

FRIENDS JOURNAL

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AUGUST 27, 1955

NUMBER 9

IN THIS ISSUE

***T**HIS Church of the Spirit is always being built. Its power is proportional to the spiritual vitality of the membership, to the measure of apprehension of divine resources, to the depth of insight and grasp of truth, to the prevalence of love and brotherhood, to the character of service, which the members exhibit.*

—RUFUS M. JONES

New York Friends Meet at Silver Bay

. *by Ruth Hudson*

**The Twentieth-Century Attitude toward
Diversity in Religion**

. *by George A. Walton*

Some Reflections on San Francisco

. *by Elinor Gene Hoffman*

Love Is the Wrought Glass

. *by Dorothy Mumford Williams*

Hospitality Program, Hiroshima Project

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Some Reflections on San Francisco

By ELINOR GENE HOFFMAN

THE Tenth Anniversary of the signing of the United Nations Charter at San Francisco indicated to me a most important development. The men who represent the nations of the world are no longer certain that peace can be achieved through war. They are in doubt and divided; this condition is a healthy one. Their opinions range all the way from the conviction of the delegate from India, Krishna Menon, that "We cannot establish peace by the methods of war" to the belligerent and provocative statements of the delegate from Nationalist China. This division was reflected in the audience, and while the delegate from Nationalist China received the greater ovation when he expressed his threats and fears, there was a sturdy wave of support for those who abjured war and urged us, as did President Eisenhower, to discover and apply new ways, ways other than war, to solve our problems.

At first I was dismayed that belligerence should receive the heartier support, but then I realized that it was understandable. Belligerent people will respond belligerently; those who believe in external force will act with external force.

The Search for Alternatives

I believe that these men who represent nations are deeply troubled. They begin to perceive that the old ways of war are no longer valid, and they are searching fearfully for alternatives. They are afraid of the total devastation a new war would bring, and they are afraid to apply alternatives except in a very limited fashion. But still they call for them.

There is a kind of security in continuing along old paths, in dealing with the known and familiar. Threats and counterthreats, bombs and standing armies are instruments of the old way. Though they are horrible, they are comfortable in the sense that they are known.

Though we recognize that wars and armaments are wicked and immoral, compounding the evil they seek to allay, we must admit, if we would be honest, that they do have a limited deterring effect. Force and violence cannot change men's minds, but they may temporarily restrain their acts. The magnitude of arms and weapons men have developed has also pushed us along new paths

(Continued on page 137)

Elinor Gene Hoffman of Orange Grove Monthly Meeting, Calif., accompanied her husband, Hallock Hoffman, also of that Meeting, to the Tenth Anniversary celebration of the signing of the United Nations Charter at San Francisco, where he represented Friends General Conference as a nongovernmental organization.

FRIENDS JOURNAL

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Editorial Comments

The Terror of History

THERE could hardly have been a better way of reminding the world of the Hiroshima catastrophe ten years ago than the holding of the Geneva conference on the peaceful use of atomic energy. Most scientists of the nations represented there know more than they are at the moment ready to reveal. Yet a surprising amount of candor has prevailed, a frankness probably attributable to the preceding "summit" conference. Everybody knows now that our statesmen can no longer conduct themselves like irresponsible boys smoking cigarettes in a compound of the most dangerous explosives. A new sense of ethics in international politics seems to be in the making. Will it also evoke the insight that the absence of actual war is only the first step toward creating lasting peace?

In this country the anniversary of the bombing of Hiroshima was perhaps best commemorated by the somber mood in which the public has looked back upon events of that fateful August 6, 1945. The arrival of the Hiroshima Maidens this spring, surrounded by a wave of genuine and active sympathy, had the accusing effect of an embassy from the terror of history itself. Their brave and naturally amiable conduct, far from soothing our psychological pains, accentuated them, and none of us was left in the state of complacent spectatorship. Such sensations came to us in part because the future is ever present in our minds. Norman Cousins, the courageous initiator of the Maidens' visit, writes from Hiroshima in the *Saturday Review* of August 6 that the Japanese also are aware that the 1945 bomb "was like a peashooter alongside the new hydrogen weapons." This knowledge they share with us and all mankind, and its emotional essence may yet prove to be more constructive than fear usually is apt to be.

Part of the unofficial commemoration was the publication of Michihiko Hachiya's *Hiroshima Diary: The Journal of a Japanese Physician* (University of North Carolina Press; 238 pages; \$3.50). Its epic reporting contains all the elements of confusion, error, fear, and awe one expects of such a diary. But, as in the case of the Maidens' visit, reproach or hatred is absent.

The story of Hiroshima is not without many elevat-

ing aspects. The city is being built anew—not only "reconstructed"—and a rare degree of selflessness has become part of the aftermath of the disaster. The Houses for Hiroshima project of our Friend Floyd Schmoe must not be forgotten in the larger over-all picture of assistance given in the spirit of mutual help and friendship. This tenth anniversary has found the United States, Europe, and Asia engaged in ameliorating the sense of tension and anxiety that is part of our convalescence from the last war. We are as yet far from full recovery and must keep our memories alert so that the lessons of yesterday may produce a sincere emotional and spiritual commitment for tomorrow.

Japan's Only Negro Collegian

Peter Cross from Oakland, California, is the only known American Negro student fully enrolled in a Japanese college or university. After having visited Japan several times during his service in the navy, he decided to prepare himself "to make a worth-while contribution to humanity's struggle to exist in one global brotherhood." A Roman Catholic, he attended a Jesuit institution in Tokyo until he learned of the International Christian University near Tokyo. He is full of praise for the high moral and scholastic standards of the University and has become in every regard an accepted and popular member of the student body. Of the 500 students at ICU, about 10 per cent are non-Japanese, among them 14 Americans. One half of the teaching staff are Japanese; the others are Americans, Canadians, Chinese, and German. Peter Cross has learned that the Japanese students, while friendly and intellectually alert, are more reserved than the foreigners, but he has received the best of treatment at the university and elsewhere. There are a few awkward stares of curiosity because of his color, but Peter Cross shrugs off such slight inconveniences as insignificant. He is learning the Japanese language, eats, lives, and sleeps like a native of the country, and treasures the friendship of the Japanese people highly. Japan and her people will profit by this good-will ambassador extraordinary from Oakland, California.

