

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 1

SEPTEMBER 10, 1955

NUMBER 11

**G**IVE me a man who before all things loves God with his whole soul; who loves himself and his neighbor in so far as they love God, his enemy also as one who may sometime love him; who loves his relatives according to the flesh in a brotherly fashion by reason of nature, his spiritual instructors more abundantly by reason of grace, his love for other things being thus regulated by his love for God; who despises the earth and fixes his mind on heaven; who uses this world as not using it and distinguishes by a certain inner taste the things that are only to be used from those that are to be enjoyed, so that he troubles himself for transitory things only temporarily, while and in so far as there is need of them, and embraces eternal things with desire eternal.—BERNARD OF CLAIRVAUX

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## FRIENDS JOURNAL



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## Internationally Speaking

SECRETARY OF STATE DULLES has reminded the South Koreans that military force might succeed in unifying their country but "only for the insects." It is being recognized that war with modern weapons is too destructive to be used as an instrument of national policy.

The opinion is still widely held, however, that readiness to wage war is the best deterrent of war. Hence nations are developing intercontinental missiles, H-bombs, and other weapons of mass destruction in the name of peace. The inadequacy of this method of maintaining peace is illustrated by the anxiety recently expressed by military men in the United States and other Western nations over the relaxation of international tensions this summer; they feared a corresponding relaxation of military preparations. It seems that when a nation seeks safety by military threats, it can't afford to succeed.

A less self-defeating approach is desirable. At a luncheon connected with the recent meeting in Philadelphia of the American Bar Association, Thomas K. Finletter proposed disarmament enforced by the United Nations. A distinguished lawyer and former Secretary of the Air Force, Mr. Finletter thinks that neither disarmament nor enforcement is sufficient alone. (He added that he fears that neither Russia nor the United States will accept the necessary U.N. authority to make disarmament work; therefore he is not very hopeful of lasting peace.)

An interesting step in this direction was suggested by Secretary Dulles in his speech on Israel-Arab relations before the Council on Foreign Relations. He proposed an international loan to aid Israel in paying compensation to the Arab refugees, so that they can become self-supporting, and a precise definition of the boundaries between Israel and the Arab states. Then he proposed, to remove the pall of fear overhanging both Jews and Arabs, an international guarantee (in which the United States would take part) to prevent or thwart any effort by either side to alter the boundaries by force. This third suggestion, like the Locarno Treaties of 1925, is collective security in a small region. It differs from the regional security arrangements now in existence in that it is not directed against any nation; it is directed against war.

Just before the conference at the summit last July in Geneva, there was some discussion of changing the existing security arrangements by including all nations that might want to join, nations on both sides of the present line-up. Such a move would direct the arrangements against war instead of against some group of nations. There would be many difficulties to overcome,

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 10, 1955

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## Editorial Comments

### *Justice and Peace*

EARLY this summer the draft of a significant statement on the Christian position on war and peace was published in *Christianity and Crisis*. Its two authors, Bishop Angus Dun and Reinhold Niebuhr, had been asked by "certain nonpacifists" to prepare this draft in reply to a statement of the European Historic Peace Churches entitled "Peace Is the Will of God." The new document drafted by the two eminent theologians is a thoughtful statement of the nonpacifist position and stresses the need for exercising justice as well as love. Christian love, so it says, tries to apply an individual moral law to a collective situation as a "neat formula to use in situations of violence." The theologians, in turn, stress that "justice is an instrument of love in a sinful society." To abandon justice "whenever violence is involved is irresponsible." Many pacifists "naively believe that the consequences of nonviolence can only be good," so this statement says. Christian love must not be regarded "as the framework of political strategy." But what is a just cause to be fought for in a just war? The two churchmen admit the enormous difficulties which the individual as well as the nation will have in defining justice in international relations in a way that will satisfy the Christian conscience. The new dimensions of atomic warfare complicate this ancient problem more than ever. The injustices of tyrannical rule over an innocent nation are now likely to be worse than they were in the past. Resistance—or war—might well be a Christian duty, they say, and "no lasting peace is possible except on foundations of justice." The need for a "vigorous development of methods of peaceful change" has never been more imperative than now.

This statement, while still the private expression of its two authors, may in some altered form become the foundation for chartering an official course to be adopted by the World Council of Churches. The 1948 Amsterdam Assembly urged Christians to wrestle continuously with the difficulties raised because of the conflicting religious opinions on war. The 1954 Evanston Assembly was disappointingly inarticulate on this issue, and what-

ever wrestling had been done between the two Assemblies must have been of the lightweight class. The 1960 Assembly will have to take a stand on this issue. The Historic Peace Churches are hopeful that their principle of applying an individual Christian ethic to a collective situation is gaining sympathy in many Christian groups everywhere. If the Christian principle of love cannot be applied to the state and its international relations, we shall have to revise our repeated public affirmations on the Christian character of our nation, to which we seem to devote considerable effort in public pronouncements of various kinds. What is justice? How can it be exercised by means other than war? Is justice more farsighted than love? Is it deserving a rank equal with Christian love? Such are some of the questions that will demand searching answers.

The statement in question was published in the June 13 issue of *Christianity and Crisis* (537 West 121st Street, New York City 27).

### *The Hopper*

This summer the Isaac T. Hopper Home in New York City came briefly in the news when the Lucy Stone League gave the House of Detention for Women in Greenwich Village a library as a memorial to Abigail Hopper Gibbons, "a Betsy Trotwood kind of Quaker lady," as *The New York Times* spoke of her. Abigail Hopper founded the Women's Prison Association 110 years ago. She named the Home for released female prisoners the Isaac T. Hopper Home in memory of her father and administered it for several years herself. It is a plain, four-story, brownstone house at 110 Second Avenue and has withstood the change of time for more than a century. Here about nine or ten women freshly released from prison have a chance for reorientation before going back to their families or finding a position. They receive social, medical, and psychological aid, have opportunities for some simple and modest entertainment, and learn a few household skills. Dorothy Koelsch, who runs the Home now, takes some of the women who have never had wholesome contacts out for a quiet stroll,

or gives them opportunities for a little picnic, a visit to a movie, or similar outings. The girls become attached to "The Hopper," as they speak of the Home when they write their "alumnae" letters and remember it as an island of peace and love. Our Quaker historians might

well devote a chapter to this Home through which hundreds of women with prison records have passed. Such a literary memorial would be as well deserved as the eulogies devoted to more conspicuous achievements in Quaker prison reform.

