadian Friends were again reminded of their part in the world-wide family of Friends.

Conference on Race Relations

(Continued from page 330)

apparent, however, that countless individual Friends are engaged in creative and pioneering activity.

Finally, do the Meetings have Negroes who are members or attenders? Eighty per cent of the Meetings that responded have no Negro members.

The findings on racial integration in Friends schools, colleges, and other institutions add up to no more than "tokenism," although the survey found evidence of substantial increase in Negro students over the last five years.

In subsequent formal sessions, workshops, mealtime conversations, and the infrequent free moments, attenders began to grasp the significance of nonviolent direct action, being particularly moved by the insight of Stuart Nelson of Howard University and Albert Bigelow, who was among the first Freedom Riders to go into the South in May. A session that examined changes in the Negro community and another that considered communications between the races drove home a point that seemed to dominate the remainder of the conference. The "new" or "not-so-new" Negro and his community must be dealt with. Someone threw into the conversation a new phrase that seemed to catch the imagination and describe a new potent force—"a creeping nonviolence."

What would Friends do? What must they do?

By the last days of the conference some answers were emerging tortuously but with clearness. More corporate action is desired to supplement the effort of individuals. Friends should welcome Negroes into their neighborhoods. Meetings should strive for an inclusive fellowship. Education, jobs, public accommodations should be available to all. Fresh approaches are needed to these most critical issues. Communication across the artificial barriers of race is essential. Time is running out, and events may remove the opportunity to act creatively. The way is open for Friends to convert tensions into ties of humanity.

These answers were incorporated into a succinct communication prepared by the conference and sent to some 700

Monthly and Yearly Meetings in the nation. It acknowledged with pain our failures and in a series of queries asked Friends why. Thus the questions which arose during the five days of worship and enriching fellowship were passed on to that larger group of Friends in America who can provide the answers.

Machinery for the continuing dialogue was provided through a Continuing Committee, which will operate in the intervening period until the next conference, recommended for 1963.

ALEX MORISEY

Southern California Half-Yearly Meeting

THE relatively new Southern California Half-Yearly Meeting held its fourth session at Orange Grove Meeting House, Pasadena, Calif., on Sunday, May 14.

The central issues into which the session resolved (though not classifying itself so neatly in discussion) had to do with interrelationships between the individual Friend and the several organizational levels. Included was consideration of the movement of concerns upward and of what properly moves downward in Friends organization. Most pressing at this session was discussion of where in fact decision-making rests in Friends organizational practice, whether a Half-Yearly (or Quarterly) Meeting acts as a body of Friends seeking the unity of all members, or whether it is an assembly of Monthly Meetings acting through instructed representatives.

The issue which brought this evaluation to the fore was the question of affiliation with the regional Council of Churches. It was suggested that on procedural matters the Half-Yearly Meeting could properly act as a body, accepting the prevailing view, but that on substantive issues involving the deeper philosophical and religious concepts and convictions there should be the full support of every Meeting. On either basis there was not unity on the question, and the Half-Yearly Meeting was not prepared to act. Both the question of participation in the Council of Churches and a deeper study of relationships and decision-making processes were referred to the Continuing Committee (an interim body) of the Half-Yearly Meeting.

Members from ten Monthly Meetings and one worship group participated, with a total registration for the session of about 100. Almost all Meetings reported an increase in size and in scope of activities and outreach, so that predominant business for many has to do with steps toward acquiring property or a meeting house and with concern for First-day school programs.

A common theme running through the Monthly Meeting reports this year is renewed consideration, much of it prompted by the exceedingly helpful "Quaker Dialogues" led by Rachel DuBois of New York, of the different purposes and functions of the meeting for worship and business meetings.

More positive progress was made with approval of minimal standards for Quarterly Meetings, the creation of "camper-ships" for those assisting in children's programs, and a Sharing Fund for participation in Yearly Meeting; supporting the program of Pacific Yearly Meeting to collect funds for the additional two delegates to the Friends World Conference in Africa

this summer; and approval of the special consideration to be given by each Monthly Meeting, before the time of Pacific Yearly Meeting, to the roots of the Friends peace testimony and responsibility to it.

Young Friends had a fruitful session. They are planning a small camping session sometime after Yearly Meeting for "deeper personal searching." They discussed principles underlying nonparticipation in civil defense and developed questions for future discussion, many dealing with "wanting to know what we as Quakers believe." They found the "meeting of many and different spirits very inspiring."

BETTY DOUGLASS JANSEN

Books

THE PROPHET FROM NAZARETH. By MORTON SCOTT ENSLIN. McGraw-Hill, New York, 1961. 221 pages. \$4.95

Professor Enslin taught at Crozer for thirty years before going to his present post in St. Lawrence University. His *Christian Beginnings* has helped many readers to understand the historical and geographical background out of which Christianity emerged.

