

FRIENDS JOURNAL

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THE one cornerstone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that he never leaves Himself without a witness in the heart as well as in the surroundings of man; and that in order clearly to hear the Divine voice thus speaking to us we need to be still, to be alone with Him in the sacred place of His presence.

—CAROLINE E. STEPHEN,
Quaker Strongholds

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Internationally Speaking

IT is possible to take a gloomy view of the present international situation. It is also possible to overdo the gloom. A more or less healthy reaction against excessive optimism that might result from excessive claims of achievement at and since the Geneva conference of last summer suggests due recognition of the many difficulties that actually exist. Difficulties, however, are not necessarily discouraging. They are the natural state of international relations and ought to be accepted as such.

The Near East is again tense. Bitterness associated with the setting up of the state of Israel continues. From the point of view of the Arab states, the purchase of arms from members of the Soviet bloc is perfectly legitimate; from the point of view of the United States and the Western powers this increase of Soviet influence is deplorable. Reconciliation between Jews and Arabs is not likely to be achieved immediately, but it still seems possible for the big powers, acting through the United Nations, to prevent or restrain any outbreak of violence, particularly if the big powers can show that they are working sincerely for peace and order rather than for strategic advantage.

In North Africa patriotic and nationalist resistance to French domination has led to violence in which some thousands of lives have been lost and in which a large part of the French armed forces is involved. The United States has for several years successfully opposed discussion of the North African situation in the United Nations Assembly. We have wanted to avoid irritating the French, whose enthusiastic partnership in the North Atlantic Treaty Organization we desired. This suppression of discussion seems to have increased the tension. The French have been bitterly vexed by the U. N.'s decision now to discuss North Africa. And in North Africa groups that had been counted on to support a moderate solution are becoming more drastic in their demands. It is a question whether a problem like that in French North Africa can now be dealt with satisfactorily by public debate. It is clear that suppression of the question does not help toward a satisfactory solution. It is also clear that considerations of grand strategy in the rivalry between West and East seriously complicate the problem.

The dispute over Cyprus has embittered the Greeks, who want the United Kingdom to cede the island to them, and the Turks, who prefer the continuation of British control rather than domination by Greeks of the fifth of the island's population that is of Turkish descent. The British acquired Cyprus in 1878 after three

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FRIENDS JOURNAL

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Editorial Comments

Revivalism in Europe

ENGLAND, France, Germany, and Italy are having their share of religious mass meetings that employ some of the techniques formerly used in political rallies. Modern means of influencing thousands of people are no longer confined to the purposes of a Hitler and Mussolini; they are made to serve religious goals. Moreover, modern evangelists like Billy Graham and Frank Buchman do not aim at organizing sects. They lead people into their churches or preach an interdenominational morality. Father Leppich, the German Jesuit, refrains from attacking Protestantism, and about one third of his audiences belong to Protestant churches. Father Lombardi, the Italian, also avoids all theological controversies and concentrates strictly on preaching the practice of love as the central endeavor of Christian living. None of these preachers wants to startle the world with a new message. Each preaches an old truth by employing new techniques of modern salesmanship. And, apart from Frank Buchman's Moral Rearmament Movement, each is theologically conservative or fundamentalist by implication. Fred Squire of England may be an exception since he also condemns organized religion and churchdom for preventing true Christian fellowship. But he, too, points toward Jesus as the healer without claiming merits for his own person.

The power of suggestion, if not mass hypnotism, through words is a fragile tool on which to rely. The concrete conditions of life and its hardships will so easily blow away the good intentions resolved in a revival meeting, and even the return to active church membership is no guarantee that the believer will from now on be able to manage his daily problems. The ever renewed and disciplined witness, often secret and not immediately noticeable, is needed to comprehend the essence of living the truth. It is fortunate that these revivalists are sincere Christians and do not impose their personalities as substitutes for an individual experience of truth in action. It seems, however, less appealing that their message takes conventional church dogmas and a fundamental creed for granted. Is it too much to hope that the appeal of a divisive denominationalism is waning? If this hope is justified, we would feel more at-

tracted by the emphasis of a Father Lombardi, who preaches the simple and basic verities of our Christian faith in an almost exclusive concentration. Such an appeal seems to foster a unity within Christendom that will remedy the distressing disharmony of Christianity in the face of modern indifference, and counteract the aggressive atheism promoted by communism. Perhaps the hope that the *Una Sancta*, the one world-wide church, is already existing as an invisible body in the hearts of millions is less illusory than has often been assumed. The trend to stress the spirit of Christianity rather than its theological definition may even find an unintended acknowledgment in the messages of some of these evangelists whose theological opinions are, of course, otherwise well known.