## Western Exploration and Quaker Naturalists

By EDWARD P. THATCHER

MUCH of our knowledge of the biological environment of the American West may be traced to scholarly and far-ranging descriptive scientists of early nineteenth-century Philadelphia. Many of these were Quakers, who added greatly to knowledge of the biological environment of the American West. Some risked their lives each day while on expeditions in the plains and mountains beyond the Mississippi. Others, remaining in the institutions of science and learning of Philadelphia, described and painted the plants and animals that were returned with the explorers.

### *Early Philadelphia, a Focal Point in Science*

Long before the flowering of American sciences, about 1800, the focal point of the colonies, geographically and politically, had been Philadelphia. This had been true also in science. The culture and habits of thinking prevailing from 1760 to 1850 in eastern Pennsylvania were to a large degree the result of Quaker tolerance, Quaker love of beauty, and Quaker standards of fair trade.

Tolerance encouraged the growth and practice of the sciences. Before 1770 Philadelphia had a medical college and a hospital. The first enduring American scientific society was founded there in 1743. Culturally and commercially the city in prewar days retained closer ties with England and liberal-thinking France than had New England.

As nearly responsible as any individuals could be for beneficial cultural relations with England and France and for scientific education in Philadelphia were Benjamin Franklin, whose mother was a Quaker and who served as an apprentice to a Quaker printer; John and William Bartram, Quaker botanists and plant traders; and Caspar Wistar, Jr., Quaker, professor of anatomy at the Philadelphia Medical College. These men, with Benjamin Rush, M.D., and Benjamin Smith Barton,

botanist, set the stage before 1800 for a great group of scientists present in eastern Pennsylvania during the first half of the nineteenth century. To Wistar, the Bartrams, and their successors, descriptive scientists were attracted from England, France, and Germany. Between 1800 and 1850 Philadelphia housed some of the most brilliant and productive scientists ever contemporary in one locality. A truly American descriptive science emerged from the group in the Quaker city.

As Benjamin Franklin had been responsible for the American Philosophical Society by organization in 1727 of his "junto," Caspar Wistar, Jr., likewise is responsible for the Philadelphia Academy of Natural Sciences. In 1796 there began a regular gathering of scientists in the Wistar home. The illustrious Academy of Natural Sciences took its origin from this group. Actual organization took place in 1812.

Wistar as a fellow member of the American Philosophical Society and paleontologist was an intimate associate of Thomas Jefferson. Together they made the first published investigation in American paleontology. Although the first American exploring expedition to the West was conceived and largely planned by Jefferson, we know that as early as 1792 Wistar was aware of Jefferson's curiosity about the West. In May of that year Wistar wrote Dr. Moses Marshall, Quaker botanist of Chester County, encouraging him to "converse with Mr. Jefferson who seems principally interested" in having "our continent explored in a western direction."

The glorious half century of American exploration of the West may have been a direct result of the activities of Philadelphia's coterie of scientists. When we discover that the leaders of the first government-financed exploring party were previously instructed in scientific observation, recording, and collecting by scientists of Philadelphia and that their collections were returned there, more than coincidence is suggested. Prior to departure from Saint Louis in 1804, Merewether Lewis had received instruction from Dr. Benjamin Smith Barton on collecting of plants, and from Dr. Benjamin Rush on practical medicine. One need only read the journal

Edward P. Thatcher is science librarian at the University of Oregon. He is a member of Eugene Preparative Meeting of Willamette Valley Monthly Meeting, Oregon.



of Lewis and Clark, the original of which is in Philadelphia, to learn how well their instruction became them.

#### Thomas Say

Thomas Say, entomologist and apothecary, was born a Quaker in Philadelphia in 1787. In 1799 he was the 17th student to enter Westtown School. Say became the first curator of the Academy, which held its first formal meetings in the apothecary's shop of John Speakman, Second and Market Streets. On the second floor of the shop Say's bed was surrounded with skeletons and skins.

Between 1817 and 1828 Thomas Say made four long trips in the interests of American zoology. One of these took him to the foot of the Rockies of Colorado, where he collected several birds and mammals common in the Western states. On this, the Long Expedition of 1819-20, Say recognized the band-tailed pigeon, rock wren, western kingbird, and lazuli bunting as previously undescribed species. His names for the coyote and plains' wolf have priority. The reader of Major Stephan Long's journal, to which Say contributed, is quickly impressed with the breadth of interest and knowledge of natural surroundings shown by Say. He was most interested in insects and mollusk shells, but well qualified as the expedition naturalist to collect and describe birds, mammals, and fossils.

The birds Say first described on this expedition are all Western species familiar to observers between the plains and the Pacific slope. Another Western bird, Say's phoebe (*Sayornis Sayi*), was named for Thomas Say by his contemporary in Philadelphia, Prince Charles Bonaparte, certainly not a Quaker.

#### John K. Townsend

After the early Western expeditions organized by the government, those of Lewis and Clark, Pike and Long, there was an interlude during which only private expeditions penetrated the plains and Western mountains. Their chief objective was fur. One of these sent by New England money and initiative was led by Nathaniel

Wyeth, ice merchant of Cambridge, Mass. The two naturalists who accompanied the Wyeth party to the Columbia River were early members of the Academy of Natural Sciences; Thomas Nuttall, botanist of Harvard College, recently of Philadelphia, and John K. Townsend, Quaker ornithologist of West Chester, Pa., started the collecting for the expedition by walking from Saint Louis to Boonville, Missouri. In March 1834 the collectors tramped through rich river-bottom land just then becoming settled. In his entertaining journal Townsend notes the flocks of brilliant Carolina parakeet in migration at the time. At Boonville the biologists were picked up by the wood-burning steamer, which took the party to the mouth of the Platte River. By foot and horseback the party proceeded across Nebraska, Wyoming, Idaho, and Oregon to Fort Vancouver on the Columbia.