The Twentieth-Century Attitude toward Diversity in Religion

By GEORGE A. WALTON

A NEW conviction is gaining ground nowadays regarding variety in religious faith and thought. In the nineteenth century devout people feared heresy and sought precise theological definitions. The variant and the freethinker were excluded from fellowship as heretics. Friends made a three-way split, Methodists ten, and so on. Scientific research and a critical historical study of the Bible were described as "blasting at the Rock of Ages." In the sixteenth and seventeenth centuries, dissent in religious thought was like a felony to be punished by the police power of the state. Imprisonment, exile, hanging, and burning at the stake were sometimes used in the hope of abolishing the heresies of Baptists, Congregationalists, Quakers, and others.

A New Attitude

By the middle of the twentieth century a new approach to diversity in religious thought and practice appeared among devout worshipers of God. The most far-reaching statement of this new and growing attitude was published by the Second Assembly of the World Council of Churches, Evanston, Illinois, August 1954, in its statement concerning the main theme, "Christ—the Hope of the World."

Sharp differences in theological viewpoint were expressed among us. . . . But even our difficulties provided us with a common bond as, confronted by this great theme, we saw our differences and disagreements become diverse insights into its richness. . . .

It moved us not only to agreement and disagreement but to testimony. It is our desire that all who read it will be moved to give utterance to the Christian hope in their own words and with the additions which their thought and prayer discover.

This new approach was the normal thing for Friends in their two international gatherings in England in 1952, Young Friends at Reading and all Friends at Oxford the following week. The youth conference was like a retreat. There was no theme; no agenda. Together they joined in tremendous searching for answers to questions raised by the Quaker faith. They felt troubled. They did not understand each other; they were separated by words. It took four days to establish free com-

munication. The solution was to recognize that a continuing search for truth was more important than definite answers. Reporting to a meeting of the Philadelphia representatives after arriving home, one Young Friend described the Reading conference as a wonderful experience in spiritual growth. Unity was found in friendship. Another experienced an amazing, incredible sense of unity, not in words, but in feeling about Christ.

The group activity of younger Friends since Oxford continues in its spirit. Their Young Friends Committee of North America includes members of Friends General Conference, Five Years Meeting, and independent Yearly Meetings.

In preparing leaders for the discussion and the worship-fellowship groups at Oxford, a preparatory meeting made clear to them that the Conference should "seek fresh insights into truth through divine inspiration and mutual assistance." The message to all Friends put theological distinctions in a secondary place:

God's call has come to us at Oxford as our Society enters upon the fourth century of its existence to commit ourselves afresh to His will and purpose and to follow the way of Jesus Christ. We see that what we need today is not a new message but new lives.

In reporting to Philadelphia General Meeting in 1954, the delegate from Arch Street, J. Bernard Haviland, declared that the Evanston Assembly saw a unifying, purifying spirit arise out of a clear difference of opinion. Differences serve a useful purpose in the economy of God. They teach men to love, to lay aside self-centered judgment, to approach opponents in the humility that characterized Jesus. Differences come to appear less important than imagined.

The statement of the Evanston Assembly on irreconcilable differences is deep and searching:

We ask each other whether we do not sin when we deny the sole lordship of Christ over the Church by claiming the vineyard for our own, by possessing our "church" for ourselves, by regarding our theology, order, history, nationality, etc., as our own "valued treasures," thus involving ourselves more and more in the separation of sin. The point at which we are unable to renounce the things which divide us, because we believe that obedience to God Himself compels us to stand fast—this is the point at which we come together to ask for mercy and light. So what we believe to be our "faithfulness" must bring us together at the foot of the Cross. The Cross tells us that

This is the gist of the address George A. Walton gave Sunday afternoon, July 31, 1955, during the sessions of New York Yearly Meetings at Silver Bay, N. Y. George A. Walton, principal emeritus of George School, is chairman of Friends General Conference.

The next day, August 1, the two New York Yearly Meetings merged as the New York Yearly Meeting of the Religious Society of Friends.

where the dividing power of sin was most manifest, there God has gained the victory.

Unity in Diversity

Since Evanston the religious press contains many expressions favoring a persistent, inspired search for unity in diversity. From France we read: "The hour has come when God asks of Christians not an ecclesiastical or doctrinal uniformity, which is neither possible nor desirable, but unity in obedience and love." In the consensus of Europe, "It is said that the manifold tensions and disagreements of the Assembly [at Evanston] were held together by a deep and continuing desire for further unity and by an overriding sense of what Bishop Hans Lilje called 'the majesty of the cause.'"

An American observer has pointed out that in large gatherings such as the Evanston Assembly a general consensus often appears which is deeper than precise theological agreement.

A German has emphasized the outspoken frankness and the growing cohesion among the member churches of the World Council. It is creating a community which cannot be overlooked in the future and from which there is no point of return.

In a brief and readable book entitled *Evanston: An Interpretation*, James H. Nichols of the University of Chicago notes the widespread understanding that unity among churches is not something that men can produce. It is a spiritual reality, given by a loving God. "This unity we cannot create but we can manifest what is given us."

Among Friends this spiritual reality is the basis of the creation this year of three new Yearly Meetings, the result of the merging of seven previously separate bodies. Before the two New York bodies took final action, a letter was read from the high school section of the Junior Yearly Meeting, urging organic union and saying, "In the past seven years the Junior Yearly Meeting has met as one yearly meeting with much happiness and success. We have profited by the many varied opinions offered by members representing different types of meetings."

New Depths of Truth

In their recent world-wide contacts with devout worshippers of God, Friends show awareness of new depths of truth through love and unity.

Members of the American Friends Service Committee mission to Russia in June and July of this year are reporting that in their frequent contacts with Russian Baptists they felt an emphasis on the love of God and the implications of Christ's teaching in personal life rather than on doctrine or theological matters.

