

FRIENDS JOURNAL

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ETERNAL God! Thy word is not finished; thy thought, the thought of the world, is not yet all revealed. It still creates, and will continue to create, for long ages beyond all human calculation. The ages that have run their course have revealed to us only a few fragments. Our mission is not ended.

—GUISEPPE MAZZINI

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Annual Report of the AFSC

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Annual Report of the AFSC

EMERGENCY feeding in Lebanon, cultural exchanges with the Soviet Union, petitions against nuclear testing, and American race relations were among major concerns of the American Friends Service Committee last year. In its annual report, Dr. Henry J. Cadbury, Chairman of the Quaker organization and one of its founders, said a total of \$5,085,935 in cash and materials was used in Committee programs in the past twelve months. Nearly 100,000 persons participated in various ways in the work of the agency.

During the crisis in Lebanon in the summer of 1958 the Committee, with the help of Lebanese and British Quakers, started and continues emergency feeding on both sides of the civil strife. The total volume of agriculture surpluses shipped abroad last year under the Committee auspices set a new record. The Committee continued its programs for aid to Hungarian refugees settling in Austria, and terminated its work in Yugoslavia when the Hungarians who went there first were resettled in other countries. A Yugoslavian rehabilitation center for physically handicapped was given help in the training of its personnel.

The first stage of a new cultural exchange program with the Soviet Union was completed with the visit of three American medical scientists to Russia for a month. Three Soviet scientists are in this country now in the second phase of the exchange.

A nation-wide campaign petitioning the government to end nuclear tests produced 53,000 signatures for presentation to the White House. This project was one of several long-range efforts of the Committee to promote a more realistic policy on nuclear energy, disarmament, conscription, and other foreign-policy questions.

High school seminars in Little Rock, Houston, and Dallas tried to improve international and interracial understanding. New programs emphasized the need to improve housing opportunities for one-sixth of the nation who to some degree are limited in their choice of places to live. Experimental summer projects in Greensboro, N. C., and Des Moines, Iowa, used young volunteers to make surveys of job opportunities and minority housing. The American Indian program was expanded in two additional areas of the Pacific Southwest. Experimental intercultural workshops were held in Austin, Texas, for more than 100 professional social workers and educators who serve the Spanish-speaking people of the area. An educational fund was begun to encourage Latin American young people to continue through high school.

The Committee's programs to increase East-West contacts continued with the participation of Yugoslavs, Poles, Hungarians, Czechs, Rumanians, and Russians in work camps, seminars, and conferences for diplomats. The first Quaker work camp in Poland since 1948 was held with the cooperation of British Friends. Two representatives of the Committee went to Moscow for a Soviet-sponsored international seminar which discussed the peaceful uses of atomic energy and youth.

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FRIENDS JOURNAL

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Editorial Comments

The Cost of Preparing for War

THE never-ending demands of our military men for more funds and the support they are receiving from political leaders in both parties were again strongly voiced after the successful launching of the latest Russian satellite. From a mixture of fear, self-criticism, and surprise rose once more the same elemental demand for more money which mankind has heard at all times from military leaders. Money was again made to appear the solution for a problem which finances alone cannot remove. The memory of those mysterious submarines is already beginning to fade which so promptly used to turn up near our shores when our budgets were up for discussion. Saucers, which at one time stimulated the imagination of at least the civilians in the desired direction, now appear puny and can no longer compete with Russian rockets. Their superiority is, indeed, many-sided.

The military budget for 1958 claimed by far the largest part of the national tax income. There is little chance that it will be lower in next year's appropriations when, as the President recently declared, a single rocket firing costs around \$35 million dollars. Our support for the U.N. programs last year amounted to only one-tenth of one per cent of the entire budget, an unbelievably small share of our expenses when compared with the cost of our armed forces. Is money a symbol of our moral effort? Are we still surprised when other nations think of our attitude toward war or peace in terms of such financial statistics? We ourselves evaluate the repeated Russian affirmation of peace in the light of Russia's military effort, and we shall be judged in a like manner by the rest of the world.

Conscription

Our present military draft laws will expire on June 30, 1959. Their extension is likely to be pressed by our military minds with the same arguments that demand more funds for rocket experiments. Yet the Russian success in the field of intercontinental missiles and rockets should serve as a potent argument in favor of an all-out peace effort by both nations. Even our own achievements, secondary as they now prove to be, are sufficient to frighten anyone's imagination with their potentially de-

structive power—if fear is what we are hoping to arouse. It is evident that large military forces would be obsolete in an intercontinental war, and that a small, highly trained body of technicians can do whatever a future armed conflict will require.

Conscription is furthermore highly unpopular. An overwhelming number of draftees leave the service at the end of their two-year term. John M. Swomley, Jr., writes in *The Christian Century* (January 7, 1959) that "well over sixty per cent of draft-age men are not drafted," because almost half of the men prove physically or mentally unfit, and large numbers are deferred because of their being married or in college training. The distribution of national duties in serving is unequal. The figures quoted in John Swomley's article as to casualties in the last war are most disquieting indications of the fact that higher middle-class men and whites fare considerably better in matters of being drafted than colored people or whites of lower income brackets.

The Churches and Conscription

Friends are not alone in opposing conscription. The American Baptist Convention of June, 1958, stated that permanent Universal Military Training "constitutes a serious danger to democracy and a detriment to the well-being of youth. . . ." The Disciples of Christ voiced their opposition last October and stressed the uselessness of large armed forces, saying also that "conscription is wrong in principle in a democratic society." The Methodist Board of World Peace demanded in 1958 universal abolition of peacetime conscription by or through the U.N. The Methodist Council of Bishops also favored the expiration of the present draft law. And the Fifth World Order Study Conference of International Affairs of the National Council of Churches, held at Cleveland, Ohio, renewed its plea for the abolition of Universal Military Training. Even the General Assembly of the United Presbyterian Church in the U.S.A., generally not considered a pacifist body, recommended to the members of its churches that they study this question, and reaffirmed "the historic position of our Church in opposition to peacetime conscription and Universal Military Training." Indications are that church opposition to conscription is steadily growing.

Concerning Worship and Ministry—Part I

IN asking me to present some considerations revolving around ministry and worship you have in mind, I presume, the vocal ministry of meetings for worship on First-day mornings and at other appointed times, as distinguished from "ministry of service" or "ministry of counsel," and it is to this subject that I shall address myself.