In *The Prophet from Nazareth* Professor Enslin sets forth the idea that Jesus was a prophet in the tradition of Amos and Hosea, a man who felt that he had been commissioned by God to state certain truths. In Jesus' case these truths dealt with the immediate coming of the day of the Lord, the ending of the age in which the Jewish people had been hoping, suffering, and making such adjustments as they could with what they felt to be a hostile world. The coming new age was not clearly defined, but it was to be so glorious that all that mattered was to get into right relations with God as a prerequisite to sharing in the great new day. Preoccupied with this overwhelming change, Jesus was not interested in ethics, or race relations, or social justice, or peace; his message was simpler, and more moving.

Professor Enslin thinks that Jesus realized at the time of his execution that his hope of the new age was not to be fulfilled. But so mightily had he impressed the little group of those close to him that for them he had risen from the dead and continues to live; and in that faith they carried on his work and in fact founded the Christian Church.

Whether or not one accepts Professor Enslin's central thesis, one will be helped by his careful account of the historical situation in which Jesus moved—the anxiety of the Jewish leaders to maintain such freedom as they had and the determined effort of the Romans to avoid disorder in a strategically important frontier province, whose people the Roman authorities respected but did not understand.

RICHARD R. WOOD

PIERRE CERESOLE, *d'après sa correspondance*. By Hélène Monastier, Edmond Privat, Lise Ceresole, Samuel Gangebin. A La Baconnière, Neuchâtel, 1960. 251 pages. No price listed.

Pierre Ceresole in 1920 founded the Service Civil International (International Voluntary Service for Peace) as a means

for men of good will to counteract the shame and lie of war. In 1936 he joined the Society of Friends. His letter requesting admission, included in this volume, is testimony of Pierre Ceresole's honesty and dedication to the service of God, and a tribute to the Society to which he turned for fellowship.

This book is not properly a biography of Pierre Ceresole, but a selection of passages from his letters, briefly presented and commented on by his devoted friend and collaborator, Hélène Monastier. Lise Ceresole, his wife, has contributed a biographical introduction. Appended is an essay by Samuel Gangebin on "Pierre Ceresole, Mathématicien," which relates his scientific thought to his religious insights.

Pierre Ceresole's previously published writings are only sparsely referred to, quoted, or summarized here. Yet this volume reveals a man confronting all the challenges now facing pacifists: conscription; military taxes and civil defense; the making of peaceful contacts over hostile frontiers without the permission of his nation (Switzerland); work with people of different nationalities, persuasions, social backgrounds, religions, and cultures. His reactions show a generous and undogmatic spirit, combined with the courage to speak and live the truth as he saw it, based on the faith that God is best to be found "where one makes a sincere and true effort in His service."

JEANNE THEIS WHITAKER

THE STORY OF CHRISTIANITY IN BRITAIN. By ELFRIDA VIPONT. Michael Joseph, Ltd., London, 1961. 191 pages. 12s. 6d.; \$2.50

One could hardly imagine a nicer or more interestingly told account of the history of Christianity in Britain than is this one by Elfrida Vipont. Although written for boys and girls of about high school age, this book possesses an ageless quality, and one can put forth the guess that it will appeal to many adults, as well as to more youthful readers. The narrative holds one's attention as though it were a novel, and the theme is the search of the Christian soul for nearness to God, as this search developed in Britain. There is in the telling of this story an appreciation and understanding of the many different ways of worship that existed as part of this Christian development.

Essential elements stand out clearly, without the abundance of details and dates that sometimes kill one's interest. Starting with the earliest legends, one of which was concerned with the journey of Joseph of Arimathea to Glastonbury, the narrative unfolds, and we meet a procession of souls, saintly and otherwise, humble and proud, rich and poor, through whom was written the story of Britain's Christianity from the earliest period of recorded history to modern times.

HEBE BULLEY

DEVOTIONS. By JOHN DONNE. University of Michigan Press, Ann Arbor, Mich., 1959. 250 pages. Paperback, \$1.65

Surely it is one of the ironies of literary history that John Donne is known to millions only because Hemingway took from him a title and a foreword for a typical novel, *For Whom*

The Bell Tolls. Most of its readers vaguely wonder, "Who Was Donne?" and go no further.

Here in this little black-bound book they could confront him. Here are fifty pages of biography and personal description written by Izaak Walton in fragrantly antique language,—about the boy prodigy, the trained lawyer, the philosopher who chose his own religion, the sensitive prose-poet-priest whose name was Donne. Here are 190 pages of his "Devotions" (meditations, expostulations, and prayers), so inspiring that almost every reader becomes enriched and indebted.