In her world journey of friendship, Dorothy Hutchinson experienced these deeper elements of unity. "Even the world's religious differences which have, in the past, been so divisive, reveal predominantly uniting elements, if one sympathetically probes beneath the superficial dissimilarities of terminology and ritual. . . . The spiritually mature of all religions find themselves close together in their apprehension of the common humanity and the common divinity of Man. They agree that the Spirit is the essence of both God and Man, that Love is the greatest Power, and that Man is obligated so to act as to fulfil God's Will in human society" (Pendle Hill Pamphlet No. 84, *From Where They Sit*).

Love Is the Wrought Glass

By DOROTHY MUMFORD WILLIAMS

Love is the wrought glass.

Pour into it precious elixir.
Color, shape, effervescence,
All the fortunate dimensions of living
Curve to its taut structure
Effortlessly.

A shimmering container, always filled.
Here heaven condenses an atmosphere
For every vagrant who drinks.

Shatter the goblet,
And significance spills.
Where now is the opalescence that charged our
thirst
Even when the way was desert?

Anciently,
The Venetians studied the tangible craft
But long before them,
Nameless ones fashioned the idea;
Then Plato and the Nazarene,
And all the unknown who offered water
To a wounded enemy.

Yet only the master glassblower
Knows the art of invisibility—
To spin the molten fluid
Into clear contour,
Impervious to heat, pressure, time,
And circumstance,
While a firm grasp steadies the transparent tube.

Many would disparage apprenticeship;
Many evade its price;
Yet in the perfectly wrought glass
The hot breath of the master
Mingles with the pupil's.

New York Friends Meet at Silver Bay

July 29 to August 5, 1955

THE 260th annual session of the two New York Yearly Meetings, held at Silver Bay, N. Y., opened with a meeting for worship on the evening of July 29. Following Wilbur Camp's petition and Glad Schwantes' note of joyous kinship with all living things, Dorothy Williams carried the concept deeper by her concern for "all men growing together, each according to his own pattern, in an atmosphere of love." Kenneth Morgan added that the ensuing days could not be days of great spiritual import unless they provided experiences to which we could look back in the wintery days to come and draw upon them for needed strength. Edmund Goerke closed with this admonition: "If moved to speak, quench not the spirit; but let your moderation be known, and your words be few, to administer grace to the members."

Saturday, July 30

On Saturday morning the Yearly Meetings met as a family unit. Registration totaled 600, including 227 Junior Yearly Meeting members and 50 Young Friends. After united worship, the clerks called on Margaret Garone to explain the plans for Junior Yearly Meeting. Using the theme, "Living with God—A Great Adventure," the young people were dividing into study-worship-fellowship groups for the morning hours. Becky Barnett, Jean Reid, and volunteer mothers were in charge of 13 babies; Ruth Stubbs, 20 pre-schoolers; Betsy Hoskins, Frances Sokol, Marjorie Risley, and Christine and Edward Bruder, 35 Juniors; Lois Vaught, coordinator, Roy Moger, Dewitt Barnett, Rosalie Regen, Roberta Adams, and Leonard Kenworthy, 47 junior high school Pioneers; Vic and Violet Longabardi, coordinators, and Kent and Margery Larrabee, Rachel Wood, and Barnard Walton, resource leaders, 70 high school young people. Marian and Art Paulsen continue to "hold up the hands" of Margaret Garone.

Horace Stubbs extended a warm welcome to visiting Friends. Presenting minutes of travel were Mary Protheroe of Cardiff Preparative Meeting, South Wales Monthly Meeting, and Thomasi G. Lung'aho, East Africa Yearly Meeting. Three American Young Friends traveling as part of the Quaker Study Tour presented minutes from their local Meetings, Gretchen Tuttle from Ohio, Joy Newby from Iowa, and Louis Savage from Ohio. Also present were Saito Okada from the Wider Quaker Fellowship of Japan, George Downing, Sr., of Philadelphia, now resident in Virginia, and Merton Scott of Richmond, Indiana. Friends from the Philadelphia area included George and Emily Walton, Barnard Walton, Lawrence Miller, Jr., Josiah Newbold, Philip Edgerton, Harold Vedova, and Evan and Mary Stubbs.

Speaking to the report of Ministry and Counsel, James Stein requested Faith Hastings, assistant clerk of that new joint committee, to tell the story of the retreats held during the past year and of the services available from Ministry and Counsel in the form of maps and lists. Another function of Ministry and Counsel is the summarization of the State of Society reports. Mary Nellie Reeves and Florence Trullinger presented a superb synthesis couched entirely in the language of the Meetings.

Several Meetings have such increase in First-day schools that meeting house additions are required. The Jamestown Meeting now meets regularly. Ever-present was the concern for increasing the spiritual depth of the meetings for worship, with many Meetings reporting study groups and mid-week worship. Suggestions were offered for preparation for meeting attendance and wider participation. Of this combined report from 46 Meetings, it was said that it seemed "a living religious document, based on experience and glowing with light."

For the Peace and Service Committee, Chairman Gus Benedict introduced Merton Scott of the Five Years Meeting Board of Peace and Social Concerns, which tries to "provide for the local Meetings a handle for grasping common problems." Of special concern in the social area of prison reform are two great problems, community attitudes toward returned prisoners and visitation among prisoners.

Reporting for the Committee on Legislation, Bill Goffen stated that there will be another Workshop on Current Affairs in November, conducted by New Jersey Friends and area chairmen.

Ed Snyder of Fairfield Meeting, now legislative secretary for the F.C.N.L. in Washington, reminded us that this committee is a religious organization and not a political lobby. Feeling the people back home do not care, Congressmen would be heartened and enlightened by our expressions of opinion on public affairs. Each voice raised on behalf of civil rights is of particular significance. Everyone talks about disarmament, but sincere effort will result only from prodding back home.

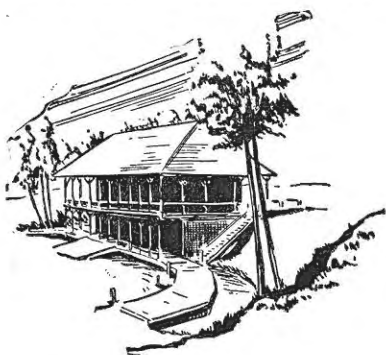
Looking back over 15 years of conscription, Bob Lyon, C.O. secretary, feels that it has strengthened rather than lessened the peace testimony. Friends, however, do not measure up to the standards of other bodies in the contacts and encouragement of their young people away from home.