The Carolina parakeet was not the only bird now extinct but then found in immense numbers, which Townsend noted in the course of this half-year journey westward. His journal contributions make thrilling reading for the biologist who enjoys the panorama of the virgin plains, with their flocks of passenger pigeons and cranes overhead and the grazing herds of bison, elk, and prong-horn antelope.

Before leaving Fort Vancouver in late 1836, Townsend demonstrated his versatility by serving this Hudson Bay Company's outpost as physician for several winter months when steady rains prevented fruitful collecting. Twice before sailing around the Horn on his return to the Delaware River port he visited the Hawaiian Islands, collecting notes and skins of fauna in this outpost of the present Pacific Yearly Meeting.

As a naturalist Townsend is responsible for the first descriptions of many of our northwestern warblers: the Audubon, hermit, black-throated gray, Macgillivray, and Townsend; he also first described several other members of the Pacific Northwest avifauna. These include Vaux's swift, Oregon junco, western bluebird, and coast bushtit. He was the first scientific collector and describer of several mammal species, including the common white-

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**R**EMEMBER then, O my soul, the quietude of those in whom Christ governs, and in all thy proceedings feel after it.

Doth he condescend to bless thee with His presence? To move and influence thee to action? To dwell and to walk in thee? Remember then thy station as being sacred to God. Accept of the strength freely offered to thee, and take heed that no weakness in conforming to unwise, expensive and hard-hearted customs, gendering to discord and strife, be given way to. Doth He claim my body as His temple, and graciously require that I may be sacred to Him? Oh, that I may prize this favor, and that my whole life may be conformable to this character! Remember, O my soul, that the Prince of Peace is thy Lord; that He communicates His unmixed wisdom to His family, that they, living in perfect simplicity, may give no just cause of offence to any creature, but that they may walk as He walked.

—JOHN WOOLMAN, *Journal*

tailed jackrabbit. This fact is not easily discerned, for he had what some biologists would term poor form, the disconcerting habit of attributing the authorship to a colleague, Bachman or Audubon.

### John Cassin

Before the end of the first half century of exploration of the new Louisiana Territory and of the far-western claims of France, Spain, and England, a major expedition penetrated Oregon Territory and California from ships anchored in the Columbia River. The Wilkes, or United States Exploring Expedition of 1838-1842, visited both coasts of South America on its way to Australia and the South Sea Islands. On its return it anchored near Portland, Oregon. Some of its members walked up the Willamette River over the mountains to the Sacramento Valley and south to San Francisco Bay, where they again joined the fleet to return to the States.

This expedition was one of the most ambitious of our government's peacetime endeavors in the nineteenth century. Its scientific corps of four and numerous other consulting scientists, who worked long after its return, produced a multivolume set of inestimable value to those who would understand races of men and biotic environments. Titian R. Peale of the fabulously talented Philadelphia family of artists was its artist-naturalist. He had been with Major Long and Thomas Say to the foot of Pike's Peak in 1820.

John Cassin, Quaker ornithologist, is intimately associated with the work of the Wilkes expedition, for he classified, prepared, figured, and literally accounted for its collections of birds and mammals. Though a museum naturalist, who would have received the disdain of the wandering Audubon, he knew the birds of our West and of the world far better than any member of a world-circling expedition. Born in 1813, a graduate of West-town School, head of a printing and engraving business, birds and the Academy of Natural Sciences occupied his off-business hours. Examination of either the *Journal* or *Proceedings* of the Academy of Natural Sciences from 1850 to the year of his death, 1869, will reveal something of his enormous productivity.

With 1856, fifty years after the return of Lewis and Clark, another significant expedition accompanied by naturalists returned from the plains of golden wheat-grass and from the snowy mountains. Even Thomas Jefferson would have been surprised, I feel sure, that fifty years after his exploring expedition another should head into the same wilderness with the plans for a railroad. The expedition to survey the area of a possible railroad from the Mississippi River to the Pacific employed John Cassin as an ornithologist to help prepare

its report. He wrote the section of the United States House of Representatives document on the raptorial and wading bird populations encountered in the survey of the Union Pacific route.

Cassin's name is repeated many times when one recites a list of the Pacific Coast birds. Although he never saw them alive in the great conifer forests or above the waves, he first named the Heerman gull, the magnificent white-headed woodpecker, the Williamson sapsucker, the Lawrence goldfinch, and the Hutton vireo. Named for him by others are an auklet, a kingbird, purple finch, and sparrow.

The great role of Philadelphia's descriptive scientists ended with the life of John Cassin. Government expeditions continued their penetration of the hunting grounds of Pawnee, Blackfoot, and Sioux. Geologists, who collected flora and fauna as they mapped, rode with Custer, were among the first into the Yellowstone, the Great Desert Basin, and Sierra Nevadas. Their reports, however, came back to a federal survey and their collections to the United States National Museum of the Smithsonian Institution rather than to the Academy of Natural Sciences.

The names of Say, Townsend, and Cassin are forever linked with the names of many birds and mammals of the Western states. Animals named for them or described by them carry a reminder that the glories and dangers of Western exploration were shared by many individuals, not the least of which were Quaker pioneers in American biology.

### I, too, Saw the Pearl (Matthew 13:45, 46)

By MARGARET GRANT BEIDLER

Lord, I, too, saw the pearl.  
Lustrous, it was as a quarter moon  
Caught in a silent stream,  
Ovally smooth as a mallard's egg,  
Pure as a young fawn's dream.

But, Lord, you know I am frugal,  
Cautious, thinking twice,  
Bargaining, shrewd, and careful—  
How could I pay that price?

For less I bought a dozen.  
See how they glimmer. Touch.  
An excellent buy.

But that other:  
Must it cost so much?

## Some Historical Notes about the Lake Erie Association

IT was at least 17 years ago that Friends from the independent Meetings at Columbus and Cleveland, Ohio, began talking about the possibility of holding a conference of like-minded Quaker groups to exchange ideas about problems facing the struggling new Meetings in urban and university areas. With the help of the American Friends Fellowship Council, contacts were made with most of the independent Meetings and worship groups in Michigan, Indiana, Ohio, Western Pennsylvania, and West Virginia. Finally on May 6, 1939, the first Great Lakes Regional Conference was convened at Cleveland, Ohio, with Thomas Kelly and Augustus Murray as speakers and resource leaders. Representatives came from as far west as Ann Arbor, Michigan, and as far east as Pittsburgh. The affair was such a success that it was decided to hold a similar conference annually.