BERNARD CLAUSEN

About Our Authors

Alex Morisey, who attended the Third National Conference of Friends on Race Relations at Earlham College, is on the writing staff of the American Friends Service Committee Information Service, giving particular attention to Community Relations and Peace Education. He is a member of Central Philadelphia Monthly Meeting.

John A. Waddington, a member of Salem, N. J., Meeting, is a Senator in the New Jersey Legislature. "Good Human Relations in Our Own Communities" is a condensation of a talk he gave at Woodstown, N. J., Meeting House on February 26, 1961, at an area meeting sponsored by the Race Relations Committee of Philadelphia Yearly Meeting. Friends may find the article useful to pass on to non-Friends who are seekers asking about Quaker ideals.

The Friends World Committee for Consultation distributed a group of advance study papers to Friends expecting to attend the Eighth FWCC Meeting in Kenya. "Africa's Challenge to Quakerism" by George Loft, as carried in this issue, is a shortened form of the paper he contributed to the second major topic, "The Application of Quaker Principles in Situations of Tension." The paper was originally presented as an address at Southern Africa Yearly Meeting, held at Johannesburg in January, 1959.

George Loft was for three years, 1957 to 1960, American Friends Service Committee Representative in Africa, living with his family in Salisbury, Southern Rhodesia. He has since returned to Philadelphia, where he is Director of the new Africa Program of the AFSC.

Keith Smiley lives at Lake Mohonk, N. Y. He is Clerk of Ministry and Counsel, New York Yearly Meeting.

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Marriott Canby Morris, Jr., is a Friend from Hiram, Ohio, who at present lives and works at the Freundschaftsheim in Bückeburg, Germany, a Peace Center located near Bad Pyrmont, the center of Germany Yearly Meeting. The present report of the All-Christian Peace Assembly at Prague is somewhat curtailed because of lack of space.

A news note from M. C. Morris on page 301 of our issue for July 15 lists 16 Friends present at the Prague Conference.

Betty Douglass Jansen is Recording Clerk and Reporter

for the Half-Yearly Meeting of Southern California. She has served with the United Nations Relief and Rehabilitation Administration, Washington, D. C., and the International Refugee Organization, Geneva, Switzerland.

Friends and Their Friends

Joseph Vlskamp of Wilmington Monthly Meeting, Ohio, has been appointed Assistant Secretary of Friends General Conference, to begin in September, 1961. Joseph Vlskamp graduated from Earlham College, received his B.D. from Hartford Theological Seminary, and a master's degree in Religious Education from the Hartford School of Religious Education. He is at present Director of Religious Education at Wilmington Meeting. He and his wife and two small children are looking for an unfurnished house to rent in or near Philadelphia.

A new 12-page pamphlet in Italian, *La Società Religiosa Degli Amici Chiamati Anche Quaccheri*, has just been published through the cooperation of Switzerland Yearly Meeting and the Friends World Committee for Consultation (European Section). Written by Mario Tassoni, an Italian member of Switzerland Yearly Meeting, this attractive piece of Quaker literature describes briefly and in simple language the origins of the Religious Society of Friends, its manner of worship, its organization, its witness, and its service. It is suggested that Friends who go to Italy on holiday or for business may want to carry one or two copies to give to Italian people who show some interest in Quakerism. The pamphlet in small quantities is available free on request to Friends World Committee for Consultation, Woodbrooke, Selly Oak, Birmingham 29, England.

"The Language of Faces," a 16mm, 17-minute sound film produced by the Peace Education Program of the American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa., is now offered for a rental fee of \$3.00. The film is by John Korty, the narrator is Meredith Dallas, and the music was composed by Teiji Ito. An eloquent film about war and peace, "The Language of Faces" will serve especially the needs of those who are anxious to find ways and means to renounce violence in our time. The film concludes with scenes of the Quaker vigil at the Pentagon. Review comments on the film use such terms as "original," "haunting," "eloquent," "profoundly hopeful."

Levi J. Pennington, President Emeritus of George Fox College (formerly Pacific College), is the author of a book of verse, *Variable Winds*, a companion volume to his former book of verse, *All Kinds of Weather*. The new book, which is privately printed, a limited, numbered, autographed edition, contains the widely read poem "The Silent Meeting." Copies of both books are available from the author at 1000 Sheehan Street, Newberg, Oregon.