At the outset, I should like to emphasize the importance of three aspects of our problem. First, the meeting for worship itself. The meeting for worship is the only permanent source of significant spiritual power in the Society of Friends. Without it the Society would soon disintegrate into nothing but a memory or, at best, a philanthropic agency. In saying this I do not disparage the great values of the First-day schools, the forums, the American Friends Service Committee, and numerous other enterprises which engage the attention of dedicated committees and which have attracted many non-Friends into our circle as members or attenders; but let us not mistake the results for the cause. A Meeting which is prospering on the enrollment of the First-day school while the time allotted to the meeting for worship is cut back, or a Meeting of which the parking space is full during the forum hour but empties out for the meeting hour,—such a Meeting may be temporarily run on tradition, enthusiasm, efficient organization, or some other element, but as regards spiritual creativity, in essence its number is up.

Second, the importance of ministry. No Meeting which permanently lacks a vocal ministry can endure. It will neither attract new adherents nor retain its birthright membership. An occasional completely silent meeting cannot merely be survived but is indeed actually welcome; however, a fundamental dearth of ministry betokens a spiritually dead Meeting in which life cannot persist indefinitely.

Third, a consistent ministry. By this I mean a small core of especially gifted or especially dedicated ministers who are sensitive to the spiritual life of the Meeting and can be counted upon to say the right thing when it is needed. In this connection one thinks of the difference between the two Philadelphia Quaker traditions which have recently merged: one of them has regarded this group as a rotating committee like any other of the Monthly Meeting committees, while the other has set aside the Ministers and Elders as a group whose gifts and responsibilities were recognized and recorded on a permanent basis. It is with the latter tradition that I am more familiar and which, I must confess, seems to me to provide the technique whereby those recognized as having gifts of ministry may best be led to regard them with deep seriousness and to cultivate them over a long period. For

some, however, there is an admittedly exclusive atmosphere implicit in the Arch Street tradition, and I see many merits in the present general practice of the Yearly Meeting provided that appointees to Monthly Meetings on Worship and Ministry accept their responsibilities as a serious call to a deeper spiritual life, which may or may not result in vocal expression, and not merely as another routine committee assignment.

We have, then, taken as axioms that the meeting for worship is the most important exercise of the Monthly Meeting, and that the ministry is a very important aspect of the meeting for worship, and that a small consistent group of sensitive Friends is the backbone of the ministry.

What is the relationship of the divine to the human in ministry? Theoretically and traditionally Friends' ministry is inspired from above: "the Spirit moves one to speak." Certainly many people are strongly moved to minister before doing so, and the mere fact that they may speak regularly and frequently should not lead us to question the genuine quality of the call on each occasion. There is, however, equally certainly a human element in the ministry as well, and a good deal of what will be said presupposes that man has a certain degree of free will in responding to the Spirit or in not doing so, and of choice in the techniques which he uses.

What do modern Philadelphia Friends want from a meeting for worship? By and large we want a spiritually exalting experience,—guidance, inspiration, and a recharging of our spiritual batteries. If the weekly period of worship can produce these things, it is fulfilling at least its minimum purpose. If it substitutes other aims, it is falling short of its purpose, if not denying it altogether. Philadelphia Friends seem not to want secularized lectures, news digests, or what one Friend felicitously calls "self-centered messages and Quaker sales talks." At least they do not want them in their meetings for worship. Matters of contemporary current interest and exhortations to programs of action find a logical and reasonable haven in forums and in the deliberations of committees, but they do not belong in the tradition of spiritual ministry. This, of course, does not mean that all thought of problems of international peace, racial tension, and the like should be banished from our ministry. These difficult questions have their moral aspects, and we should not be afraid to meet the moral issues of our time. Concrete and specific contemporary material, however, should be kept in its proper background, and not allowed to monopolize the foreground.

Regrettably, there is some of the latter tendency in our ministry, as is readily noted by any group of critical

Quaker teen-agers. A practical rule of thumb for keeping the ministry universal, suggestive, and spiritual rather than allowing it to become specific, controversial, and secular is to omit names or other precise identification of persons, places, and institutions from our messages. Far from catching the hearer's attention, precision of identification actually diverts it from broad universality to narrow particularity and its attendant distractions of thought. And, of course, a ministry can hardly maintain dignity and seriousness of purpose when marred by the introduction of such slang, witticisms, colloquialisms, and folksiness as are sometimes introduced with intent to produce an atmosphere of intimacy, but which in fact are merely trivial.

Or one occasionally hears a Friend refute some point of view which has just been expressed. Fortunately, the practice is rare, for the atmosphere resulting in the meeting is deplorable. If a message is not acceptable, there is a procedure for dealing with its author, if such an exercise is necessary, and it is better that this should be done in private and after deliberation rather than on the spontaneous reaction of some individual.

A recent statement of the ideal Philadelphia meeting for worship, which one Friend has described as "the most beautifully expressed that I have seen," appears in the *FRIENDS JOURNAL* dated November 1. In its words "believing that the Spirit will descend on us," "out of inward refreshment will come light," "come to worship in the fulness of love" I discern no yearning for a review of the past week's political developments, but rather a feeling after spiritual power to meet the coming week's opportunities and demands.

What we want, then, is a ministry of spiritually inspired power, not a ministry of secularized creaturely activity. What is the formula for attaining it? At this point we might pause to review some of the changes which have taken place in Philadelphia Quakerism during the last 50-odd years and their influence upon the ministry. No one would deny that during this period there has been a very marked trend away from quietism and isolation toward an identification of ourselves with the non-Quaker world around us.

This manifests itself in many outward ways such as general abandonment of plain language and plain dress, but these are merely outward and visible signs of an in-

ward and spiritual secularization of which perhaps a typical specimen for our purposes has been a frequent substitution of *The New York Times* for the Scriptures as pre-meeting literature on First-day mornings and a substitution of the Book of the Month for Whittier during the rest of the week. In saying this I do not mean to imply that Quaker reading habits are third-rate; on the contrary, they doubtless stand up rather well in comparison with those of other denominations. All I mean is that for our purposes, which are those of ministry and worship, the good is the enemy of the best,—especially when the good has pretty thoroughly ousted that best from any cultivation at all. In the second place and more specifically, we have eliminated memory work of the Scriptures or anything else from our religious and secular educational patterns, with the result that few people under sixty can quote the Bible or literary classics with any freedom or accuracy. (Yet I have not seen any incapacity or reluctance in young people to commit long passages to memory, and to declaim them effectively, too, when laboring on behalf of the school play!) Third, our social contacts are no longer Meeting-centered. Our reading and our conversation and our activities are thus pretty thoroughly divorced from the sources which provide a spiritually inspired ministry, and have been dissipated into other fields; our sermons are now often limited to reflections prompted by some incident "as I was walking down Chestnut Street last Thursday," or by the latest thought-provoking book or article which we have read.