Introduced by Levinus Painter, Paul Sekiya of Japan Yearly Meeting and the Japanese Fellowship of Reconciliation,



laid on our hearts his concern that "thought control" and rearmament do not become realities in Japan.

Reporting for the Epistle Committee, Marion Cocks listed the 40 which have been received and read excerpts from three.



The rest of these valued "love letters" from "Friends everywhere" were read at the beginning of the worship service each morning.

Horace Stubbs introduced John Stratton, clerk of the Young Friends Fellowship, and turned the rest of the evening session over to

Young Friends. A panel consisting of Mary Jane Sorel, Bill Wixom, Rosalind Williams, and Mary Protheroe presented experiences and concerns. Mary Jane found the cross-state visitation in Friends homes and Meetings was "a concentrated spiritual experience." Bill Wixom gave an account of a college-age retreat at Oakwood School, "the beginning of something far bigger than we have ever known before." Rosalind Williams, dealing with present and future activity, reported that Rodney and Joan Morris were sailing that week for Kenya, where Rod would perform his alternative service as an agricultural aid at Kaimosi. Thomas Buckingham and his wife of Poplar Ridge leave for Jordan on August 18, also on alternative service. There will be a Young Friends Conference at Quaker Haven, Indiana, beginning on August 27, which will number Mary Protheroe among its leaders.

Mary Protheroe, a Welsh Friend who was active in promoting the Reading Conference, related some of the experiences of her own Meeting in accepting the challenge to broadcast a meeting for worship over the BBC. Mary held the meeting enthralled by an unselfconscious and loving account of her unexpected visit to China and Russia at the invitation of the All China Federated Democratic Youth. Two Young Friends were included in the party of six. In addition to visiting schools, hospitals, and the prison in Peking, they were allowed to gather with Christians and attend services. Friends in West China and Shanghai are carrying on, eager to hear more about the world family of Friends, although it is as yet dangerous to receive more than a simple, roundabout word of love from American Friends.

The story of this Yearly Meeting is to be found in the outgoing spirit, the loving aspects, the spiritual comradeship, of its attenders. Everyone is busy, but no one is tense. Devoted committees sit lengthy hours between the well-filled general business sessions, but they remain "in the spirit."

Sunday, July 31

George A. Walton found sensitive and receptive hearts awaiting his message on "The Twentieth-Century Attitude

toward Diversity in Religion," the gist of which is published elsewhere in this issue.

Sunday evening was given over to the concerns of education. The scope, increase, and statesmanship of general Friends education were presented by George A. Walton for the Friends Council on Education. Irene Moses spoke to the report of the Yearly Meetings' joint Education Committee, with the thought that Friends schools produced some of our ablest leaders, and might well be expected to do so as long as we encourage our young people to attend Friends schools or to become Friends teachers. This is an era which demands more education, and the committee wishes to help young Friends to obtain it.

Oakwood School is our Yearly Meeting school, and Friends listened to its report with a sense of participation and sympathy with its aims. A panel, consisting of a board member, a student, an alumnus, and a faculty member, presented their views on "Whither Oakwood?" All seemed to feel both a pride in the scholastic attainment and a concern that there be added a curriculum for "General Education" so that students not intending to go to college might enrich the school life and give it more normal balance.

Monday, August 1

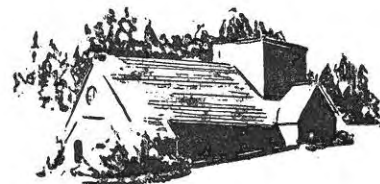
On Monday morning, Friends welcomed Max Carr, Bert Borch, Bob and Gladys Gray, and Margaret Coe, traveling under the auspices of the World Committee.

Reports from the General Conference and Five Years Meeting brought to us a reassuring sense of their unity of interest.

At this time, too, Friends came to realize that we have a newly merged Friends paper, the FRIENDS JOURNAL. William Hubben explained its streamlined format and shared with us the difficulty of striking a median line in editorial and inspirational material for the enjoyment of the greater number, though extremes might keep us tolerant and elastic.

Presentation of reports from the Permanent Board and the Representative Committee by Wilbur Camp and Arthur Stratton again emphasized our many common interests and joint committees.

A warm welcoming spirit, therefore, received the report of the Committee on Organic Union, as presented by Herman Compter. Having presented again to



the constituent Meetings their 16 proposed points and having studied their prevailingly favorable replies, the committee recommended that the two New York Yearly Meetings unite and consolidate on the basis of these points. The chorus of approval was loving, serious, and fully conscious of the great step being taken.

At the request of the meeting, a minute which implemented the union was also presented, and with its acceptance "the two New York Yearly Meetings in joint session" which have met for eight years became one New York Yearly Meeting.

Copies of the minute and the plan for organic union are being sent to each Meeting. There will be one clerk, Horace Stubbs, with assistants Alfred Henderson, Florence Stevens, and Frances Compter. There will be one Representative Meeting, to act as interim Yearly Meeting. Arthur Stratton will be its clerk, with Wilbur Camp and others as assistants. There will be one treasurer, Theodore Vail, with F. Paul Deuell as assistant. Representative Meeting will convene on December 5, to receive the report of the Committee on Practice and Procedures. Until such time as changes are announced, all quotas, committees, and activities continue as before.

Tuesday, August 2

In a spirit of quiet joy and deep fulfillment, Friends resumed their business as one greatly loving New York Yearly Meeting.

Thomas Lung'aho, treasurer of East Africa Yearly Meeting, principal of an intermediate school, and the first visiting Friend from Kenya, told us of the remarkable development of the Friendly community in Kenya. His parents were among the first eight to be "written in the first book." Yet today there are 130 schools, besides a bush school in each village, churches in every area, with a membership of 26,000, and a reservoir of 40,000 Sunday school children, as well as a hospital famous from Uganda to South Africa, with a remarkable research program—as later attested by Dr. Emlen Stokes, when he showed pictures and told the meeting of his and Lydia Stokes' visit to Kaimosi.

Curt Regen flew directly to us from the closing of Germany Yearly Meeting, bringing with him the epistle of German Friends. He stirred our hearts with his spot news of help to Spanish seekers through the use of Mexican Quaker material, and of the deep devotion and hunger of East Berlin Friends.