Howard H. Brinton gives a brief history of the ways in which early seekers became members of the Society of Friends in his new Pendle Hill Pamphlet, *How They Became Friends* (35 cents). Illustrated by well-chosen fragments of seventeenth-century journals, his essay illuminates the minds and lives of early Friends. Howard Brinton also compares the first decades of Quakerism to the religious atmosphere of today. J. Barnard Walton calls this pamphlet "a source book for Friends Meetings desiring to reach out to others, a pamphlet of value to individual seekers."

Yasuo Takahashi, M.D., has recently received notice that he has been certified in psychiatry by the American Board of Psychiatry and Neurology, Inc., following examinations given December 12 and 13, 1960, in New York. Yasuo Takahashi is presently in charge of the Men's Continuous Treatment Area at the Springfield State Hospital, Sykesville, Md., and is also connected with the Psychosomatic Clinic of the Johns Hopkins Hospital. Yasuo and Betty Takahashi are members of Sandy Spring Monthly Meeting, United, Md.

Bruce Cutler, whose poems in the FRIENDS JOURNAL have been admired by many readers, has a stirring blank verse poem "James Montgomery Builds His House in Kansas: 1854" in a recent book, *Kansas Renaissance*. Subtitled "An Anthology of Contemporary Kansas Writing," the book is published by Coronado Publications, Box 22, Lindsborg, Kansas (173 pages; \$4.00). One of the Editors of the book, Warren Klierer, is a member of Oread Monthly Meeting, Lawrence, Kansas. Bruce Cutler, a member of the faculty of Wichita University, was until recently Clerk of Manhattan Monthly Meeting, Kansas. The present poem deals with the struggles between free-state and slave-state factions in Kansas.

Mysticism and the Experience of Love by Howard Thurman is the first pamphlet in the 1961 Pendle Hill series. Grace Lowry writes: "Howard Thurman, in giving the Rufus Jones Memorial Lecture of the Friends General Conference, explained mysticism and the tenderness of man-to-man relationship in a warm, joyous mood which recalled Rufus Jones's spirit. He made it a day-to-day adventure available to all men. Fortunately for us, Pendle Hill has published this deep religious experience as a pamphlet." It is available at 35 cents from Pendle Hill, Wallingford, Pa., or the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

The Peace Education Program of the AFSC (160 North 15th Street, Philadelphia 2, Pa.) has published *Disarm to Parley, A Case for Unilateral Disarmament*, by W. H. Ferry (16 pages; 20 cents). The author is aware that his idea of unilateral disarmament will not find wide acceptance, but he wants to state his case. He introduces it through an imaginary conversation between Machiavelli and Khrushchev and then goes on to develop his own thoughts concerning unilateral action in the field of disarmament.

The "Treaty of 1794 Committee," with headquarters at 2006 Walnut Street, Philadelphia 3, Pa., has been formed by 16 concerned people in Philadelphia and New York in order to make a last-ditch protest against the construction of the Kinzua Dam near Warren, Pa., which will flood most of the habitable land of the Seneca Indian reservation in the Allegheny River valley. This is land that the United States promised the Senecas in the Pickering Treaty of 1794 that it "will never claim the same, nor disturb the Seneca nation." Don Devault is Coordinator of the Committee, and George Willoughby is Treasurer. The Treaty Committee has held a vigil near the dam site since August 12 and will continue it until Labor Day.

Sara deFord, a member of the faculty of the English Department, Goucher College, has a Fulbright grant to teach English next year in a college in Japan. She leaves at the end of August for one of the colleges in the Kyoto-Osaka-Kobe area. She is a member of Baltimore Monthly Meeting, Stony Run.

At Salem Quarterly Meeting of New England Yearly Meeting on May 20 it was announced that \$76,000 of the \$80,000 needed for the New England Friends Home has either been pledged or given. It is hoped that the rest of the money needed will come in shortly. Work has already started on the necessary alterations of the Home in Hingham, Mass., and it is now anticipated that the Home will be ready for occupancy by autumn.

Over 300 conscientious objectors in Germany recently began their 12-month alternate service in hospitals and mental homes. They are the first officially recognized conscientious objectors in the history of Germany, according to "News from the Peace Front" in the June 15 issue of *Fellowship*.

Brian Cave, an English exchange teacher, in early June concluded a year's service at Friends Central School, Philadelphia. A graduate of Oxford and a former officer in the Royal Signals, he is a biology master at Norwich School, England. In *The Evening Bulletin*, Philadelphia, for June 6 he has a feature article on the editorial page entitled "A British Teacher in America," a penetrating and generous evaluation of American schools and life. Of Friends he writes, "Most of my acquaintances have been Quakers, or associated with them, and in their thoughtfulness for others, their simplicity of manner, they have surpassed any people that I have met. They well deserve the appellation 'Friends.'"