All this is in violent contrast to the ministry which some of us can remember, outwardly a hodge-podge of biblical quotations or semibiblical tags strung together without beginning, end, logic, or rational message, the whole thing delivered in a singsong chant which ostensibly betokened heavenly inspiration. Elizabeth Vining quotes the classical apologia for this type of ministry when Rufus Jones, aged 23, was "elidered" at Birmingham, England, by a Friend who said: "I was grieved at what thou said in Meeting. Thou said that since sitting in the Meeting thou hadst been thinking. Thou shouldst not have been thinking." Nothing can be more anti-intellectual than this famous story, and we should not care to return to the mentality which it represents even if we could. Yet we must give credit to the exponents of

ALL known existence points beyond itself. To realize that it points beyond itself to God is to assert that the mystery of life does not dissolve life into meaninglessness. Faith in God is faith in some ultimate unity of life, in some final comprehensive purpose which holds all the various, and frequently contradictory, realms of coherence and meaning together. A genuine faith does not mark this mysterious source and end of existence as merely an X, or as an unknown quantity. The Christian faith, at least, is a faith in revelation. It believes that God has made Himself known.—REINHOLD NIEBUHR

this "inspired" ministry for a deep and single-minded devotion to the spiritual life out of which it came, and for a corresponding freedom from secularized creaturely activity; our problem is to recapture some of that openness of Spirit without sacrifice of the intellectual gains which have been made by more recent Quakerism.

HOWARD COMFORT

Ithaca's International Friendship Center

A VISIT to the International Friendship Center at Ithaca, New York, is a very challenging experience. For many years Marta and Trevor Teele have worked with different groups interested in promoting world peace. They decided that a Center where the various programs could be brought together and coordinated was greatly needed. To meet this need they had the basement of their house at 306 North Aurora Street remodeled so as to provide the best possible facilities for each group who might use it. Marta Teele stated that "the Center is the substance of a family dream, shared by both parents and children, that the interracial, interfaith, and intercultural friendliness which we shared might become a community concern."

As the group entered the Center, we were impressed by the comfortable atmosphere. An exhibit of Art for World Friendship covered much of the wall. These exhibits are painted by children around the world and exchanged through the Women's International League for Peace and Freedom. The Ithaca schools borrow exhibits from the Center to encourage Ithaca children to participate in this friendly project.

Bookcases were filled with books for children. The library is known as the Jane Addams Book Award Collection. To receive the Jane Addams Book Award, a book must have literary merit; it must also present ideals of peace and freedom. The library is used for resource material by teachers as well as children studying the unit on "Brotherhood" in citizenship education in the public schools. The students in a seminar on "Problems of Minority Groups" in Ithaca College also used the library. Sixty-five books were selected for an exhibit in the city's Junior High School. These books certainly help parents and teachers, as well as children, to build cooperative attitudes and world-mindedness.

We just missed a group of children who were making puppets, preparing for a new show. We saw the puppets for *The Goolibah Tree*, as well as the stage, props, etc. Performances are given at the public library as well as at the Center.

A story hour is conducted regularly by students from Cornell University who are taking a course in literature for children. Sometimes films are shown; the Ithaca Par-

ent Teachers Association and the Ithaca Theater cooperated with the Center to show the UNICEF film "Assignment Children." Ithaca children collected over five hundred dollars in the UNICEF Trick or Treats project.

The large blue bags of clothing collected for the American Friends Service Committee were in one room. The Center's Clothing Committee, made up of women from the Women's International League for Peace and Freedom and the Ithaca Friends Meeting, processed and shipped a hundred cartons of clothing which the students at Cornell had collected.

There are many students from other lands attending Cornell. The Center assists the Cornell Campus Club in serving as a clearing house for hospitality to these students. Twice a week American language classes are held for the wives; two teachers are provided by the Ithaca Board of Education, and three volunteers assist when needed.

It was not possible for us to remain to hear about the Larger Friendship Program, nor about the parties which are held around the samovar, with pastries contributed by the international guests, loojis, kolatches, rice cakes, etc.

As we were leaving, we noted the display of the primus stoves for Egypt, wheelbarrows for Greece, lists of names for pen friends, good projects for children and adults. There were exhibits of posters telling the United Nations story, and materials which the Center uses to present the United Nations to the community. Alice Angell, who also visited the Center, said what all visitors must feel, "My, I wish we could start such a Center in my town."

The maintenance expense is shared by the different groups who use the Center. All of the help is voluntary. Marta Teele is a member of Ithaca Monthly Meeting. For a complete program or for particular information, Friends may write her at International Friendship Center, 306 North Aurora Street, Ithaca, New York.

GLADYS M. BRADLEY

Gale Force Iona

By SARA DEFORD

Do you not hear the wind—

Scouring the Abbey tower, prying at rocks
Of rose-red granite, with sharp fingers thinned
By cold, salt water on the Toran rocks?

Do you not hear the sea—

Her white race horses streaming through the Sound,
White hoofbeats striking spray and coursing free
Beyond the Outer Isles, where thought is drowned

In contemplation. Seas

Beyond all seas, and winds beyond all space,
Outblowing storms, to circle Hebrides,
More blue, more blessed, than this isle of grace.

Letter from Japan

TO one who has returned to Japan this year after four years' absence, the changes are striking. Most obvious is the evidence of material recovery. The Japanese people have been working hard in the years since World War II, and though it required almost a decade to repair the damage of war, the last three or four years have seen a substantial forging ahead of the prewar level, with many tangible results: schools, public buildings, improved roads, apartment houses, and the certain-to-be-world-famous Tokyo Tower, which rises gracefully and majestically to a height of over 1,000 feet. Japanese young married couples, who a few years ago had little to look forward to beyond bare survival, now are beginning to see that, with careful saving, their household may have a washing and a sewing machine and even a motor scooter, if not eventually an automobile.