Fresh from a visit to Russia, Stephen Cary held us enthralled with his accounts of the instant awareness of Christian brotherhood experienced in attending the jam-packed Baptist churches. (Reports on the visit have been published in the FRIENDS JOURNAL.)

Bob Gilmore presented as a major concern of the A.F.S.C. the Fund for Freedom program, and more particularly, the cases of the pacifists arrested on June 15 as protesters against that international civil defense exercise. Many Friends volunteered to share in the expense of legal defense in the trial to come up in September.

Wednesday and Thursday, August 2 and 3

Speaking to the report of the Prison Committee, Robert Phair, Edmund Goerke, and Curt Regen emphasized the concern for women visitors to women prisoners who so greatly need a loving friend.

The Thursday morning session was given to the juniors and concerns from the body of the meeting.

The following report was made by Erma Kelly: "The 1955 enrollment of 230 members of Junior Yearly Meeting is an increase over the enrollment of 1954.

"Indicative of the discovery made in the week of exploration and study on understanding and gratitude for differences is the statement made in the Junior Yearly Meeting epistle: 'Differences make the world more interesting, and we can understand them through love.' The high school section centered its epistle on the new-found unity of the New York Meeting.

"Through a play entitled 'Bewitched' and written and rehearsed this week under the direction of Rosalie Regen, the juniors gave an effective presentation of scenes in the life of Margaret Fell.

"It was recommended that a minute be written expressing appreciation for the fine work of Margaret Garone, who for several years past has been director-coordinator of the Junior Yearly Meeting."

In the closing message "Toward Unity of the Spirit" Landrum Bolling posed a challenge, a way, and a hope.

As Alfred Henderson's closing minute of joy at barriers swept away drew the worshipers into living silence, this Yearly Meeting turned from Silver Bay to the days ahead.

RUTH HUDSON



HOW little could those of whom we read in the Gospels suppose that the Jesus of Nazareth, who moved amongst them, was organizing a vast Ecclesia. Nor is that our task. He who, on however small a scale, would imitate the Master in bringing in the Kingdom of Heaven, will find his life filled with humbler and simpler duties. Walk with men in the Garden or in the Grove. Meditate in the Desert, and return to feed the hungry. Talk with the reaper in the field, or with the woman at the wayside well. Join the tramp on the road, or discuss with the learned in their long robes. Gather with your friends in an upper room to break bread in the evening. If you are filled with the spirit of the Master, all these little acts of human converse are contributions towards the building up of the Church of Christ. You may not thus reconstruct a theology; you may be doing something far more vital for religion, pure and undefiled. For in the economy of Christ's teaching the vision of God is not reserved for the accomplished theologian; it is accorded to the pure in heart.—SILVANUS PHILLIPS THOMPSON, A Not Impossible Religion, 1918

Some Reflections on San Francisco

(Continued from page 130)

—in spite of ourselves. Indeed, a question we must all consider was asked me by a responsible, thoughtful pacifist: "How much is the H-bomb responsible for the new, more peaceable tenor of this conference?"

President Eisenhower's call for new approaches is indicative of this ferment of minds and hearts. It is indeed a hopeful sign when the President of the nation strongest in military might proclaims, "We shall reject no method, however novel, that holds out any hope, however faint, for a just and lasting peace."

Though it is distressing that our Secretary of State, John Foster Dulles, keeps shifting his position, it might also be a healthy sign of uncertainty and searching. That we have no absolute foreign policy is all to the good, as is the fact that as yet we have no "dogma" of foreign relations, though we Americans are and have been close to it.

A Complex Task

At a well-attended meeting of the leaders of non-governmental organizations attached to the U.N., Charles Malik, the delegate from Lebanon, spoke movingly of the inner conflict a responsible delegate experiences. He described the five loyalties he believes a delegate must have. He must be loyal to his conscience, to his government, to his colleagues, to the United Nations, and to the decent opinion of mankind. When we criticize these men for the stands they take, it is well for us to remember the extreme complexity of their task.

At this same meeting Paul Hoffman urgently reminded us to think and act in the recognition of the supreme value and dignity of each human being. Though this is inconsistent with his acceptance of the use of force as a final resort, it is important that he recognizes this principle and proclaims it frequently. It should help him and the rest of us to reach greater consistency.

At one A.F.S.C. seminar I attended, we searched deeply to try to discover the value of good, sincere action which springs from principles different from ours, whether or not, and how much, we should cooperate with those who are $\frac{1}{2}$, $\frac{1}{3}$, or $\frac{1}{100}$ th committed to peace as we understand it.

I presently believe that if a person is true to his highest understanding, if he lives by what he feels to be true, if he knows he can and must grow—if he has both integrity and an open mind—he is a man who may properly and fruitfully speak and act for men and nations. Though his principles may differ from ours, if he is a man of good will, he has the qualities required for statesmanship, for leading men; he is also a man with

whom we can cooperate in those areas where we meet.

I believe President Eisenhower, Charles Malik, Paul Hoffman, and Krishna Menon are outstanding examples of such qualities.

A Thorny Problem

If this be true, where does that leave us with the men who represent Russia? This is a thorny problem and one not to be solved easily, nor considered lightly. Some light on our possible response to the Russian proposals was thrown on the situation for me by Elmore Jackson when he admonished us in the seminar that as Friends we must so live that we earn the right to be believed. "Caesar's wife must be above reproach."

In the U.N. sessions Delegate Molotov of the U.S.S.R. made, as I understand it, many new concessions on disarmament. He moved nearer than ever before to a position where we of the West and his government might agree. The temptation to be overly optimistic is very strong. We Americans long so for peace that we might be caught up in a wave of enthusiasm and relief. I think we can well be pleased that Mr. Molotov made these verbal concessions. It is certainly better than if they had not been made. But we must proceed cautiously, recognizing fully that this is, as yet, only a verbal step; recognizing as well, when we tend to be critical of the men who represent us, that the Russian government has not proved its integrity, has not lived up to the majority of its commitments, but that we should proceed in a spirit of hope that it now will. Since people can become trustworthy only if they are trusted, we must give the Russian government every opportunity to hold to its newly expressed position, give it every opportunity to earn the right to be believed.