Teaching co-eds was to him a new and enjoyable experience. He favors the "strong movement towards academic studies now in America." He has missed nothing of the local color in the changing regional scene, and all of it he has relished and graphically delineated. Of the cities on the East Coast he especially liked Boston, "so like a little London." His second favorite is Philadelphia.

Dr. Cyrus H. Karraker received an honorary Doctor of Humanities degree from Wilberforce University, Ohio, on June 7. Professor of History at Bucknell University, he is a noted leader in groups working for the welfare of children and migrants.

Friends who care for music will be interested in an unusual record "Concert Fred Barlow" of works by the late Fred Barlow, which will appear shortly in commemoration of the tenth anniversary of his death. Fred Barlow, a member of the Paris group of Friends, was a gifted composer, especially famous for his works for the theater, opera and ballet. Among his compositions, recorded by famous French artists, for this 12-inch, 33 $\frac{1}{3}$ rpm record are "Sinfonietta of the Seasons" for string orchestra; "Pater Noster" for tenor solo, choir (100 voices), and organ; three melodies; two pieces for harpsichord; "Sonata" for flute, violin, and piano; "Pavane" for flute and guitar, etc. Subscription-orders at \$6.00 each (postpaid, registered, and duty-free) can be placed with Ella Barlow, 80 Bd. de la République, Boulogne-sur-Seine, France; international money orders or American bank checks are accepted. Among the well-known composers backing the appeal are Darius Milhaud, Georges Auris, and Nadia Boulanger.

Henry van Etten has a moving memorial to Fred Barlow in the March-April-May issue of the *Lettre fraternelle*. Full of anecdotes, the account emphasizes the life, personality, and religious ideas of Fred Barlow.

Rebecca S. Beemer of Stroudsburg, Pa., sends word that Friends and Friends committees interested in problems of the aging will find a monthly mimeographed publication *Young in Heart* full of worthwhile suggestions. Published by John Baer's Sons, Box 328, Lancaster, Pa., it is available at a dollar a year. Gerald S. Lestz is the Editor.

One of the greatest tragedies for the aging is enforced separation from familiar and loved surroundings. Even those who are able to stay in their homes have to face at times either extreme loneliness or the physical inability to prepare their own meals. The October, 1959, issue of *Young in Heart* contains two valuable suggestions. In a project called "Friendly Phoning," volunteers make two telephone calls a day to old or ill persons whose names have been given to them on a list. The Wissahickon Section of the National Council of Jewish Women, Philadelphia, with Mrs. Anthony Schwartz as Chairman, has reported "great success on both sides of the line." The plan has also been tried successfully in Saginaw, Mich., and Portland, Ore.

In a project called "Meals on Wheels," ready-to-eat meals are delivered to the homes of aged and handicapped people. The Lighthouse, a settlement house in Philadelphia, has for the past five years delivered two meals a day to more than fifty people, who pay from 40 to 80 cents, depending on their income. A description of the project is found in *The Challenge*, published by the Pennsylvania Department of Public Welfare, headed by Secretary Ruth Grigg Horting of Lancaster, Pa.

Dr. Theodore Binder from Hospital Amazonico "Albert Schweitzer," Casilla 78, Pucallpa, Peru, expects to be in the United States this fall. He is anxious to give to interested groups an hour program, of which 25 minutes would be a sound film of progress made in the hospital. He will be in the Philadelphia area from October 1 to 20. In order that a lecture schedule can be coordinated, those interested in sponsoring a program should write at once to the Wider Quaker Fellowship, 152-A North 15th Street, Philadelphia 2, Pa.

A conference of the Quaker Theological Discussion Group, held July 1 to 4 at Barnesville Friends School, brought together 25 Friends from ten Yearly Meetings to consider "Quakerism in the Context of History." Papers read by Wilmer Cooper, Chris Downing, Canby Jones, Lewis Benson, and Hugh Barbour provided the basis for stimulating discussions on the relation of historical religion to the Quaker emphasis on spiritual religion, the place of biblical religion in Quakerism, Quakerism's relation to its own history, and the catholicity or universality of Quakerism. The conference strongly supported holding another gathering of the group in 1963, and urged that the theme stress both mission and service, the relation of Christian commitment to social concern.

Powell House

Powell House, the new retreat, conference, and training center of New York Yearly Meeting, had its first functioning group the weekend of July 14 to 16. It was the third training workshop of the "Quaker Dialogue" movement, which is under the Advancement Committee of Friends General Conference. Under the guidance of Rachel Davis DuBois and Mew Soong Li (Director of the Workshop for Cultural Democracy), four teams of two each took turns in leading the group of 14 people in various phases of the Quaker Dialogue. The Meetings represented in this weekend of intensive training were Gwynedd, Pa.; Wilton, Conn.; Rockland, N. Y.; and Brooklyn, Morning-side Heights, and New York Preparative Meetings of New York Monthly Meeting.