These material achievements seem to have had a good psychological effect. Gone is the air of hopelessness that characterized much of the first postwar decade, and though one may feel some concern that the worth of material things is being overestimated, there can be little doubt that the present climate is much healthier than the prewar climate of sacrifice and spiritualism for the false gods of nationalism and war. Thinking Japanese are fully aware that the militaristic adventures of the 1930's and 40's robbed them of the chance to achieve a decent standard of living in that era, and they are determined that such a thing shall not happen again, though, like other peoples, they are not quite sure how to prevent it.

Friends and their friends can, and, hopefully, are doing much to bring the widespread advocacy of peace down to basic attitudes and actions which make it possible. For example, one of the AFSC-sponsored seminars, held last summer under the direction of Joe Whitney, developed quite clearly the fact that there may be a wide difference between advocating vaguely a *concept* of peace and being willing to do something actually to lessen the tensions that lead to war. And it is heartening to see former work campers and seminar participants taking up the spirit of service so beautifully demonstrated by the Herbert Nicholsons, the Howard Taylors, Paul Sekiya, Esther Rhoads, and others, to go beyond the traditional walled-in enclosures that represent the self-contained family unit in Japan and inquire into the problems of depressed peoples, Korean immigrants, outcasts, and flood sufferers in their communities. These may be, of course, only ripples in the larger currents of public affairs, but they help to stimulate those larger currents to move in a good direction.

As for larger currents, in the political arena there has been much tumult and shouting, which probably in itself is good, for it underscores the fact that people are not

afraid to express themselves in Japan. They are not cowed by system or nation or officialdom or even, as much as formerly, by poverty. In the coffee houses of the nation, which have sprung up in every major city and many small towns, anything, from the U.S. security treaty to the Crown Prince's forthcoming marriage, is fair game for critical discussion. This fall the principal political arguing has developed around the related issues of the Teachers' Rating System and Police Duties Bill. These became the subject of bitter controversy between the two principal parties in the Diet, the Conservative (Liberal-Democratic) government party and the Socialist opposition.

The Teachers' Rating dispute developed first, and, in fact, has been brewing for over a year as the Minister of Education, backed by Prime Minister Kishi, began to insist on the application of a government employee's rating system to teachers. Officially, this was to help principals determine the competence of teachers under them, but many intellectuals felt that it was a move to subject them to ideological control. Some Conservatives said as much, arguing that teachers were teaching socialist ethics and must be curbed. The ideological argument was sharpened when the Ministry of Education set up a series of "ethics-orientation courses" for teachers, along with the reopening of schools in September after the summer holiday. The Japan Teachers' Union, which according to Conservatives is leftist-dominated, took a vigorous stand against teachers' rating and government-ethics courses, led protest strikes and demonstrations, and, rather amusingly, set up counter ethics courses for its members. There was scuffling with police at some of the demonstrations, and some teachers and students, including Mr. Takeshi Kobayashi, head of the teachers' union, were detained for brief periods by the police. Some teachers were fired.

Though the Socialist party and labor groups supported the teachers' union, public sentiment gradually turned against it as parents groups, angered that school children were having too many unscheduled half holidays and fearful of violence involving the children, entered the argument against the Teachers' Union. Then the Conservatives, perhaps made overconfident by this trend, surprised the opposition and the public by introducing a Police Duties Revision Bill into the Diet. This was designed to give the police the power to make preventive arrests to nip possible "disturbances of the public order" in the bud. Labor groups and the Teachers' Union concluded that it was aimed at them, and they promised to fight back with a general strike, if necessary. This did not prove necessary, however, for public sentiment now turned against the Conservatives, with newspapers, intellectual groups, and religious organizations opposing the bill on

the grounds that its passage might endanger civil and religious liberty. After a bitter argument in the Diet, during which the Socialists walked out *en masse*, Prime Minister Kishi agreed to withdraw the bill so that normal Diet proceedings could be resumed. Various behind-the-scenes compromises were made to effect this, and these in turn have had side effects. One result has been to weaken the position of Prime Minister Kishi in his own party, for some dissident Conservatives, claiming that he mismanaged the whole affair, are seeking to oust him from party leadership. Also a group of left-wing Socialists, claiming that their party chairman, Mosaburo Suzuki, compromised excessively, are threatening to break away. But the

public seems in general to be relieved that a compromise was accomplished.

The dispute, however, is by no means settled, as evidenced by recent outbreaks of violence in Kochi prefecture, where the Teachers' Union and local officials are locked in bitter controversy over the rating system. Mr. Kobayashi of the Union went there to direct the teachers' opposition and was severely beaten up by angry parents who stormed the meeting place. There seems now to be a general revulsion against violence, and, hopefully, the good cheer of the New Year's holiday, to be followed by the romantic springtime marriage of the Crown Prince to the charming Miss Shoda, will soften tempers.

December 27, 1958

HILARY CONROY

McCrackin in Cincinnati

AS many throughout the nation and the world have read, Rev. Maurice McCrackin, Presbyterian minister of Cincinnati, Ohio, is in federal prison for not answering the summons of the Internal Revenue Department. During the past ten years Rev. McCrackin has refused to pay income tax for war purposes.

This case has been a controversial issue, even among pacifists, some of whom do not support him because of his refusal to comply with the law and the court. At the same time, court episodes and religious services in Rev. McCrackin's integrated church, events which have been happening right before our eyes in Cincinnati, have had a tremendous impact upon members of our Meeting who knew Maurice McCrackin well. Visiting Friends and pacifists, like ourselves, have found this a time of reaffirming our principles, of setting our beliefs and our lives more at one, of finding in participating in this dramatic witness a deep fellowship with one another.

Maurice McCrackin has taken an extreme position of noncooperation with the Internal Revenue Department. He would not answer the summons, nor walk to the courtroom, nor stand in court. While stating clearly that this noncooperation was not noncooperation with other courts or with other laws, he considered this particular court an instrument of the Internal Revenue Department, whose action was evil because it collected taxes for war purposes. He passed three and a half weeks in the Hamilton County jail because of this noncooperation. He maintained a fast during the first 22 days of his jail stay as he prayed that the government stop its dependence on war.