From the start it was recognized that this was to be only a loose affiliation of independent Friends groups rather than a new Yearly Meeting in an area where there were already a considerable number of well-established Yearly Meetings. It was largely through the devoted efforts of William Adams from Detroit, for many years the secretary-treasurer of the Association, and also through the assistance and encouragement of Leslie Shaffer, executive secretary of the Fellowship Council, that the Meetings were kept in touch with one another and the annual conferences held during those early years.

After Ann Arbor, Columbus, and Pittsburgh had successively acted as hosts for the second, third, and fourth annual get-together, there seems to be no record of a conference in 1943, due possibly to the effect of wartime gasoline rationing on automobile travel.

In the following year, however, a determined effort was made to revive the regional conference, resulting in a fall get-together on October 14 and 15, 1944, in Cleveland, at which time the organization took the present name of the Lake Erie Association of Friends Meetings. A Continuing Committee was appointed, with representatives from each of the participating Meetings, with the responsibility of coming together at least once in the spring to plan for the fall conference. Through the efforts of the members of this Committee, interesting and helpful annual meetings have been held regularly during the past ten years at such pleasant places as Camp Green Pastures and Patterson Lake, Michigan, the Lynn Rohrbaugh Farm and Hiram House Camp, Ohio, and Camp Lutherlyn, Pennsylvania.

Questions raised at the 1954 annual meeting regard-

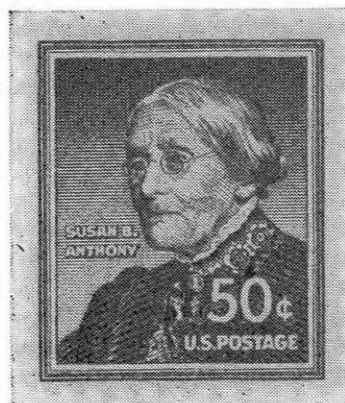
ing the future of the Association resulted in the appointment of a special Committee on Objectives and Organization. This Committee has met and will report its findings to the 1955 Meeting, which is scheduled for September 30 to October 2 at Camp Green Pastures, Michigan. Representatives are expected from Meetings in Ann Arbor, East Lansing, and Detroit, Michigan; West Lafayette, Indiana; North Columbus, Cleveland, Oberlin, Cincinnati, Toledo, Akron, Yellow Springs, Wilmington, Salem, and Barnesville, Ohio; Meadville and Pittsburgh, Pennsylvania; and Morgantown, West Virginia. Friends from other Meetings than those mentioned, particularly "fraternal delegates" from the neighboring Yearly Meetings, are cordially invited to come and get acquainted and share a pleasant and, it is to be hoped, a mutually rewarding week end in fellowship with the members of the independent Meetings in the Lake Erie region.

WINTHROP M. LEEDS

## Susan B. Anthony, Quaker

### *Letter from the Past—153*

MARCH 13, 1956, will be a minor Quaker anniversary, for on that day in 1906 Susan Brownell Anthony died. It is not on that account that I mention her now but because the United States government has just honored her by publishing a 50-cent stamp representing her. Friends who appear on stamps have been regularly



mentioned in these Letters (Nos. 61, 84, 95, 131, 132). The stamp also is not due to the anniversary. She was selected with Benjamin Franklin, Alexander Hamilton, Patrick Henry, Robert E. Lee, and John Marshall as the only six Americans, apart from six Presidents, to be included in the new series of American postage stamps.

This is, I think, the third appearance of "Aunt Susan" on American stamps. It may be questioned how far Friends today or in her day recognized or accepted her as a fellow member. A new life of her after 50 years



was long overdue and has just appeared. Without consulting it, I may quote one narrative about her, showing her own sense of belonging to Friends, her feeling that Friends were looked upon as irreligious, and a bit of delightful Quaker naiveté. It is told by an intimate friend, the Reverend Anna Howard Shaw, in her book, *The Story of a Pioneer* (1915, pp. 193-195).

I recall with amusement that the highest compliment she ever paid me in public involved her in a tangle from which later only her quick wit extracted her. We were lecturing in a specially pious town which I shall call B—, and just before I went on the platform Miss Anthony remarked peacefully:

"These people have always claimed that I am irreligious. They will not accept the fact that I am a Quaker—or, rather, they seem to think a Quaker is an infidel. I am glad you are a Methodist, for now they cannot claim that we are not orthodox."

She was still enveloped in the comfort of this reflection when she introduced me to our audience, and to impress my qualifications upon my hearers she made her introduction in these words:

"It is a pleasure to introduce Miss Shaw, who is a Methodist minister. And she is not only orthodox of the orthodox but she is also my right bower!"

There was a gasp from the pious audience, and then a roar of laughter from irreverent men, in which, I must confess, I lightheartedly joined. For once in her life Miss Anthony lost her presence of mind: she did not know how to meet the situation, for she had no idea what had caused the laughter. . . . When we had returned to our hotel rooms I explained the matter to her. I do not remember now where I had acquired my own sinful knowledge, but that night I faced "Aunt Susan" from the pedestal of a sophisticated worldling.

"Don't you know what a right bower is?" I demanded, sternly.

"Of course, I do," insisted "Aunt Susan." "It's a right hand man—the kind one can't do without."

"It is a card," I told her firmly, "a leading card in a game called euchre."

Aunt Susan was dazed. "I didn't know it had anything to do with cards," she mused, mournfully. "What must they think of me?"

What they thought became quite evident. The newspapers made countless jokes at our expense, and there were significant smiles on the faces in the audience that awaited us the next night. When Miss Anthony walked upon the platform she at once proceeded to clear herself of the tacit charge against her.

"When I came to your town," she began, cheer-

fully, "I had been warned that you were a very religious lot of people. I wanted to impress upon you the fact that Miss Shaw and I are religious, too. But I admit that when I told you she was my right bower I did not know what a right bower was. I have learned that since last night."

She waited until the happy chortles of her hearers had subsided, and then went on.