Powell House, near Old Chatham, N. Y., is in the Berkshire foothills and affords just the right environment for spiritual retreats, committee meetings, conferences, and training workshops. In September a teen-age group from Albany Meeting, N. Y., will hold a Quaker Dialogue there. On Sunday, October 8, the Nine Partners Half Yearly Meeting will hold its sessions at Powell House, and tentative plans include a two-week seminar on "Jesus as Teacher" in October, when the New England autumn coloring will be at its height. This event will be under the joint sponsorship of the Religious Education and the Advancement Committees of the New York Yearly Meeting. It will be led by John Levy of the Sequoia Seminars of California, a group using the Sharman method of Bible study. John Levy is a member of the San Francisco Friends Meeting.

Anyone interested in attending this seminar or in the use of Powell House should write to the New York Yearly Meeting Office, 221 East 15th Street, New York 3, N. Y., for further details.

RACHEL DAVIS DuBOIS

Frankford Meeting, Philadelphia

Historical Plaque No. 68 of the Certified Philadelphia Historical Commission has been put up at Frankford Meeting, Unity and Waln Streets, Philadelphia. The plaque was in place for Frankford Meeting's Homecoming Day on May 28. These plaques are awarded only to buildings erected before 1801 that have not been since materially altered.

Kept in the files of the Historical Commission in the City Hall of Philadelphia are notes pertaining to historical shrines in the Frankford area, of which three, long typed pages give information about Frankford Meeting and its meeting house. The following brief facts, taken from these notes, may be of interest to Friends.

"The Frankford Meeting predated the meetings of Abington, Gwynedd, Germantown and Horsham [all near or in Philadelphia] and has been sometimes termed the 'Father of Quaker Meetings' and the 'Parent of Abington.'" (The Meeting was known as Oxford until 1805, when it was changed to Frankford.) "The earliest minute available records a meeting held February 11, 1682—eight months before the arrival of William Penn. . . ."

Preceding the present meeting house were a log meeting house, erected in 1684, and a brick house, first mentioned in a deed of 1704. The date of the present meeting house, 1775, is found on the outside wall. A twenty-foot addition to the house was constructed in 1811. The old horse block of colonial days is still standing near the women's end of the meeting house. The different styles of benches found inside the meeting house date from various periods, the few backless ones probably "an inheritance from the original log meeting house." The brick hearth of the ancient fireplace still remains; even the old lock and key to the door are still there. Many prominent early Friends "came and went through the portals of this ancient place of worship."

The Philadelphia Field Committee and Local Meetings

Emmor Roberts of Moorestown, N. J., Meeting has retired as Chairman of the Field Committee of Representative Meeting, Philadelphia Yearly Meeting, after 11 years of dedicated leadership. During this time an average number of Meetings visited by members of the Committee each year was well over 100. In addition several Meetings during the year have invited the Field Committee to hold conferences to discuss conditions and situations which concerned that particular Meeting.

The Field Committee, under the chairmanship of Gordon P. Jones, New Garden Meeting, Avondale, Pa., is still open to receive invitations from any Monthly Meeting of Philadelphia Yearly Meeting to participate in small or large conferences on Meeting problems, to consult on matters which may be giving concern in the Meeting or may be the means of opening up new opportunities for service to Friends or the community, or to visit the First-day school and the meeting for worship.

These numerous visits from members of the Representative Meeting to all of the local Monthly and Quarterly Meetings have helped unite in closer ties of fellowship members

of Philadelphia Yearly Meeting who live over a wide area. Friends appreciate the feeling that the Yearly Meeting has enough interest in the local members to maintain and encourage the Field Committee of Representative Meeting to become acquainted with local Meetings and their conditions throughout the Yearly Meeting. These local contacts have reached a happy and helpful climax each year at the Field Committee Conference. Inquiries for contacts and information may be sent to Richmond P. Miller, 1515 Cherry Street, Philadelphia 2, Pa.

Correction: Lucy P. Carner is Chairman of the Peace Committee at Green Street Monthly Meeting, Philadelphia, and not Clerk of the Committee on Worship and Ministry, as stated on page 320 of our issue for August 1, 1961.

Letters to the Editor

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

William Bagwell ("The Lunch Counter Movement—A Challenge to Friends" in the FRIENDS JOURNAL for November 1, 1960) states, "With few exceptions Southern churches are totally segregated," and then continues, "Sadly enough, this statement includes Friends Meetings." Actually, all the Friends Meetings in Georgia and Florida welcome to meetings for worship, monthly meetings, and membership all who desire to join with them in seeking His Truth according to the manner of Friends. This practice is also true of at least one North Carolina Meeting (Charlotte).