Maurice McCrackin is a saintly person, 53 years of age, with a long history of courageous pioneer work for integration in Cincinnati. His church, the West Cincin-

nati St. Barnabas Presbyterian and Episcopal Church in the West End slum area, was integrated long before church people elsewhere in the city became conscious that it was not Christian to refuse to welcome certain other persons into a Christian house of worship. The Findlay Street Neighborhood House, a settlement house connected with the church, is well-known for its excellent youth program for youth of all races. Each year it co-sponsors a series of work camps with the American Friends Service Committee.

Maurice McCrackin has a sense of humor and a sense of sympathy. He is deeply loved and actively supported by his congregation. His belief and practice are in accord with that of Friends. He is a personal friend of many Quakers and works closely with Friends and Friends concerns. That statement might be more accurately turned around to say that Friends work closely with Maurice McCrackin and St. Barnabas Church, for the latter often take the lead.

The position Maurice McCrackin has recently taken has at last developed clearly in his conscience after ten years of nonpayment of taxes. During these years he answered summons and explained his convictions again and again. The government took his tax money without his knowledge from his bank account, his building and loan account, and his safe deposit box. The church refused to give money from his salary when the Internal Revenue Department attempted to take it.

The extreme stand he has taken has brought feeling sharply to a head, either for or against him. The Community Chest suspended Findlay Street Neighborhood House from its budget. The Presbytery disciplined Rev. McCrackin and threatened to release him from his posi-

tion. And during the trial the court questioned his mentality. Between the day when the newspaper headlines were "Rev. McCrackin Held for Mental Test" and a few days later, when three psychiatrists pronounced him sane and competent, Maurice McCrackin and his cause made some enemies. They also made some friends.

There has been a flood of letters to editors. Pickets carrying placards saying "We Respect Rev. McCrackin," "No Taxes for Bombs—McCrackin," etc., aroused many comments. Many still resent McCrackin as unfair, for "I have to pay my taxes." Some have called him an exhibitionist because he had to be carried into court. Some have brought up the Bible quotation, "Render unto Caesar the things that are Caesar's. . . ." And some have understood and have tried to support and explain his position.

The congregation of the church, largely Negro, continues to testify to the philosophy that the laws of Christ and conscience supersede man-made laws. It is an advanced philosophy which they understand and try to practice with an intelligence which has developed out of years of loving fellowship. The reference in their liturgy to "the Beloved Community," the Church, seems particularly fitting for this church.

The court trials have pointed up the great discrepancy between interpretations of Christianity. It is a court where the judge is judged by a greater law. There is even tangible evidence of that law in the person of the defendant himself and in his friends attending the trial, whose consciences are pitted, as it were, against the patriotic duty of the judge. What a trial this has been for the judge himself! After one of the hearings, as Rev. McCrackin was being wheeled from the courtroom, a spontaneous outburst of the song "Faith of Our Fathers" came from the crowd in the corridor of the Federal Building. After singing this song spontaneously on this occasion, it would not seem right to sing it ever again perfunctorily as part of programed hymn singing.

Maurice McCrackin's own response to the events has been a feeling of rightness and freedom, even of excitement. He continued in excellent health despite his fast. From his jail cell he wrote letters to the newspapers against unfairness to Negroes in a section of Cincinnati.

Regarding his witness he says: "It should not be a matter of whether taking action on an issue will result in the breaking of a civil law. . . . Church history has been most meaningfully written when in order to pursue the Christian life Christians have necessarily had to go contrary to civil law. The early church was born in such a period. . . . Anyone who contends that civil law should never be disobeyed should remember that Adolf Hitler came to power in a legal fashion. His rise was made pos-

sible by, and became inevitable because of, the edicts and laws of the German state, which were blindly obeyed. When finally there was disobedience, it was too little and too late."

More than a year ago Maurice McCrackin was in the public eye because he had attended a conference on integration at Highlander Folk School, Tennessee, where pro-segregationists working for Georgia's Governor Griffin had attempted to attach the Communist label to the integration issue. McCrackin was accused of having associated with Communists. Another issue developed which was in a way similar to the issue of not standing up in court. Rev. McCrackin refused to answer the question, "Are you a Communist?" He felt that the question itself was evil; it contained hatred.

A certain pattern seems to emerge from these actions which are hard for the public to understand. McCrackin is a purist in his witness; he does not compromise. He relies on practicing his belief and not on words. He is consistent, one of the most truly consistent people we may ever meet. After his fast he would not eat in the jail dining room because it was segregated, unless he were allowed to eat with the Negroes. He is a purist; but yet he is not a fanatic.

A fanatic follows only one narrow path, is intolerant, rejects all others. McCrackin seeks always to maintain within himself the spirit of reconciliation toward everyone, to recognize good in everyone, to return hatred with love, knowing that the moment the spirit of love disappears from within, all is lost.

The sentence was finally passed by a jury trial. It was made clear that the trial was held merely to determine whether he was guilty of not answering a summons to come to the Internal Revenue Office to discuss his taxes. The sentence was six months in prison and \$250 fine. But with the sentence the judge issued a diatribe which even McCrackin's opponent described as "unwarranted and untruthful."

The judge said: ". . . the defendant's pious attitude, his conscience, will not let him stand and enter a plea or speak for himself—but that is more or less of a false face . . . he won't give for war purposes, but he does give to the Fellowship of Reconciliation and the Peacemakers, both of which are notorious pacifist organizations with overwhelming Soviet sympathies. So we find the defendant here associating with that crowd. . . . We didn't go into whether or not he is a card-carrying Communist."

The judge has been censured for his remarks by a group of nationally known religious leaders. There has been a wave of criticism of the judge through sermons and letters to editors.

When the sentence was passed, Rev. McCrackin was

given an opportunity to speak. Remaining seated, he replied, "It is my earnest prayer that the government stop its preparation for war and honor the consciences of those opposed to war."

Although the St. Barnabas congregation and many local ministers are strong in the same belief Rev. McCrackin holds, his own bishop and some of his colleagues do not sympathize with his stand. In a sermon after the trial, Rev. Morris Arnold of Christ Church Episcopal said: "A sincere man of strong principle had illegally and unwisely taken the law into his own hands and sought to witness to a belief that war is evil by refusing to pay income tax. This had gone on for some years, with the government rightly attaching his resources one way or another. . . . Then this man foolishly refused to comply with the government's request to stand up and testify as a true pacifist would have, but chose instead to make himself a martyr and . . . made the issue one between the law of a democracy and himself, whom he wrongly placed above the law. A true pacifist would have gone to court gladly, testified openly, and witnessed to his principles. This, whether we agree with it or not, would have been a possible Christian position. Personal, self-centered obstinacy is not of God."