"It interests me very much, however," she concluded, "to realize that every one of you seemed to know all about a right bower, and that I had to come to your good orthodox town to get this information."

That time the joke was on the audience.

NOW AND THEN

## Preparing for Meeting

JANET WHITNEY'S article "Some Thoughts on the Meeting for Worship" in the first issue of FRIENDS JOURNAL was cogent in its description of the type of ministry which all too often violates the silence of our meetings. Smaller groups often sense a real feeling of embarrassment rising from the fear that visitors or newly convinced Friends might find a silent meeting too difficult. Also when the children come to worship, someone is sure to feel that they need a message. It is, indeed, one way of "relieving the silence," and achieving a more active sense of participation.

The author then asks, "Do we . . . need to bring nothing to meeting but our need?" The answer was, perhaps, not quite satisfactory. Surely we need to bring with us more than a need and a smattering of the week's intellectual accumulations. May I suggest a few thoughts on the three modes of preparation I have found helpful before going to meeting?

First, I want a bit of serenity gained by deliberately abandoning the Sunday paper and household chores for the half hour before meeting. Often it has to be done by walking to meeting, and I recommend the practice. Meditation and reverent reading of Scripture is not always possible in the midst of a large family. The meeting hour itself is too precious to be used for settling down.

Second, I want an active feeling of respect, interest in, and love for the members of the group. I anticipate being with them. While one may very well worship with strangers, the bonds of fellowship will always assist in uniting us. Love of man is the first step toward love of God.

Third, I feel I must bring more than hunger and hope. I need the firm expectation that I shall be filled. All worship is an act of faith. No one knocks con-



vincingly at a door when he does not really expect to be answered.

When we come to worship thus prepared, our feeling of participation is so concrete that silence needs no relief. When many Friends attend in this same mood, the unity of love will embrace even newcomers, and we have heard them speak about it with appreciation. We do not carry food to a banquet; nor do we bring a sermon to a meeting. But we should come with good appetite, an awareness of fellowship, and the confidence of enjoying the occasion.

WILLARD E. MEAD

### Internationally Speaking

(Continued from page 162)

but it was encouraging to see even that much recognition of the inadequacy of alliances as instruments of peace. The discussion went so far as to indicate some anxiety about who was to get the credit for making the suggestion, a sign that the suggestion is beginning to be taken seriously.

Alliances are dangerous, particularly to their members. When the lines are drawn tight, neither side feels that it can afford to risk the loss of even one of its small allies; the small allies are thereby enabled to take unreasonable risks with some confidence that they will be backed up. The United States is now experiencing this sort of risk at the hands of South Korea and Formosa. In 1914 the pan-Serbs took similar risks in the assassination of Franz Ferdinand lest he forestall their dream of a united South Slav kingdom. France and Russia did not feel that they could afford the loss of even a small ally like Serbia and so were less free than they needed to be to prevent war over the Serajevo crisis.

It is frequently said that armaments are a symptom of international tensions rather than a cause of tensions. That is true. But tensions and conflicts between nations are always to be expected; armaments, particularly competing arms programs, are a cause of tensions as to how tensions and conflicts are to be dealt with. Advantage of position and of the first blow are so great that the existence of competing armaments greatly increases the difficulty of dealing peacefully with any important conflict that may occur between nations. Disarmament is not enough to assure lasting peace; but disarmament can increase considerably the probability that a dispute will be settled without war. The importance of disarmament needs to be kept in mind. Public interest is an important aid to wise statesmanship in questions of this sort.

August 28, 1955

RICHARD R. WOOD

### Illinois Yearly Meeting, 1955

THE Friends who gathered at the 1955 sessions of Illinois Yearly Meeting, August 11 to 14, searched their souls in evaluating Friends of today in the light of standards set by the first Friends. Many Friends voiced the concern that the modern Society is not as diligent in keeping to this standard and its ramifications as were the early Friends. It is vital both to each of us as individuals and to our Society to change this situation.

We learned the concerns and hopes of Friends around the world through the epistles to the Yearly Meeting and through the presence of Ralph Rose of the Friends World Committee. Fred and Sarah Swan of Westtown School were with us, too, and spoke of what they hoped to do on their coming trip to Japan.

Lawrence Miller, Jr., of Friends General Conference brought to us ways of enriching the meeting by the development of a sense of religious community. This feeling of community is strengthened by each person contributing to the building of a thinking fellowship, a working fellowship, and a loving fellowship.

Representatives of the Chicago Regional Office of the A.F.S.C. offered a round table on "Current Concerns of the Service Committee." They told us of the progress of their work in the areas of youth work, housing and job opportunities, and peace education. Our service must speak to the real problems of our day, but within our insights of truth. Service should be a natural outgrowth of increasing our witness and seeking truth, not merely asking ourselves, "Is this problem being effectively solved?"

"Stiff as an oak, clear as a bell." This was said of George Fox on refusing a preferment in Cromwell's army, knowing the alternative was a "nasty, stinking prison." We call ourselves by the same name as Fox and his followers, Friends. Are we worthy? We must share our peace testimony. Men are more eager to hear it now than ever before. Early Quakers were eager to share it. We should earnestly try to revive this spirit in a world which badly needs it. These thoughts were shared with us by Norman Whitney.

Friends gathered on Saturday afternoon in loving memory of Beulah Nelson, Warder Clyde Allee, and Lulu Mills.

William Reagan reaffirmed that there is God in every man and we cannot deny that He is there. Our religion should not be just one room in the house of life, set apart to be used at appropriate times, but should be the atmosphere of the house, the whole of life. Then if we are to be the home for God's spirit, we ought to keep it clean physically and mentally. Hate is a poison which obstructs our ability to obey the God in us. We can't expect the God within us to tell us anything unless we really want to know. We must want to know the truth enough to search diligently for it. We cannot know unless we listen; we cannot listen unless we love; we cannot love unless we take time. If we do not obey God's messages, He will stop talking to us. We must so embody the dictates of this God that we follow them.

E. Raymond Wilson gave us some stirring queries for our efforts in national and international life.

In spite of new truths which we discover, there seems to be a continuity in God's world. None of the lasting values has been lost. We need to practice our Christianity. We are as musicians who lose their effectiveness without practice and must be trained in the discipline of obedience to the conductor. So must we be trained in obedience to God. As Christians we need to be both a beachhead and a bridge to reach those who believe differently. Jesus said both that those who are not for us are against us and that those who are not against us are for us.