In Brief

Simon P. Montgomery is the first Negro minister to serve an all-white congregation. He was unanimously elected to become pastor of the Methodist Church at Old Mystic, Connecticut.—More than three million families in West Germany are without a father. In over two million of these cases the father was killed in the war.—The Revised Standard Version of the Bible is increasingly used in American churches. Fifteen larger denominations with a Sunday school enrollment of fifteen million are using it exclusively. By August 30, sales had passed the 3,600,000-mark. In addition, 2,601,805 New Testament versions of the RVS and 805,634 children's Bibles had been sold.—A twelve-year-old Japanese girl who as a baby was only one mile from the center of the Hiroshima atomic bomb blast died on October 25 of lymphatic leukemia. Japanese newspapers listed her death as the fourteenth so far this year from war-time atom bombs.—The Church of England is troubled because the financial situation of many of its clergymen forces them to take outside jobs. Their average church pay is \$1,540.—Statistics of the 1956 *Yearbook of American Churches* are under severe criticism from various quarters. The estimate of 97 million churchgoers is, nevertheless, impressive when compared with conditions one hundred years ago. At present, this figure would mean that over 60 per cent of our popula-

tion is affiliated with a religious group, whereas one hundred years ago only 20 per cent had such an affiliation. Dr. Benson Y. Landis, editor of the *Yearbook*, thinks that the "awesome destructive power of atomic energy may have something to do with this."

Anniversary

I HAVE just finished rereading Tennyson's poem, *Maud*. Written one hundred years ago at the time of the Crimean war and incidentally in justification of it, there is little of Quaker feeling in the poem. Quite the contrary! For we read:

Friend, to be struck by the public foe,
Then to strike him and lay him low,
That were a public merit, far,
Whatever the Quaker holds, from sin; . . .

Furthermore, Tennyson in this poem openly ridicules John Bright, who, it will be remembered, had just resigned from the British Cabinet on account of this very war, which he stigmatized as "a crime"! Tennyson writes:

Last week there came to our country town,
To preach our poor little army down
And play the game of the despot kings,
Tho' the state has done it thrice as well:
This broad-brimm'd hawker of holy things,
Whose ear is cramm'd with cotton, and rings
Even in dreams to the chink of his pence,
This huckster put down war! can he tell
Whether war be a cause or a consequence?
Put down the passions that make earth Hell! . . .

Then why in a Quaker journal recall the anniversary of the writing of *Maud*? Because in spite of its unquakerly attitude it is in diction, imagery, and depth of feeling one of Tennyson's greatest poems, and we dare say among the world's greatest. When asked to read from his verse, Tennyson generally of choice selected *Maud*. It was a great disappointment to him that his poem was very coolly received. But he could afford to wait.

The poem depicts a decadent kind of Hamlet, without the brains, who, despising all the uses of the materialistic world in which he unwillingly finds himself, is roused by the love of a beautiful woman in a happier situation than his own. The circumstances through which this love budded are marvelously told. The ebb and flow of hope and despair, faith and fear, jealousy and certainty are depicted as perhaps nowhere else.

The tragic *échouement* of the drama, the madness of the lover, and his final return to sanity through his enlistment in the war are all subordinate and secondary.

But read *Maud*.

WILLIAM BACON EVANS

A George Fox Puzzle

IT was unmistakable. The crude, bold scrawl that straggled across the strip of yellowed paper could only be George Fox's. Deciphered, the words had the authentic ring, the true Foxian vigor and bluntness. It was a characteristic diatribe against a "hireling priesthood." But it was only a fragment, snipped from a larger sheet to make a souvenir, a scrapbook-piece, a Quaker relic, like the shinbone of a saint. Without the rest of the page, it was about as useful—and as tantalizing—as a single piece from a jigsaw puzzle.

The strip of paper had been pasted in a large folio volume filled with pictures of Quaker worthies and scraps of their handwriting. Mary S. Wood of New York, compiler of a once-popular collection of Quaker anecdotes called *Social Hours with Friends*, had assembled the material perhaps 75 or 100 years ago. In 1890 she had presented it to her grandson. Now it is in the Friends Historical Library of Swarthmore College, along with a valuable collection of Quaker letters made by the same Friend.