Maurice McCrackin will pass the next six months in prison. But it is not likely, however alone he is in his belief, that his conscience will allow him to compromise. Meanwhile much thinking and searching of beliefs continues to take place in the minds of many people, including one church congregation, which is actively divided over the issue. Religious history is being made these days in Cincinnati.

VIRGIE BERNHARDT HORTENSTINE

About Our Authors

Howard Comfort's article "Concerning Worship and Ministry" will be concluded in a later issue. The paper contains the gist of a forum talk given last November at Radnor, Pa., Meeting. Howard Comfort is Professor of Latin at Haverford College, and is Clerk of the Philadelphia Yearly Meeting on Worship and Ministry.

Gladys M. Bradley, a member of Scarsdale Meeting, N. Y., is especially active in spreading interest in the United Nations and its projects. Since the inception of *News of the U.N.* in February, 1957, she has been an Editor of this publication, now published four times a year in these pages.

Hilary Conroy, our correspondent in Japan, is on a year's appointment with the American Friends Service Committee Student Seminar Program. He also represents in Japan the School Affiliation Program of the University of Pennsylvania.

Virgie Bernhardt Hortenstine is a member of East Cincinnati Meeting, Ohio.

Books

THE LIGHT WIND OVER. By E. MERRILL ROOT. The Golden Quill Press, Frankestown, N. H., 1958. 95 pages. \$3.00

That Quaker poets are and always have been rare is odd, in view of the large number of Quaker scientists and prose writers. Perhaps the small number of Quaker poets arises from the deep strain of practicality in Quakerism. Whatever the reason, it is true that we have, so far as is known, only one first-rate living Quaker poet today, Merrill Root, who has now provided us with a volume of poetry, much of which is of enduring quality.

Though the present volume of poems is not primarily devoted to religious verse, it involves much religious insight and some indebtedness to the late Thomas R. Kelly, who, during Kelly's Earlham days, was Merrill Root's most intimate friend. The chief evidence is the use, as the title of an entire section of the poems, of the now famous phrase "The Eternal Now." We are reminded that we were once called "Children of the Light," when we note that this Quaker poet's favorite sentence is "Let there be light."

That our poet's vision is not sentimentally devoted to mere sweetness and light is shown by several poems, including one on a possible invasion of the moon by creatures of earth. It is not a lovely thought to imagine the moon littered by "pop-bottles, ashes, cellophane," or even "Kleenex with raspberry lipstick stain." Man, with all his potentiality, seems wonderfully able to "shatter the poetry of God." But the ugliness that man brings ought not to blind us to the vast unnecessary beauty of creation.

If the test of good poetry is the joy of the reader, this volume passes the test. It is a shame that many readers, even some Friends, do not know Merrill Root except as a man engaged in controversial public questions. It is in his poetry that we see what is deepest in the man.

ELTON TRUEBLOOD

A MODERN DICTIONARY OF THE HOLY BIBLE. Compiled by HORACE CARROLL JENKINS. Loclyn Publishers, Gwynedd, Pa., 1958. 233 pages. \$4.75

The author of this dictionary, whose name and fame will be vividly recalled by many older Friends, began with a delightfully ingenious idea. He read aloud to a friend the entire King James version of the Bible, word for word, page by page. It must have taken years. The patient friend is unnamed.

Each time they came to a word or phrase which was not clear to either, they paused and looked it up together. Each time they jotted down a brief summary of whatever information they found. These summaries, alphabetically arranged, became the dictionary.

A serious Bible student, of course, would demand much more. He would find the word obscurities of the King James version all cleared up in the new American Standard Revised translation. He would find much more complete and authoritative definitions in any standard Bible dictionary, plus Webster. He would find far richer background material, plus maps, plus time charts, plus real scholarship, in the Dartmouth Bible.

But for many a casual Bible reader who is content to leaf over the pages of the King James, this could be a handy *wade mecum*. High on the list of Jenkins' authorities are Bruce Barton (*The Man Nobody Knows*), George Lamsa (*My Neighbor Jesus*), and Mary Baker Eddy (*Science and Health*).

The author says the first edition has been completely exhausted, and this new printing has given him a chance to correct all the errors of his proofreader. Not quite all. If and when a third edition is demanded, this reviewer has a dozen suggestions, including a bad misspelling in a hopelessly superficial section dealing with Jesus.

BERNARD CLAUSEN

Friends and Their Friends

More than a hundred Friends from 14 California Meetings gathered on December 20 and 21, 1958, at Lompoc, Calif., near the Vandenberg Air Force Base, to consider Friends testimonies in the present military and international situation. The meeting, authorized by the 1958 Pacific Yearly Meeting, concentrated on five queries and answers pertaining to the topic. The need for a prophetic witness and the consideration of how to serve God's call were considered the primary concerns in this crisis. Walter Raitt and Benjamin Seaver introduced the deliberations. A second conference will take place this month.

Washington representatives of several national Protestant bodies meet once every two weeks to explore ways of coordinating their efforts. Consulting in this manner are representatives from the Washington Office of the National Council of Churches, the United Presbyterian Church U.S.A., the National Lutheran Council, the Baptist Committee on Public Affairs, and the Friends Committee on National Legislation. These conferences result in some division of labor among these agencies in areas where their efforts tend to coincide. Recently the group joined in writing and editing the National Council of Churches *Memo* on coming issues in Congress. Last summer they prepared and distributed 45,000 copies of a voting record of Congressmen. Each year, together with other Protestant groups, they sponsor the Churchmen's Washington Seminar for 300 denominational attenders. This year the seminar will meet February 3 to 6. Friends interested in attending should immediately contact FCNL, 104 C Street, N.E., Washington 2, D. C.

Reeves Lippincott of Woodstown Meeting, N. J., was named "Four Square Boy" at the Salem County 4H Club's annual Achievement Night Program.

The resignation of Lewis M. Hoskins as Executive Secretary of the American Friends Service Committee was announced on January 9 at a meeting of the Board of Directors at the organization's headquarters, 20 South 12th Street, Philadelphia.