William Bagwell further comments that "there have been Friends Meetings in this part of the country since the 1600's." Here, of course, he is referring to North Carolina. Earlier Meetings in South Carolina and north Georgia (the most southern Meeting in the Southeast prior to 1900 was at Wrightsborough, Georgia, about 20 miles west of Augusta, Georgia, which was established in 1769 and laid down in 1803) were unfortunately all laid down in the early 1800's at the time of the migrations to Ohio and Indiana.

Even today there are very few Friends Monthly Meetings in the Deep South (none in Mississippi or South Carolina, one in Alabama, two in Georgia, and only ten in Florida), with a total of about 400 adult members, 120 sojourning members, and 75 children. There is great need for more Friends, more Friends Meetings, and more Quaker service and educational work in this area.

Augusta, Ga.

EDWIN BERTSCHE

With interest and approval I read the article of G. Richard Bacon, "Friends and the Future of Penology," in the FRIENDS JOURNAL for March 1, 1961. On pages 93 and 94 he mentions the van der Hoeven institution, Utrecht, Holland. I might point out that the pioneer institution of this kind in the world, founded in 1953, is "Groot Batelaar" Lunteren, also in The Netherlands. It belongs to the Salvation Army, is semi-governmental, with a therapeutic staff of specialists who do not belong to the Salvation Army. I work there as a psychologist.

This institution is smaller and less well-equipped than the van der Hoeven clinic, but its atmosphere is more akin to the conceptions of Friends. In the van der Hoeven clinic individual therapy is strictly kept apart from social education in which outward society is used as a pattern. In Groot Batelaar the community itself is used as a therapeutic influence, together with other psychotherapeutic measures. The man who created this therapeutic community is the psychiatrist G. W. Arendsen Hein, who for many years has been a friend of Kees and Betty Boeke, the latter being the daughter of George Cadbury, who founded Woodbrooke. This year this psychiatrist joined the Wider Quaker Fellowship. He resigned his post in Groot Batelaar in September, 1960, but we strive to continue his work in the good, old loving way.

Hilversum, The Netherlands GERARDINA L. VAN DALFSEN

Joseph Tetteh, a young man in Ghana, has been a participant in American Friends Service Committee international work camp projects and has been very helpful to AFSC staff in doing so. After this experience in Europe he returned to his own country to serve with the Ghana work camp organization.

He is now interested in becoming an agricultural engineer in his own country and needs education and training in the United States. Albright College has offered him a full tuition scholarship, and another generous contributor has paid for his passage here. Joseph Tetteh, however, still needs additional financial help to maintain himself at Albright.

Friends, Friends groups, and Friends Meetings interested in helping in this small way can secure further information by writing me as soon as possible. (This is not an AFSC project.)

106 West Allens Lane
Philadelphia 19, Pa.

LAUREL PASTER

BIRTHS

HURD—On July 12, to Alfred and Eleanor Houghton Hurd of Hillsdale, N. J., a son, CHARLES COOLIDGE HURD. His mother is a member of Media Monthly Meeting, Pa.

RYAN—On April 2, at Syracuse, N. Y., to Willis N., Jr., and Phyllis Jones Ryan, their sixth child, a son, JAMES EDWIN RYAN. He is a birthright member of Greenfield and Neversink Executive Meeting, N. Y.

ADOPTION

PALMER—On June 20, by D. Russell and Ruth Coppock Palmer of West Chester, Pa., a daughter, PATRICIA PALMER, aged 20 months. Her parents and brothers, David, Ralph, and Wilson Palmer, are members of Goshen Monthly Meeting, Pa.

MARRIAGE

KEENE-RICHIE—On July 1, at Westtown Meeting House, Pa., and under the care of West Chester Meeting, Pa., PRISCILLA BAILEY RICHIE, a member of Westtown Meeting, and JAMES WILFRED KEENE, a member of Florida Avenue Meeting, Washington, D. C. [This notice represents a corrected version of a notice appearing in the issue of August 1, 1961, both of which were sent in by the family.]

DEATHS

PAXSON—On July 7, RUTH CHANDLEE PAXSON, wife of Walter R. Paxson, of Westbury, L. I., N. Y., and a member of Westbury Meeting, N. Y.

ROBINSON—On July 14, in Wilmington, Ohio, ELMA ROBERTS

ROBINSON, widow of Albert G. Robinson of Clearbrook, Va., and a member of Hopewell Meeting, Va.