This is how the paper reads: "& thes are such as make a trade of the scriptures & you may see what great states & livnigs [livings] the the [they] have got by their making a trade of the scriptures & the [they] that gave them forth forsoke [forsook] ther one [own] to folow god & Christ & the aposeles [apostles] of jesus christ were plowmen & fishers & soers [sowers] & threshers & planters & the fished in the great seay [sea] with the spiritall hoke [hook] & the plowed the world. . . ." It is hard to make much of the words on the reverse side because the lines are on a slant and the scissors have cut across them. But one can make out this much: ". . . the people of god in skorn coled [called] quakers . . . simple & sile [silly, i.e., humble, unsophisticated] people but saith the quakers the the wisdom of god was fouleshnes [foolishness] to the world & the preaching of the. . . ."

Where is the rest of the page? Can any reader of the *Friends Journal* supply one of the missing pieces in the puzzle? Presumably a whole page of Fox manuscript was sliced into strips like the one at Swarthmore and distributed among the owner's friends. It would be interesting—and possibly important to scholarship—if the whole page could be put back together again. Will any Friend who finds what looks like one of the missing pieces communicate with the Friends Historical Library of Swarthmore College?

FREDERICK B. TOLLES, *Director*

Modern Thought and Quaker Beliefs

By WILLIAM T. SCOTT

WE Friends generally consider that a formal creed or statement of belief should not be adopted by our religious Society. Unfortunately, along with this consideration there often goes a tendency to avoid *any* statement of belief, as if belief in itself is unimportant. Yet our religion is founded on a belief that is intertwined with our religious experience. The experience of the Inward Light recorded by early and modern Friends would be empty and meaningless without a conviction that divinity was really involved. Many of us have come into the Society because we believe the reports of these experiences without ourselves having had similar ones.

Even though we do not wish to formalize our belief in God, we all must reckon in some way with the fundamental question of divine existence. As Quakers, we have both an unusual opportunity, and an unusual difficulty. Our opportunity comes from our insistence on a religion related to everyday experience, using modern words, concepts, and categories of thought to make intimate the connection between religion and life. Our difficulty comes from the same source—we have not adopted a traditional terminology or symbolism to act as a carrier of a consistent and meaningful theology.

The result often is that we either avoid any reference to God, or we refer to Him in pleasant-sounding words that carry no conviction. Our meetings for worship have, on the one hand, too many sociological lectures, and, on the other, too many naive and shallow references to God's will.

One of the reasons for this state of affairs is that we are not using the right frame of reference in our thinking. In particular, we often use concepts derived from scientific materialism without being aware of what we are doing. While it is evident that a person who consciously accepts scientific materialism will think in terms that exclude the concept of God, it is not often realized the extent to which the same ways of thinking come into the reasoning of many on the religious side of the fence. Let us give some examples of this difficulty.

Materialism

Materialism is derived from mechanism, which is a study of the universe in terms of space, time, and force. If we ask what motions are produced by God's actions at some time and place, we are using mechanis-

tic concepts to describe Him. Suppose, for instance, we wish to ascribe the origin of life to divine action. Anything that could have determined the positions of the atoms in the first living material is a force by definition and is subject to scientific study. But if we treat God as a force, science will soon take the place of God. He may be involved in the nature of things, but He is not another "thing" that exerts forces.

Another idea is that of causality. To describe events in terms of their causes is part of the scientific method, and results in a deterministic picture of the world. However, Fritz Künkel (in *God Helps Those*) points out that every human event can be shown not only to have a cause, pointing toward the past, but also a purpose, pointing toward the future. If we analyze behavior according to causes, we get a scientific description but not a very helpful one from a religious point of view. If, on the other hand, we analyze actions in terms of their conscious or hidden purposes, we get a description that leads from one purpose to the one beyond and so to a pyramid of purposes whose apex is the unknown, infinite purpose of God. Materialism may lead us into trouble unawares by fixing our attention on causality as over against purpose.

Along with these ways of thinking there are some specific materialistic beliefs that underly a good deal of our modern point of view. One of these beliefs is that because mechanism is true it is the *only* valid way to describe reality. This attitude is perhaps one of fundamental importance in our age. Any proposal dealing with material things—either physical, like atomic energy, or political, like the use of military force as a political weapon—seems to be "realistic" and can get large-scale financial support. Proposals based on moral, religious, or psychological grounds, however, seem "unrealistic" and can get little political support. The influence of mechanism has made us afraid to assert the reality of the spiritual world.

Another assumption of materialism is that man can stand off completely from his world and see its reality in a purely objective fashion. As long as we believe this, we are susceptible to the egocentric individualism that is so much more common in this age than the religious attitude of humility and "we-feeling."