Dr. Henry J. Cadbury, Haverford, Pa., was re-elected Chairman. Vice Chairmen returned to their posts were Anna Brinton, Wallingford, Pa.; Harold Evans, Philadelphia; and William Eves, 3rd, Swarthmore, Pa. William A. Longshore, Philadelphia, was renamed Treasurer, and Clarence E. Pickett, Haverford, Executive Secretary Emeritus.

Lewis Hoskins, who has held the post of Executive Secretary since 1950, expressed his desire several months ago to re-enter the field of higher education. He will end his active service with the Committee on February 1.

Henry Cadbury, one of the founders of the Quaker organization, said the resignation was accepted with "profound regret but sympathy for his desire to return to the vocation he pursued before joining the Service Committee staff."

Colin W. Bell, Associate Executive Secretary since 1955, will serve as Acting Executive Secretary.

New members elected to the Service Committee Board of Directors were Elizabeth MacLeod Scattergood, Ardmore, Pa.; John W. Seybold, Swarthmore, Pa.; Claude C. Smith, Philadelphia; Andrew R. Towl, Lexington, Mass.; Gilbert F. White, Chicago; W. Howard Wriggins, Chevy Chase, Md.; Henry C. Beerits, Radnor, Pa.; and Mary Hoxie Jones, Bryn Mawr, Pa.

Named to new terms were Henry H. Perry, Nahant, Mass.; Henry Cadbury; Joseph W. Conard, Swarthmore; Elizabeth B. Emlen, Haverford; and William Eves, 3rd.

Frank S. Loescher, Philadelphia, and Richard R. Wood were appointed to the Board in October to fill vacancies.

Reginald Reynolds, well-known British Friend, lecturer, and author, died suddenly on December 16, 1958, while on a visit to Australia and New Zealand. He was 53 years of age. Highly individualistic in appearance, language, and ideas, and relentlessly critical of the evils of society (including those of our own Society), he stirred up the minds of Friends and others to action and self-criticism. In 1956 he visited Pendle Hill. To the series of Pendle Hill Pamphlets he contributed *John Woolman and the Twentieth Century*.

The current session of Congress will undoubtedly consider the future of the Selective Service System. On June 30, 1959, the government's authority to induct young man 18½ to 26 into the armed forces will expire, although certain Selective Service operations, such as registering and classifying young men, will continue. Also men who have received certain Selective Service deferments can be inducted until they have reached 35.

The law presently in effect was extended for four years in 1955 by a voice vote in the Senate and a vote of 344-4 in the House. Since then a number of voices, including that of Presidential candidate Adlai Stevenson, have been raised against continuing the draft.

Watercolors and tiles by Francis McCarthy and oils by Ed Connelly are currently on display at the Community Art Gallery of Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia. Hours are daily, 11 to 4; Saturday and Sunday, 2 to 5; evenings by appointment. This exhibit will continue until February 14.

The biweekly *Jewish Newsletter*, New York City, from which our paper repeatedly has quoted, has invited William Hubben, Editor of FRIENDS JOURNAL, to join its Editorial Advisory Board. The other members of the Board are Roger Baldwin, Erich Fromm, Herman A. Gray, J. B. S. Hardman, Morris Lazon, Dwight Macdonald, Louis Nelson, Judge Jacob Panken, David Riesman, and Norman Thomas.

Twenty-seven paintings of Quaker meeting houses by Helen MacIlwain Wolff are now on display at Wolff's Apple House, Sunny Brae Orchards, Lima, Pa. Hunting meeting houses is a fascinating hobby to Frank and Helen Wolff, members of Middletown Meeting, Pa., who find these landmarks of early American culture interesting from an artistic and architectural standpoint and greatly varied in their characteristic simplicity. The Wolffs have also found many covered bridges, old mills, historical homesteads, and ancient barns on their tours of discovery, and a goodly number of these Helen Wolff has recorded on canvas. The collection will be exhibited daily from 9 a.m. to 6:30 p.m. until February 22.

Wilmington College, Wilmington, Ohio, is dispatching its theater group on a tour, performing *Antigone* by Aeschylus in seven cities. The rather strenuous schedule of the cast will be as follows: January 29, Friends Boarding School, Barnesville, Ohio; January 30, afternoon, Abington Friends School, Jenkintown, Pa.; evening performance at Westtown School, Pa.; February 1, Germantown Friends School, Germantown, Pa.; February 2, afternoon, Friends Select School, Philadelphia, Pa.; evening performance at George School, Pa.

BIRTHS

COATES—On December 9, 1958, at Lancaster, Pa., to John and Virginia Coates, Oxford, Pa., their fifth daughter, JODY LYNN COATES. The father and paternal grandparents, H. Bennett and Edith P. Coates, are members of Eastland Meeting, Pa.

LACEY—On December 22, 1958, to Philip G. and Diane Elizabeth Lacey of Cincinnati, Ohio, a daughter, DAWN ELIZABETH LACEY. She is their second child and the granddaughter of Stanley H. and Florence Cocus Daniels of Ann Arbor, Mich.

MULLER—On January 14, to Richard R. and Diane Wanner Muller, members of Southampton Meeting, Pa., their first child, RICHARD ROEGER MULLER, JR. The paternal grandparents, Werner E. and Margaretta R. Muller, are also members of Southampton Meeting.

VAN CLEAVE—On January 4, at Urbana, Illinois, to Alvin L. and Joan Lippincott Van Cleave, a son, DAVID LIPPINCOTT VAN CLEAVE. His mother and maternal grandparents, Albert H. and Marion W. Lippincott, are members of Moorestown, N. J., Monthly Meeting.

MARRIAGES

BAK-EVES—On December 27, 1958, at Chester, Pa., Meeting House and under the care of Newtown Monthly Meeting, Pa., MARY ELIZABETH EVES, daughter of William and Julia Eves of Swarthmore, Pa., and DONGKYU BAK, formerly of Seoul, Korea, a graduate student at the University of Pennsylvania. They are now living at 3418 Powelton Avenue, Philadelphia 4, Pa.

MICHENER-TAYLOR—On January 10, at the home of M. Courtland Michener, Chatham, Pa., and under the care of London Grove Monthly Meeting, Pa., of which they are members, ANNA E. TAYLOR and MAURICE H. MICHENER, both of Kennett Square, Pa.