George Fox called for perfection in all men and in all of each man. Friends at the close of the 1955 Yearly Meeting sessions came to realize that our work as a Society is not nearing completion but just beginning. Our commission is to publish the truth and bring men to the Light.

### Books

**RUFUS M. JONES.** By MARY HOXIE JONES. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, England. 70 pages. 50 cents; obtainable from Friends Book Store and Friends Central Bureau, Philadelphia

To condense into so few pages the great mass of fact and comment which belong to an account of Rufus M. Jones is a remarkable achievement. This is the more noteworthy because the author is his daughter, Mary Hoxie Jones, who has been recently steeped in the enormous quantities of her father's correspondence and looking freshly upon his amazing life.

English Friends, however, had asked for a brief essay. She cut and polished, therefore, revised and omitted, and produced a memoir which is a thing of beauty and as full of quiet liveliness as is the photograph of her parents which serves as frontispiece.

The thirteen brief chapters move from ancestry and childhood, with prophetic influences permeating the rugged farm life, through education and travel, the call to "the study of man's inner life and the spiritual ground and foundation of the universe"; the choice of teaching as a life work and his marriage to Sallie Coutant; the broadening of Quaker interests and responsibilities here and abroad, the sorrowful deaths of his wife and later of their young son and of his dear friend, John Wilhelm Rowntree; the joy of his marriage to Elizabeth B. Cadbury and the birth of their dear daughter, Mary Hoxie; the years of his teaching at Haverford College, with arduous labors of editing and writing and preaching; the beginnings and growth of the American Friends Service Committee, world conferences of Friends, world travel, and quiet summers at South China, Maine.

The directing of this little book toward an English audience has determined, in many cases, the choice of material. Each of us who knew and loved Rufus Jones will regret particular

omissions. But all of us are grateful to Mary Hoxie Jones for having so warmly and skilfully evoked him. She has, moreover, added to our recollections her poignant account of the last illness and of his determined completing of the commitments in hand before "in his sleep, he crossed over from the world that is seen to the one which is unseen."

ELIZABETH YARNALL

### Books in Brief

*Here I Stand. A Life of Martin Luther.* By Roland H. Bainton. The New American Library, New York (Mentor Book). 336 pages. 50 cents

This definitive and most readable biography of Luther gives a well-rounded picture of the great reformer and his time. This unabridged Mentor edition is a bargain. The book was the winner of the \$7,500 Abingdon-Cokesbury award. Many illustrations.

*The Daily Life of the Christian.* By John Murray. Philosophical Library, New York. 126 pages. \$2.50

Specific counsel for dealing with the problems of home life, work, leisure, parenthood. The book's price is too high.

*One Man's Vision.* By L. E. Waddilove. Macmillan, New York. 149 pages. \$2.50

This well illustrated book tells the story of the Joseph Rowntree Village Trust and its beneficial as well as pioneering effect on the relationship between capital and labor. Of special interest to Friends.

### Friends and Their Friends

After almost ten years of painstaking research in the United States and England, Bliss Forbush has completed the book *Elias Hicks: Quaker Liberal*. To be published on March 1, 1956, by Columbia University Press, New York, it will contain 12 illustrations and 350 pages of text. The publication price is expected to be \$5.50.

The introduction, written by Frederick B. Tolles, reads in part: "Most Quakers, most students of American religious history know—vaguely and inaccurately—only one thing about Elias Hicks: that he somehow precipitated, even 'caused' a disastrous schism in the Society of Friends and became the eponymous founder of the Hicksite 'branch' of the Society. Hicks' relationship to that tragic chapter in Quaker history, now hopefully drawing to a close, was indeed crucial, but it was not simple. Never before has it been explained in such fulness, with such richness of documentation, as Bliss Forbush has now explained it. If this book were notable for no other reason, it would command attention for its careful examination into the cause and course of the 'separation' of 1827-1828.

"But Bliss Forbush has put us in an even greater debt: by tapping a rich vein of hitherto untouched source material, he has recovered for us a great human being, a refreshing personality, whose tonic, bracing effect Walt Whitman could compare only to that of a clear, cold mountain stream. . . ."

Lester Collins, a member of Moorestown Monthly Meeting, N. J., has been elected for an eighth term as president of the New Jersey Agricultural Society.

United Nations Week is scheduled for 1955 from October 16 to 24, with October 24, tenth anniversary of the day the U.N. Charter came into force, labeled as United Nations Day. A leaflet outlining projects for churches, synagogues, and other organizations may be secured from The Church Peace Union, 170 East 64th Street, New York 21, N. Y. A single copy is free; 100 copies are \$1.00.

The State College Meeting, Pa., has been concerned about Young Friends entering Penn State University who are required to take ROTC. If they have any conscientious objections to taking ROTC, they should begin preparing themselves to claim exemption long before they arrive at Penn State for freshman registration.

Friends want them to know, also, that there are members of this Meeting who will be glad to talk to these young men and advise them concerning the correct procedure to follow. However, this Meeting has no way of knowing which students are Friends since it does not receive the "religious preference" cards that are filled out by all students until after the university registration date, which is the time the ROTC enlistment occurs. It is then too late to make changes easily.

State College Friends would like to have the names of any students known to your Meeting who are entering Penn State and might want advice on this subject. Please send these names to Dorothy H. Ackerman, 318 South Atherton Street, State College, Pa.

Recent enthusiasm of a section of our population for the exploits of Davy Crockett has led Lucy Griscom Morgan to recall an incident related in her cousin's little book, *Historical Sketch of Camden*, by Howard M. Cooper, privately printed in 1909 and 1931 by Haddon Craftsmen.