Positive Contributions from Science

We must root out of the backs of our minds these concepts that block our religious belief and experience.

William T. Scott is associate professor of physics at Smith College, Northampton, Mass., and a member of the Middle Connecticut Valley Friends Meeting.

But we must be wary of the house swept clean of devils. What ideas and concepts of contemporary thought can replace or complement these that cause us trouble? Since we have dealt with scientific difficulties, let us look for positive contributions from science.

Scientists have discovered in innumerable ways that the mechanisms of life are far more complex and wonderful than the nineteenth-century mechanists could have imagined. The cocksure attitude of feeling that all nature is near to being understood has been replaced by a humbler feeling of the limitations of man's mind in understanding the wonders of his world. It is true that scientists still believe that all these tremendous wonders arise from the very nature of things without any supernatural causes. The properties of atoms, molecules, electricity, or whatnot are responsible for all nature. However, we stand more and more in awe at the tremendous potentialities of such apparently simple elements.

Then we have learned that objectivity is relative. In physics, it is known that individual atoms, for instance, can only be studied by interfering with them, and the nature of the observer's interference determines the nature of the results. In psychology, the subjective attitudes of the psychiatrist are recognized as playing a crucial role in his understanding of a patient. The scientific discovery of man's more or less intimate involvement in his world is an answer to the supposed perfect objectivity of the individualist.

Perhaps one of the most fruitful scientific concepts is that of the "Principle of Complementarity," originally propounded by the physicist Niels Bohr. The idea as applied to physics is that atomic entities, such as electrons, sometimes act like particles and sometimes, in complete contrast, act like waves. Both kinds of behavior are well-established experimentally, although always in different experiments, and both are satisfactorily included in an abstract way in modern physical theory. But our minds are not so constituted as to allow us any clear mental picture of how both these aspects can be simultaneously true. So Bohr suggested as a general principle that nature has many pairs of apparently contradictory properties that are really complementary, but in a way which we cannot picture clearly. We must accept this unpleasant difficulty of nature and learn to work with it.

Complementary Aspects of Nature

If we apply this idea to the difficulties referred to above, we can say that the spiritual world and the material world are complementary aspects of nature, although they seem to be incompatible. It is a limitation

of our minds or our training that prevents us from seeing at the same time how they can both be real. If we perform the "experiment" of looking as objectively as we can at the world, we will find a deterministic, highly complex mechanism. If, on the other hand, we perform the "experiment" of looking subjectively, asking where we stand, what we want, what we find to be good, what we ought to do, then we experience a world where freedom and responsibility, death and loneliness, creativity and love are real and important.

What can we then say about belief in God? Wrong concepts lead to no belief, or to untenable beliefs. Even our best use of science leads us largely to negative judgments—God is not someone who exerts a force; God is not a sort of all-pervading ether or vaporous substance; God is not to be described in terms of space and time. About all that we can say positively is that He is involved somehow in the very nature of things.

Science can, however, give us some hints about where to look. The categories relevant to divinity are subjective ones—nonetheless real, of course. So we must perform the proper "experiment" and look to our personal, inner life. This, of course, is not new, being the message of Jesus and the message of Quakerism. One who has grown up, however, in the atmosphere of a scientific world view may find a scientific urging to look within a necessary complement to the religious message.

Well-founded Belief

The Quaker concept of the Inward Light is one to which we may apply the preceding analysis. Do we tend to think of this divine element as something superimposed on our mental structure, like a faint, permeating vapor? Do we tend to imagine a tiny seedlike entity that is not part of ourselves hiding in our minds or brains, covered by many layers of our own mental structure? Such concepts are susceptible of scientific study and have no grounds of validity in the light of psychological research. If the kingdom of God is within us, how are we to think of it? The only way that is left to us, it seems to me, is to consider it as involved in our very nature—in our very existence and in our fear of death, in our desire to be good and in our guilt and sin, in our desire to find meaning and in our desperation when we do not find it. He is not only "nearer than breathing, closer than hands and feet, unutterably nigh" because He is inside our heads, but because we ourselves are parts of Him—He and we are mutually involved in Being itself.

A well-founded belief is, of course, not the same thing as experience and inspiration, but it can open the door and point the way.

Letter from India

October 10, 1955

THIS week a group of twelve girls and teachers from the colleges and universities of Karachi are our guests here in Delhi. Starting about a year and a half ago, the Quaker Center began to plan for visits back and forth across the border, of which this is the last. It follows close on the heels of a ten-day visit of Indian college girls and teachers to West Pakistan.