Our Responsibility and Challenge

Most heartening of all, there are a need and an opening for a dynamic alternative to war, one which gives people an opportunity to use their creative energies instead of their aggressions, one which stretches them and unites them in a great cause, as does war. I believe the presentation of such alternative proposals will be received. It is our responsibility and challenge, if we would be peacemakers, to capture the imaginations of men with such alternatives and to help them act morally so they will be at one with themselves and the laws of the universe.

Though it seems possible, indeed is historically demonstrated, that a tiny fraction of people has determined the course of history, we must not limit our efforts to the small group who presently govern men and nations. To be sure, we should, whenever possible, meet with them. But the rulers can only make the laws and cove-

nants; they will have meaning only if people live by them. It is only by the combined efforts of the rulers and the ruled that peace will be created.

To perform this great task we must constantly examine ourselves, live by the principles we proclaim, seek ever higher insights, and demonstrate in our own lives the action of the values we announce. It is the time for prophets, not authoritarian, dogmatic prophets who proclaim rigid doctrines, for sensitive men are outgrowing the need for the security of dogma. It is the time for speaking shamelessly of revelation and the possibility of its occurring in anyone, at any time. It is a time to increase men's awareness of the truth within themselves, and their faith that by following this truth, wherever it may lead, they will emerge into a world where, again in the words of President Eisenhower, "Peace through understanding" will be a reality.

Are there those among us who will take this great task upon themselves?

Friends and Their Friends

We are indebted to the Silver Bay Association (National Council, Y.M.C.A., New York City) for the vignettes decorating the report on New York Yearly Meeting. They represent various scenes on the lovely grounds at Silver Bay, N. Y.

Forty-nine Scout units of the Boy Scouts of America are chartered to Friends Meetings in the United States.

In San Francisco plastic surgeons have offered their services free to ten victims of the Nagasaki bomb after reading of how Friends and others were helping the Hiroshima Maidens. Funds for transport have still to be found and housing during the six-month treatment.

Former President Herbert Hoover, during a celebration of his 81st birthday, gave an address at Newburg, Oregon, which honored his uncle, Dr. Henry Johu Minthorn, a country doctor, to whose family Herbert Hoover had been brought at the age of 11 years. The home of Dr. Minthorn has been decorated with a plaque paying tribute to his memory as "a beloved physician in this community." Herbert Hoover recalled how the Quaker doctor "as a boy witnessed the underground in the Midwest, where during the nights the Quakers transported Negroes escaping from slavery northward to the freedom of Canada." In addition to his rare medical skills, Dr. Minthorn "instilled the community with the common sense of preventive medicine. He brought a sympathy and spiritual strength and courage to the troubled patients. He healed the spirit. . . ." Herbert Hoover closed by praising the American way of life as being materially and morally superior to that of communism.

Friends who read the appeal of the Civil Liberties Committee and Race Relations Committee concerning the case of Edward Brown in our issue for August 6, 1955, will be happy to learn that on August 9, 1955, Governor George M. Leader of Pennsylvania granted the petition filed with him by David Levinson, attorney for Edward Brown, and ordered the cancellation and recall of the executive warrant issued by former Governor Fine in April 1952 for Brown's extradition to Georgia. On August 11, James W. Tracey, especially appointed by the State of Georgia as its assistant attorney general for this case, appeared before Judge Gerald Flood and made a last attempt to oppose Brown's release but was overruled.

David Levinson and Edward Brown expressed their deep appreciation to the two Friends Committees for their active support in the matter.

"Clive and Ruth Sansom and Mr. Walter Stiasny have created Quaker history in Tasmanian opera," notes *The Australian Friend* for April 20, 1955, just received in this office. "Walter Stiasny conducted the well-trained orchestra for the production of *Die Fledermaus*. Clive Sansom rewrote the script in English. He also produced the opera, which was thoroughly enjoyable and popular with large audiences. The historic Theatre Royal was an ideal setting for the opera."

Clive Sansom, assistant clerk of Hobart Meeting, was appointed acting clerk during the absence of Barclay Erskine in England on business for his firm.

The Friends Peace Committee of Philadelphia Yearly Meeting on August 17 extended an invitation to "ordinary Soviet citizens" to visit in the Philadelphia area. The invitation was cabled to Boyan Rzhanov, foreign section manager of the All Union Central Committee of Trade Unions in response to Rzhanov's statement to American correspondents in Moscow on August 16 that he hoped Russian tourists would be invited to the United States. Moscow announced that 2,000 ordinary Soviet citizens, not officials or members of delegations, would go abroad for their vacations this year, a few of them to non-Communist countries, and that several thousand tourists may go abroad next year.

Emerson L. Darnell of Medford, N. J., chairman of the Peace Committee, said the Committee would take up the possibilities of hospitality for Russian tourists with a nonsectarian Philadelphia council which arranges hospitality for foreign students and visitors. He said the invitation was formulated with the hope that ordinary Russian tourists might come to America and could be shown Independence Hall and other landmarks of American freedom as well as the many industrial and cultural landmarks of the Philadelphia area. Emerson Darnell's cable to Boyan Rzhanov concluded by saying: "If suitable arrangements can be made between our two governments, we will undertake hospitality, assistance in meeting typical American people and visiting industries, farms, and schools in this historic area first settled by Quakers."

Water of Gall by Dorothy Fargo (Exposition Press, New York; \$3.50) is a novel about the first and only permanent Quaker colony in California.

The *Daily News*, Philadelphia, during the week of August 15 carried a series of articles drawn from observations made by the six members of the A.F.S.C. good-will tour to Russia during June. Warner Olivier is the author, who based his articles on interviews with Clarence Pickett, secretary emeritus of the A.F.S.C., and Wroe Alderson of Philadelphia, one of the country's leading market analysts.

Emily Greene Balch, a member of Cambridge, Mass., Monthly Meeting, now in her 89th year, was awarded another honor on May 25, when the Unitarian Service Committee presented her with the annual Award in Recognition of Distinguished Service in the Cause of Liberal Religion.