DEATHS

COPPOCK—On December 28, 1958, WALTER J. COPPOCK of Moylan-Rose Valley, Pa., in his 70th year, a member of Media, Pa., Monthly Meeting. Surviving are his wife, Luella W.; two daughters, Ethel C. Woodbury of Media, Pa., and Esther C. James of Berkeley, Calif.; two sons, Harold W. of Tempe, Arizona, and Walter, Jr., of Portland, Oregon; fourteen grandchildren; and one brother, Robert E., of Lancaster, Pa. A daughter, Mabel C., preceded him in death on May 9, 1946. A memorial meeting was held at Media, Pa., on January 3.

HANKAMER—On December 10, 1958, PETER REINALD HANKAMER, in his 26th year. He was a member of Solebury, Pa., Meeting. Surviving are his mother, Edda Hankamer, and a brother, Ernest.

KIRK—On December 3, 1958, WILLIAM J. KIRK of Peach Bottom, Lancaster County, Pa., in his 76th year. He was an active member of Penn Hill Meeting, Pa., his entire life. Surviving are four daughters, Mrs. Nelson Bergey, Perkasio, Pa.; Mrs. James Boyer, Lancaster, Pa.; Mrs. Philip Webster, Cheyney, Pa., and Mrs. Clifford Holloway, Jr., Peach Bottom, Pa.; also a brother, a sister, and three grandchildren.

Palmer Watson

The following has been taken from the minutes of Jeanes Hospital, Philadelphia, as of December 19, 1958:

"In the death of Palmer Watson on December 1, 1958, Jeanes Hospital has suffered a loss whose magnitude leaves us without the means of expression.

"He joined our Board in 1944, and since that time his deep concern for and interest in the work and his wisdom, courage, and judgment were of inestimable value in guiding our thoughts and decisions.

"He was a real member of the Religious Society of Friends, who lived his faith day by day. Because of this he earned the respect and affection of everyone.

"He has not left us entirely. His spirit and work will be a continual source of inspiration and courage to all who knew him."

CLARICE RITTER, Secretary

Coming Events

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

JANUARY

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence S. Kesson, "The Influence of Television in Modern American Homes."

28—Lecture at Kennett Meeting, West Sickles and North Union streets, Kennett Square, Pa., 8 p.m.: Patrick Murphy Malin, "Free Religion and a Free Society."

30—First Annual Rufus Jones Lecture, offered by the Religious Education Committee of Friends General Conference: Ross Snyder, Associate Professor of Religious Education, Chicago University, "The Authentic Life—Its Theory and Practice." At the Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m.

31—Philadelphia Friends Social Union, Luncheon at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Tassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

31—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m. Morning, worship, business agenda of the First Quarter, including the annual report to Yearly Meeting. Lunch served, 12:30 p.m. Afternoon, business; Margaret Jones of Moorestown, N. J., Meeting, recently returned from Europe, where she served on the AFSC Material Aids Program, "Germany Today."

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue. Speakers, Holland Hunter, Wilbert Braxton, Joseph Stokes, Robert Osborn, Roy McCorkel, Allyn and Adele Rickett, and Dan Wilson. The conference will close with an examination of the implications of the Christian Revolution. Any young Friend who is at least 15 years old is welcome to attend; for information write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

FEBRUARY

1—Central Philadelphia Meeting, Race Street west of 15th,

Conference Class, 11:40 a.m.: Mary W. Cuthbertson, "The Meaning of Christian Vocation."

1—Frankford Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allyn and Adele Rickett, who were resident in China from 1948 until 1955, "A First-hand Report on China."

1—Open house, 3 to 6 p.m., in the Cafeteria of the Meeting House, 221 East 15th Street, New York City. About 3:45 p.m., Henry Clay Werner, "Eighteen Months in Haiti." He was in Haiti on a scholarship from the U.S. government. He will display a number of his own paintings of the country.

1—Purchase Quarterly Meeting in the Purchase, N. Y., Meeting House. At 9:45 a.m., Bible study ("The Concern Peculiar"; leader, Mary N. Reeves); 10:30 a.m., worship, and Junior Quarterly Meeting ("United Nations' Neighborliness," with Helen Page as leader; High School Friends will meet with Sheldon Weeks); 11:30, business; 12:30 p.m., basket lunch (beverage and dessert served); 1:30 p.m., Elton Atwater, "Faith in the United Nations"; 2:30, completion of business.

5—76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m.: the Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, "A Policy to Meet Indian Needs Today." All welcome.

6, 7, 8—Midwinter Conference of Green Pastures Quarterly Meeting, Kalamazoo, Mich. On Saturday, at 10:45 a.m. and 7:45 p.m., Douglas Steere will speak at the First Baptist Church. For full program write to Friends Meeting House, 508 Denner Street, Kalamazoo, Mich.

7—Concord Quarterly Meeting at Birmingham Meeting, Pa. (Chestnut Street, West Chester).

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Doweas, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

ARKANSAS

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

CALIFORNIA

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

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

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

COLORADO

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

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA,

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

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

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

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. TEXas 4-9138 evenings.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HI 4-0888 or CL 2-6958.

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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

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

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

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

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-

WANTED

APPLICANTS BEING ACCEPTED for Senior Counselor position. Applicants should be over 19 years of age and have had camping and canoeing experience. George P. Darrow, Director, Oakwood School, Poughkeepsie, New York.

FOR SALE

1958 HILLMAN MINX ESTATE WAGON with roomy interior, 2-tone finish and excellent economy. Less than 6,000 miles. \$1,850, including extras. The purchaser will not only receive a lovely little car in good-as-new condition for \$540 less than new price but will enable \$250 to go to peace work and to Friends. Write Lee Stern, Box 271, Nyack, N. Y.

AVAILABLE

EXPERIENCED WELDER, combination electric and gas welding. Also experienced truck driver. Write Box M-83, Friends Journal.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

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

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

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

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

PENNSYLVANIA

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

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

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

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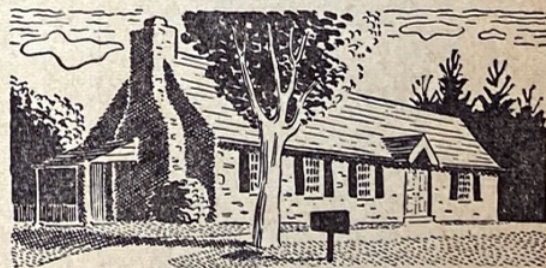
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