"During 1827 the project of a railroad to connect Philadelphia and New York began to be talked of in earnest. Meetings were held in the Camden Academy [Camden, N. J.] of those favoring the enterprise, preliminary surveys made, and such general interest was excited as to result in the Legislature's granting, on February 4, 1830, the charter for 'The Camden and Amboy Railroad and Transportation Company.' The company was soon organized and the road begun, and in January 1834, the first train ran into Camden." Howard M. Cooper continues in the next chapter, "The eccentric Colonel David Crockett, then a Representative in Congress from Kentucky, stopped at Camden on his way to Washington. . . . While there Crockett went with some friends to a shooting match held . . . in full view of the Camden and Amboy (now Pennsylvania) Railroad. As he was shooting, the first locomotive of that road passed. Gazing at it in wonder he exclaimed, 'Hell in harness!'"

The Speakers' Bureau of the Friends Peace Committee, Philadelphia Yearly Meeting, located at 1520 Race Street, Philadelphia 2, Pa., has prepared an attractive folder explaining the services of the Bureau. A remarkably strong list of speakers well informed on domestic and foreign issues is given in the folder. Meetings, forums, First-day schools, civic groups, women's groups, schools, and similar organizations may avail themselves of the services of the Speakers' Bureau. The director is Joseph R. Karsner.

Two postals, one entitled "Proclaim Liberty" and containing two poems, the other entitled "Perfect Love" and containing quotations from Gandhi, are available without charge from the organization Promoting Enduring Peace, Inc. For orders write to Jerome Davis, 489 Ocean Avenue, West Haven, Connecticut.

Sometime ago Richard K. Ullmann, English Friend and a native of Germany, was on a lecture tour in the United States sponsored by the A.F.S.C. Richard Ullmann feels a special concern for the peace message of Friends, but his general impressions of American Quakerism are also of interest to us. In the August 1955 issue of the *Wayfarer* (London), he sums up his article "Glimpses of American Quakerism" with the following remarks: ". . . I have been asked on several occasions why I spoke so much about God and Christ: would this not deter others? And were the Eastern religions not equally good? Universalism and even agnostic humanism seem more acceptable to some of those who attend Friends Meetings than Christian mysticism. This outlook is also found, and found not infrequently, among A.F.S.C. workers. No doubt their attitude is partly a reaction to evangelical orthodoxy, just as the critical hesitation of the latter regarding Service Committee work is a reaction to religious vagueness. But such vagueness is also the result of sincere, though in my opinion mistaken, efforts to make Quakerism into a suprafaith in which all great religions can meet. This kind of approach is more common along the Pacific coast where the eyes are turned towards the Far East; whereas evangelicalism prevails in the Middle West, the areas most isolated from the wider world.

"As a matter of course the peace testimony is upheld more strongly in humanist-universalist Meetings than in evangelical Friends Churches. One pastor in the Middle West, who had served as an infantryman during the war, was overheard saying that smoking tobacco was a worse sin than killing an enemy soldier: obviously he labors under great emotional strain because Sunday by Sunday he has to preach to a small congregation whose most valuable members had suffered as C.O.'s. Also in Meetings of different affiliation and usage I found representatives of the view that Quakers had little of the serpent's wisdom if they thought peaceful coexistence with Communist countries was possible. There are also many 'vocational pacifists' who, like the World Council of Churches, claim pacifism to be the vocation of only a few, such as themselves, and who therefore disapprove of peace propaganda.



"If the picture of American Quakerism which I have tried to draw seems confusing and confused to the reader, this is exactly the state in which it has left myself. At times I have been overtaken by sadness that our Society, which should set an example of unity and brotherhood, is so much divided. But in the light of history the American pattern is probably as inevitable as the American federation of 48 separate States. Immense space, unequal development of the parts, and the heterogeneous background of the people prevented that kind of nice English compromise which has sustained the pattern of London Yearly Meeting. Indeed, in their very divisions there may be opportunities for American Friends which would not open to our better integrated English Quakerism. The ardor with which many of our American Friends undertake their service may be due to their sense of immediate danger and urgency, which in itself is the result of living in a less integrated society."

## Coming Events

### SEPTEMBER

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.

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

10—Westbury Preparative Meeting, N. Y., will hold its annual fair in the Friends Community Center, Westbury, N. Y., 11 a.m. to 5 p.m.: homecooked foods, handwork, garden products; games provided for the children. Caroline J. Rushmore is chairman.

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."

11—Annual Lecture of the John Woolman Memorial Association on the lawn of the Woolman Memorial, 99 Branch Street, Mount Holly, N. J., 3:30 p.m.: Henry J. Cadbury, "Whittier's Favorite Saint." (In case of rain the lecture will be given in the Friends Meeting House, Garden and High Streets, Mount Holly, N. J.)

11—D. Elton Trueblood will be the speaker at the Centennial Community Religious Service at Longwood Open Air Theatre, near Kennett Square, Pa., 8 p.m. All welcome. This service ends Kennett's Centennial Celebration activities.

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.

18—United Quarterly Meeting of the two Baltimore Yearly Meetings at Sandy Spring, Md. Meeting of Ministry and Counsel, 9:45 a.m.; devotional meeting, 11 a.m.; lunch for all, 12:30 p.m.; business meeting and conference, 2 p.m., addressed by Hugh Moore.

18—Peace Day at Shrewsbury N. J., Monthly Meeting, Route 35 and Sycamore Avenue. Meeting for worship, 11 a.m.; public meeting, 3 p.m.: Wroe Alderson, "Quaker Visit to Russia."

18—Meeting for worship at Upper Providence Meeting House, Pa., 3:30 p.m.

20—Philadelphia Quarterly Meeting, Race Street Meeting House, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; meeting for worship, 4 p.m., followed by meeting for business; supper, 6:30 p.m., Friends Select School, \$1.00, period of organization (if necessary to cancel, telephone RI 6-9150); address, 7:30 p.m., in Friends Select School Auditorium, Hugh W. Moore of the American Friends Service Committee, "Our Mission to Russia."

24—Program on "Social Trends" at Abington Meeting, Pa., presented by the Social Order Committee, 7:30 p.m., following the Committee's fall planning session. J. Howard Branson will discuss some of his experiences in the development of better relations between labor and management. George Otto will speak on "Social Trends in Housing," particularly in regard to Concord Park. Anyone who is interested is invited to attend.