Going to Pakistan from India is more unusual than the other way around, and the Indian girls received a most warm and joyful welcome at the colleges in Lahore, as government guests in Harappa, an ancient archaeological site, and again in Khairpur, and with the universities and colleges in Karachi. Now we are having a chance to return that very wonderful hospitality. The Delhi colleges and the girls themselves are taking the lead in all this, and entertainments at the colleges, visits to the Prime Minister and his daughter, teas, talks, and picnics at the Quaker Center are already filling up the two-week visit, plus a bit of sight-seeing at Agra, Alligarh, Gwalior, and Jaipur.

Hasan Habib in Khairpur has done much by his friendly persuasion to pave the way for these occasions, and in India Nettie Bossert has carried on the work of the Catchpools, who are now back in England. It was Jack Catchpool who first piloted a group of Indian students to Lahore over a year ago. The concern for these visits arose while trying to study solutions to the large issues between the countries, and as often proves to be the case, the special course of action does also seem to bring the larger answers nearer. The personal experience of new friends made does much to counter the ill effects of the still bitter press on both sides.

Coinciding with these happy occasions have been the tragic rains of the past two weeks in the Punjab. Just now the full effects of the floods are being felt in Delhi, the worst in the past 60 to 100 years. The full story must be told later. Our meeting for worship this morning expressed its wish to help, both through service and donations, and ways are now being explored for doing a particular, needful job with the cash available, however small it may necessarily prove to be. As usual, the perseverance and courage of the Indian people are much in evidence as one traverses the flooded areas.

The kind of thing that can happen to us here is quite unspectacular, and no doubt is common enough everywhere. As one makes his way through the cycle and rickshaw traffic, the expressions on people's faces bring the knowledge of God's love; there is really little more to say than that. But it cannot be forgotten, and it may take us beyond a too-American mode of thought—

which is, I fear, much in evidence abroad—toward a realization that the world is in fact on a threshold. The nature of this threshold perhaps is not clear, but we can know that our insights must take us across all borders of nations if we are mutually, East and West, to understand the daily task. A too great eagerness to contribute our special American ways can lead Americans in India to a blind alley, where a chance even to give what is legitimate is missed. Even axioms must be questioned and finally remoulded in the light of other insights at least as valid as our own.

I have just returned from the site of a new steel town in Orissa. Farther down the Ganges Valley the ploughing, in spite of floods, was going on by buffalo and bullock, water standing in the rice fields, patterned out with little dams between. White egrets and frequently the enormous Saurus crane that stands over six feet high decorate the ponds, and the sun shines on the high, white cumulus. I saw a strange animal galloping away from the train, seemingly half horse and half bullock, but have no clue yet about its true identity. The farmers, the animals, and birds live very happily on friendly terms together, one of the fine things about Indian country life.

The Ganges Valley is a level part, fertile and thickly populated. Near the new Orissan steel towns are hills, and the people are mainly so-called aboriginals. Much wild country, tigers, and enormous deposits of iron ore, coal, limestone, manganese, etc., are found. Whatever comes from this new industrial development, it will be the sight of two turquoise blue roller jays performing their dance in the air that will mark this train trip for me. Like falling leaves they whirled round and round as they plummeted down, and then again flew up in the roller-coaster fashion that has given them their name. Their colors are the purest and most brilliant notes of blues and greens, just touched with red and black; and as they are larger than a crow, it is a beautiful sight to see.

Perhaps in future letters a more prosaic account of industrial progress will find its place. Suffice it to say that it will be a measure of India's skill in economic planning and in town planning if she can begin to avoid some of the evils of Western and Communist industrialism and help the world develop better patterns. These new towns are of necessity far from the present cities.

In 50 years will the steel workers of Rourkela still have their gardens? Will cottage industries, and hence the villager of India, have profited by these steel plants so that life in the country is more to be desired in every way than life, for instance, in Calcutta? Here in India these questions are being answered under our very eyes, not only for India but probably for Southeast Asia and

perhaps for the world. There is a chance here to put oneself to harness. To avoid commitment in some way becomes well-nigh impossible.