Ethel Adair Impey, of Northfield Meeting, England, who has just celebrated her seventy-eighth birthday, broadcast in the B.B.C. Midland Home Service on the subject of the introduction of netball for women. A pioneer warden and principal of the first physical training college for women in Scotland, she recently flew to Aberdeen to take part in jubilee celebrations, at which she was presented to Queen Elizabeth, the Queen Mother. Ethel Adair Impey is a member of the P.E.N. Club and a Fellow of the Society of Genealogists.

A course on "Problems of Peace" will be given from September 26 to December 17, 1955, at Freundschaftsheim, Bueckeburg, Germany. Subjects will include "International Social Problems," "Underdeveloped Areas," "Spiritual Leaders of Mankind," "The Bible and Peace," "The Scandinavian Heritage," "Sociological Aspects on Race," "Selected Problems in the Social Sciences," and other topics, including "Current Politics," "Conscientious Objection and Alternative Service," "East-West Contacts." Courses will be given in the English language. German and other language lessons will be given insofar as possible. Lecturers include Pastor Wilhelm Mensching, Gunnar Sundberg of Sweden, and visiting lecturers. The cost is five marks (\$1.25) per day, with special rates for volunteer workers.

Freundschaftsheim is an international peace work and study center located outside of Bueckeburg about 30 miles west of Hanover in West Germany. Persons wishing to take the 10-week course should get in touch with Ruth Neuen-dorffer, 34 Harwood Avenue, North Tarrytown, N. Y., or write directly to Freundschaftsheim, Bueckeburg (20a), Germany.

Sunday, September 11, will be the occasion of the annual lecture of the John Woolman Memorial Association. We are pleased to announce that Henry J. Cadbury will give an address on "Whittier's Favorite Saint." Friends are invited to

gather on the lawn of the Woolman Memorial, 99 Branch Street, Mount Holly, N. J., at 3:30 p.m. In case of rain the lecture will be given in the Friends Meeting House, Garden and High Streets, Mount Holly. Friends and others interested are invited to visit this lovely retreat center and to become acquainted with its purposes.

HANNAH STAPLER, *Secretary*

Hospitality Program, Hiroshima Project

Ida Day made in June a detailed report for the Friends Center Committee, New York City, in charge of the hospitality program for the Hiroshima Project. Twelve Friends Meetings in the suburbs of New York City (two in conjunction with other churches in their towns) have assumed full responsibility for placing the Hiroshima girls in homes for the year. These Meetings (in New York, northern New Jersey, and Connecticut) are Amawalk, Fairfield, Flushing, Montclair, Plainfield, Ridgewood, Rockland County, Scarsdale, Shrewsbury, Stamford, Summit, and Westbury.

The girls are in pairs except in one case where three are together. All the homes have been carefully investigated for suitability by the special committees which the Meetings have appointed.

After a summary of what has been done in each of the Meetings to entertain these girls, the report concludes: "Every one who has entertained the girls has expressed deep affection for them and happiness in having them in their homes. There is unanimous agreement that the girls are the most considerate and endearing guests imaginable, always pleasant, responsive, and thoughtful. Through force of necessity they are learning English very rapidly and learning to make themselves understood independently of the Japanese-neighbor contacts which all the Meetings had made for them in their communities. All the girls needed clothing, and in almost every case the hosts or Committees have provided what they lacked for the summer and feel that the Meetings will be able to meet the winter's needs. . . . The Japanese American Association

"Thank You" May Not Be Enough

There are many occasions when even the most sincerely spoken words of gratitude seem inadequate. The occasion may have been a week-end visit, or a vacation season for your children and yourself, or a pleasant sojourn as a paying guest who was made to feel a member of the household. There are many such times when we feel that a little token of friendship left behind will speak more eloquently than words.

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secured from the publisher in Japan a gift to each girl of dictionaries and phrase books. The Japan Society gave each girl and hostess a phrase book. The Labor Temple in New York made up for each of the girls a very useful English study book which she can work on with the assistance of her hostess. Many of the girls are learning typewriting; several, piano; two, rug weaving. When they know a little more English, they can be more independent and also take advantage of more opportunities. Most of the girls are much more outgoing and sociable than was expected, love parties and going out. All give their hostesses the impression that they are very well-adjusted and of happy dispositions. All are eager to help and seize upon every opportunity to contribute their talents or assistance to express their gratitude. Some girls want to go to the Japanese Church in New York; some choose to go to the Methodist Church in their community; some elect to attend Friends Meeting (including two Buddhists); one goes to the Catholic Church; others go to none of these. All of the hostesses want the girls to feel perfectly free to do as they wish in this respect and not be influenced by what the host families do. Apparently the girls do feel this freedom, as the two girls in the same home choose to do different things. Almost every family has asked us the same question: "Did you know you were assigning us the two nicest girls?"

Coming Events

AUGUST

27—Bucks Quarterly Meeting at Bristol, Pa., 10 a.m. Meeting on Ministry and Worship will meet the preceding day, August 26, at Falls, Pa.

27 to 28—Annual reunion of Camp Meade C. O.'s of World War I at Rhodes Grove Camp, seven miles south of Chambersburg, Pa.

27 to September 3—American Young Friends Conference at Quaker Haven, Indiana. Theme, "Christian Love," in respect to personal outreach, the family, the community, and the world. Speakers, Gilbert Kilpack, Ralph A. Rose.

28—Warrington Quarterly Meeting at Warrington Meeting House near Wellsville, Pa. Worship, 11 a.m.; a picnic lunch will be served; conference session, 2 p.m.

28—Pendle Hill Reunion, Wallingford, Pa. Hugh W. Moore, a member of Pendle Hill's first student group, will speak on his recent visit to Russia with the A.F.S.C. team, 4:30 p.m. Tea, 4 p.m. Everyone is welcome.

SEPTEMBER

2 to 5—Pendle Hill Retreat, beginning with supper, Friday, 6:30 p.m. Theme, "Human Effort and Divine Grace." Cost, \$15.00. Apply to Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

2 to 5—Friends Family Work Camp of the Rocky Mountain Area at Camp Colorado, in the mountains about 12 miles from Sedalia, Col., sponsored by Friends of Denver, Boulder, and Fort Collins, Col.; and Cheyenne, Wyo. Theme, "Spiritual Growth in Our Atomic Age." Family activities and service

projects. For further information write Sidney Ostrow, 2138 Baseline Road, Boulder, Col.