*Coming:* Fall Institute of the Religious Education Committee of the New York Yearly Meeting at Westbury, N. Y., Friends Center, Saturday, October 1. Teachers and parents are welcome. Theme, "Growing into Worship." Morning session, discussion groups of "Worship" at various age levels. Afternoon, workshops for varying interest groups. At 8 p.m., address by Elfrida Vipont Foulds, English Quaker author, "A Quaker Experiment in Religious Education." Eloise Hicks is representing Westbury Preparative Meeting First-day School, and Elizabeth Moger is in charge of hospitality. Registration, 10 a.m., \$1.00; bring a box lunch; supper and beverages, \$1.50. Everyone is welcome.

### BIRTHS

COOK—On August 20, to Ernest E. and Sarah C. Furnas Cook, a son named GARY ALAN COOK. Gary has a brother, Milton, and the two children have a long line of Quaker ancestry on each side.

HONEYMAN—On July 21, to Kenneth L. and Elizabeth W. Honeyman of Morrisville, Pa., a daughter named JANE LINVILL HONEYMAN. She is a granddaughter of Asa P. Way and the late Jane L. Way, members of Lansdowne Monthly Meeting, Pa.

**HUNT**—On August 28, to Frank and Patricia Dunham Hunt of Moylan, Pa., a daughter named JENEFER EDMUNDS HUNT. Both parents are members of Media, Pa., Monthly Meeting and have recently served in Israel and Korea with the American Friends Service Committee.

**ULLRICH**—On August 14, to Carl F. and Rebecca Thomas Eves Ullrich of Newark, N. J., a son named CARL RICHARD ULLRICH. The mother is a member of Newtown Monthly Meeting, Pa., and the maternal grandparents are William, 3rd, and Julia Eves.

### MARRIAGES

**PEARCE-ZINTL**—On August 13, in old Jordans Meeting, Buckinghamshire, England, ERIKA MARGARETHE ZINTL, daughter of the late Dr. Ernst Zintl of Marienbad, Czechoslovakia, and of Carrie May Kurrelmeyer Zintl of Stony Run Meeting, Baltimore, and JOHN JAMES PEARCE, son of Dr. James G. Pearce of Birmingham, England, and the late Mona Rosenhain Pearce. The bride and groom are members of Kingston Meeting, near London. After September 6 they will be at home at 65 Priory Road, Hampton, Middlesex, England.

**SUPLEE-STANTON**—On August 20, at Mullica Hill Meeting House, N. J., JUDITH HERITAGE STANTON, daughter of Laurence W. and Ruth Heritage Stanton of Mullica Hill, N. J., and CHARLES LEROY SUPLEE, JR., son of Charles LeRoy and Irene Suplee of Glassboro, N. J. The bride is a member of Mullica Hill Monthly Meeting, N. J. She is the granddaughter of J. Omar Heritage and the late Mary John Heritage.

### DEATHS

**ALLEN**—On August 27, suddenly, at a hospital in West-erly, R. I., DEVERE ALLEN of Wilton, Conn., aged 65 years. He was director and editor of *Worldover Press*, a news service providing international coverage to newspapers and magazines since 1933. In the 1920's he was editor of *The World Tomorrow*, predecessor of the American pacifist monthly *Fellowship*. He had served a year as associate editor of *The Nation*. At one time he syndicated a column "This Is Your World," and he was the author of several books, among which was *The Fight for Peace*. In 1936 he was Socialist candidate for the governor of Connecticut, and in 1932 and 1934 Socialist candidate for the United States Senate from Connecticut. A well-known lecturer, he was a member of the summer school staff of the Williamstown Institute of Politics and had served as an official in numerous organizations.

Surviving are his wife, Marie Hollister Allen; two daughters, Mrs. Hugh Young of Wilton, and Mrs. Louis Katona of Norwood, Mass.; and several grandchildren.

**BUGBEE**—On August 7, at Williamstown, N. J., ALICE H. BUGBEE, aged 84 years. She was a former schoolteacher and commissioner of deeds at Williamstown, and a member of Mullica Hill Monthly Meeting, N. J.

**GARDINER**—On August 11, at his home in Mullica Hill, N. J., JOSEPH GARDINER, in his 97th year, husband of the late Anna Peterson Gardiner. Surviving are a son, J. Willard Gardiner, Mullica Hill, N. J., and two daughters, Elizabeth Kress, Washington, D. C., and Hazel Patrick, Woodstown, N. J. He was a member of Mullica Hill Monthly Meeting, N. J.

### 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 6-8883.

**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.

**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., joins meeting for worship for fifteen minutes.

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

**HARRISBURG, PA.**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

**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 306 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.

**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.

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

**MERION, PA.**—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**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; 3:30 p.m.

**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.

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

**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.

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

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

**STATE COLLEGE, PA.**—318 South Ather-ton 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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### WANTED

**TO BUY:** Children's Story Garden—Broomell. Agnes Coggeshall, 1515 Cherry Street, Philadelphia 2, Pa.

**TO BUY:** Journal of George Fox, 2 volumes, 1709. J. Beondo, 108-01 101 Avenue, Richmond Hill 19, N. Y.

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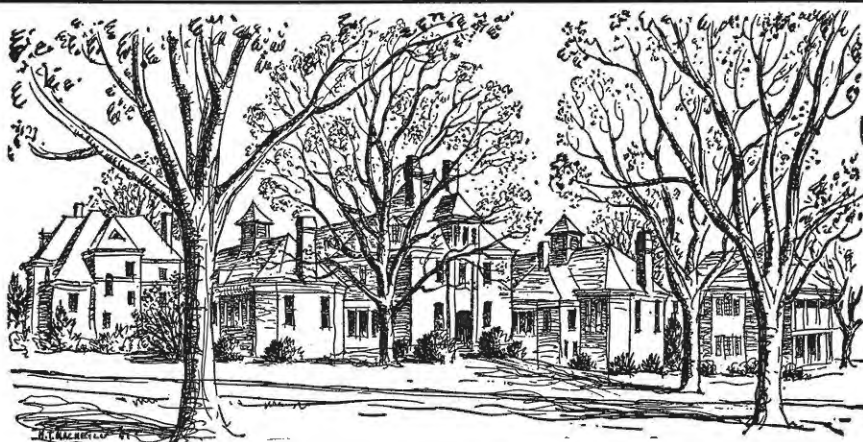
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