WILLITS—On June 4, FLORENCE J. WILLITS, wife of James Willits of Glen Cove, N. Y., and a member of Matinecock Meeting, Locust Valley, N. Y.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

AUGUST

12 to 16—North Carolina Yearly Meeting, Conservative, at Woodland, N. C.

12 to Labor Day—Public Vigil near Kinzua Dam Site (close to Warren, Pa.), to protest the breaking of the Treaty of 1794; to urge that work on the dam be stopped; and to urge an independent investigation of the alternative Cattaraugus-Conewango plan. Further information about the vigil and details about the Kinzua Dam controversy may be secured from the Treaty of 1794 Committee, Room 301, 2006 Walnut Street, Philadelphia 3, Pa.

15 to 20—Iowa Yearly Meeting, Conservative, at Whittier, Iowa.

16 to 20—Illinois Yearly Meeting at Quaker Lane, near McNabb, Illinois. Participating, Marshall Sutton, Edward F. Snyder, J. Barnard Walton, Doris Peters, Agnita Wright, Martin T. Cobin, Wilfred Reynolds, Jr., Mulford Q. Sibley, Esther Holmes Jones, Erma Jenkins. Junior Yearly Meeting.

19—Caln Quarterly Meeting at Caln Meeting House, Route 340, three miles northwest of Downingtown, Pa. Worship and business, 3:30 p.m.; picnic supper (bring box suppers; beverages and dessert provided); arranged program following supper.

19—Bucks Quarterly Meeting at Buckingham, Pa., 10 a.m.

20—Meeting for worship at Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route

3, about 30 miles south of Boston at the junction with Route 139.

20—Appointed Meeting at Grahamsville, N. Y., Route 42 and Route 55 west of New York Thruway Exit 18, 11 a.m. Participating, George Badgley, W. Lee Moore.

21 to 25—Young Friends Conference sponsored by Young Friends Movement, Philadelphia, at Camp Onas, near Richboro, Pa. Participating, Charles Walker, Barrett Hollister, Roscoe Giffin, Larry Scott, Tom Barton. Staff, Troy Chapman, Barbara Hinchcliffe, Procter Lippincott, Christie Moore.

24 to 27—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Ind.

25 to 27—Lake Erie Association at Stillwater, near Barnesville, Ohio.

26 to September 4—Eighth Meeting of the Friends World Committee for Consultation at Kaimosi, Kenya, East Africa. Addresses by Douglas V. Steere, Solomon Adagala, Nedy Sagase Kamidi, Ranjit M. Chetsingh. Worship, business, discussion, visiting.

SEPTEMBER

2 to 9—Conference of Young Friends Committee of North America at Lake Koronis Assembly Grounds near Paynesville, Minnesota. Coordinator, James Vaughan, West Elkton, Ohio. Speakers, Elfrida Vipont Foulds, Dorothy Hutchinson, Arthur Roberts. Theme: "Thy Will Be Done"—The Basis of Our Christian Service."

9—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

10—Annual Meeting for Worship at Adams, Mass., 3 p.m., concluded by the Adams Society of Friends Descendants. At the conclusion of the meeting, Bradford Smith of Shaftsbury, Vt., will tell of his recent work as Director of the Quaker International Center in Delhi, India. All are cordially invited.

10—Meeting for worship at Old Pembroke Meeting House, North Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about 30 miles south of Boston at the junction with Route 139.

14—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hillinger, Clerk. 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

BOULDER—Meeting for worship at 10 a.m., 1825 Upland; Clerk, HI 2-3647.

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 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, 11 a.m. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 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. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

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 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0339.

MASSACHUSETTS

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

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m.; worship, 11 a.m. Telephone WE 4-0273, evenings.

MINNESOTA

MINNEAPOLIS—Twin Cities, 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.

NEBRASKA

LINCOLN—Meeting for worship and First-day school, 10 a.m., in numbers' homes. Visitors call 488-2245, 488-9238, or 423-4518.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday, 9:30 a.m., June 18 through August 27, Milham House, St. Thomas Episcopal Church, Henry B. Williams, Clerk.

NORTH CAROLINA

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1347.

NEW JERSEY

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

DOVER—First-day school 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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 NF 4-3214.

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
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 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, 9:30 a.m., 133 Poplarn 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., 355 West McMillan. Marguerite Remark, Correspondent, JA 2-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2895.

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, 20 South 12th Street. 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., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 38th 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, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 609 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

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EVENING, weekend, and day care for children, shut-ins, and babies. Call Philadelphia, Pa., TRinity 7-4747, 10 a.m. to 12 noon, 4 to 6 p.m., or write Box M206, Friends Journal.

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