3—Nottingham Quarterly Meeting at the East Nottingham Meeting House, Calvert, Md. Ministry and Counsel, 9:30 a.m.; worship, 10:30 a.m.; lunch, served for all visiting Friends; conference session, 1:30 p.m.

4—Meeting for worship at Huntington Meeting, York Springs, R. D., Pa. Thirteen persons attended the August 7 meeting.

9 to 11—Week end for Young Friends at the farm of Gilbert Kilpack in Maryland. Purpose, to share the highlights of the Quaker Haven Young Friends Conference. Cost, about \$6.00. Cars will leave from 1515 Cherry Street, Philadelphia, on Friday, 5:30 p.m. For further details or registration, write Elwood Cronk, executive secretary of the Philadelphia Young Friends Movement.

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

10 and 17—Fourth Annual Teacher Training School sponsored by the Religious Education Committee of Philadelphia Yearly Meeting, at 1515 Cherry Street, Philadelphia, 10 a.m. to 3:30 p.m. Amelia W. Swayne, chairman. Program: 10 a.m., Henry J. Cadbury; worship; 11:45 a.m., lunch at nearby restaurants (or bring your own); 1:30 p.m., age-level round tables, under Emily H. Phillips, Doris Jones, Rachael C. Gross, Donald I. Sparks, John Nicholson, J. Barnard Walton, and Myrtle G. McCallin.

11—Quarterly Meeting Conference of Caln, Concord, and Western Quarters at Bradford Meeting, Sixth and Chestnut Streets, Coatesville, Pa., 2:30 p.m. Address, James E. Bristol of the A.F.S.C., "The Spiritual Basis of Friends' Social Concerns."

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

17—Haverford Quarterly Meeting at Haverford Meeting House, Buck Lane, Haverford, Pa. Worship and Ministry, 3 p.m.; worship, 4 p.m., followed by business; supper, 6 p.m.; evening session, 7 p.m., report by Friends recently returned from Russia, followed by discussion.

BIRTHS

BANSEN—On August 10, to Richard Paul and Shirley Mutch Bansen, a son named PETER ALBERT BANSEN. The parents and maternal grandmother, Helen Reed Mutch, are members of Green Street Monthly Meeting, Germantown, Pa. The paternal grandparents, Donald C. and Anna Sherwood Bansen, are members of Lansdowne Monthly Meeting, Pa.

OSLER—On July 25, to William Hull and Sondra Stark Osler of Camp Hill, Pa., a daughter named SALLY STARK OSLER. She is the granddaughter of Mary Hull O'Fallon and the late Chester A. Osler, and the great-granddaughter of Hannah Clothier Hull and the late William I. Hull of Swarthmore, Pa.

PLUMMER—On July 27, to Dr. William and Ursula Jordan Plummer of West Chester, Pa., a third daughter named JENNIFER KIMBLE PLUMMER. The father and mother

are members of Birmingham Monthly Meeting, Pa. She is the granddaughter of William and Letitia Plummer of Radnor, Pa., members of Valley Meeting, Strafford, Pa.

WIEDERHOLD—On June 13, to Dr. Louis and Elizabeth Plummer Wiederhold of Frankestown, N. H., a third daughter named MARTHA WIEDERHOLD. The father is a member of Chestnut Hill Meeting, Pa., and the mother of Valley Meeting, Pa. She is the granddaughter of William and Letitia Plummer of Radnor, Pa., members of Valley Meeting, Strafford, Pa.

DEATHS

HICKS—On August 12, at his home, 238 Clinton Avenue, North Plainfield, N. J., JOHN SAMUEL HICKS, aged 61 years. He is survived by his wife, Marjorie Cooley Hicks; his sons, John S., Jr., and Richard H. Hicks; and his daughter, Marjorie C. Hicks.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BOULDER, COLORADO—Meeting for worship, 10 a.m. Address variable; for information call Hillcrest 2-3757.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone Butterfield 8-3066.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

DOVER, N. J.—Randolph United Meeting, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

DOWNERS GROVE, ILLINOIS—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joint meeting for worship for fifteen minutes.

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

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 308 West 39th Avenue. Unprogrammed worship at 6 p.m. Visiting Friends always welcome. For information call JA 1556.

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

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

LYNN, MASS.—Visiting Friends welcomed for worship, July-August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone Lynn 2-3379.

MANASQUAN, N. J.—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Meeting House on Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

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

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

PHOENIX ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue.

CHAPMAN—On July 26, at his home, 731 Harvard Avenue, Swarthmore, Pa., ELLWOOD B. CHAPMAN, aged 84 years, a lifelong member of Green Street Monthly Meeting, Philadelphia. He was a former vice president of Stephen F. Whitman and Son, Inc., confectioners, and had been associated with the firm nearly 25 years; an organizer of the Pennsylvania Parks Association in 1930 and its president from 1930 to 1954; an organizer of the Chestnut Street Association, Philadelphia, in 1912, and its president from 1912 to 1936. As director or council member he had been active in other organizations pertaining to state parks, forestry, regional planning, housing, and social welfare.

Surviving are his wife, Cornelia Van der Veer Chapman; two daughters, Mrs. Cornelia Pittenger of Nottingham, Pa., and Mrs. Julie Hunt of Havertown, Pa.; and four grandchildren.

PUTH—On August 3, in Chatham, N. J., GREGORY LEEDS PUTH, infant son of John Wells and Betsey Leeds Tait Puth.

PASADENA, CALIFORNIA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship. Fourth and Arch Streets, 10:30 a.m. Race Street and 12th Street held jointly at 20 South 12th Street, 10:30 a.m. Byberry: Southampton Road, one mile east of Roosevelt Boulevard, 11 a.m. Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m. Frankford: meetings held jointly at Penn and Orthodox Streets, 11 a.m. Germantown: Coulter and Green Streets and Fair Hill held jointly at 45 West School Lane, 11 a.m.

QUAKER HILL, PAWLING, N. Y. Meeting for worship in the Oblong Meeting House. Sunday at 11:00 a.m. through September 5.

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

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

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

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