The economic and social philosophy of Mahatma Gandhi seems more appropriate to the needs of the time than ever before, and not less as some would have it. It would be absurd to attempt to put this religious and economic unity into a nutshell in the space of three paragraphs, so I shall only mention one consideration which seems to stand by itself as the complement to the government's efforts to develop heavy industry. It is simply this: When the existing tools are of a very simple nature, as is the case in the Indian village, then the *maximum national production* can be gained by using these very tools to their fullest capacity, not by discarding them in favor of labor-saving devices. Even Communist China, wedded to the theory of American-style mass production, has found it necessary to accept this bit of common sense as a basic current policy. The economic

reasons, of course, are evident. Both India and China have a short supply of developed resources and a long supply of labor. In the United States and mostly throughout the West, including Russia, the economic terms of the problem are exactly reversed. There is a shortage of labor relative to a large supply of developed resources. We should hope, therefore, for different social patterns here, based on different axioms.

Work is going ahead on all fronts. Tendencies of widely different sorts are all at work simultaneously, some as government policy, some through personal dedication to a new future for India, some as currents from outside India, both good and bad. It is a privilege to live here now and to be drawn into deeper sympathies and contacts by reason of the directions that are being wrought out by India's people. We can look for the time when America may be willing to learn from Asia.

BENJAMIN POLK

Friends Mission to China

Peking, October 10, 1955

WE left Hong Kong on October 4 by train to the frontier with China, which was reached in about an hour. We crossed the now famous international bridge, and walked to the adjacent Chinese station of Shumchun to entrain for Canton. We were met there by English-speaking representatives of our hosts, the China Peace Committee, who traveled back with us to Peking, and proved to be our interpreter-companions for the rest of the trip.

Four and a half hours of travel through the rice fields, banana and sugar cane groves of South China brought us to Canton, where we spent the night. In the evening at dinner we met a group from the Kwantung provincial and Canton Peace Committees, which included representatives of the Christian churches.

We took an early plane on October 5 from Canton to Peking, coming down only at the airport for Wuchang and Hankow. We reached Peking in the midafternoon, to be greeted on behalf of the China Peace Committee by a group which again included representatives of the churches and of the Y.W.C.A.

We are housed in the large new annex to the Peking Hotel, which is made the headquarters of most of the foreign delegations coming to China.

On October 6 we discussed our program with our hosts, and in the afternoon visited an exhibition of reproductions of ancient cave paintings recently discovered in the province of Kansu. On October 7 we had a pleasant and valuable meeting with Mr. O'Neill, the British *chargé d'affaires*, visited the Summer Palace on the outskirts of Peking, and in the evening were entertained to dinner by the China Peace Committee under the chairmanship of Mr. Kuo-mo-jo, who is chairman of

the Peace Committee and a vice chairman of the Standing Committee of the National People's Congress.

On October 8 we visited the Yenching Union Theological Seminary, which is at present training some 80 students for the ministry in various denominations, and had a most friendly and helpful conversation with the principal and with a staff group which included a member of the Nanking Quaker group at present lecturing in Greek at Yenching Seminary. Later in the day we were shown over a new and impressive children's hospital on the outskirts of Peking.

On our first Sunday in China we divided into pairs and attended services at Episcopalian (Anglican) and Congregational churches, and at a church of the United Church of China, renewing there the very wonderful fellowship and friendship with Christian groups that we have already experienced so fully here in China.

In the afternoon we visited the Winter Palace, with its white pagoda and screen of the nine dragons, its vast lake and teahouses all crowded with holidaymakers.

Today we begin a crowded last five days in Peking, expecting at the week end to divide into two groups, the one going to Chunking and Chengtu in West China, the other traveling via Tientsin to Shanghai, where we hope to reunite to go on together to Nanking and Canton, and thence to Hong Kong. I might add that the reputation of October as being the best month to be in Peking is being fully upheld. It is indeed a beautiful city seen in the clear light of a cloudless autumn day.

October 14, 1955

We have had a busy and, we feel, fruitful week in Peking. We have latterly divided our forces on occasions so as to cover

the many engagements either suggested to us or asked for by ourselves.

Highlights of our visits to the working institutions—as it were—of China today have been the visits we paid to the University of Peking (the former Yenching Christian University) and to a village where there is an agricultural producers' cooperative some 12 miles south of Peking. But some or all of us have also seen a textile factory, visited the Institute of National Minorities, the China Institute of Foreign Affairs, the Peking Y.W.C.A., and the China Union Medical College. In many of these visits personal contacts have been renewed either directly for ourselves or indirectly for Friends now at home. We have devoted two meetings to discussions on peace activities with leading representatives of the China Peace Committee and are to be entertained to dinner by the Committee this evening. We had an extended conversation in his home last evening with Mr. Kuo-mo-jo, a vice chairman of the Standing Committee of the National People's Congress and the chairman of the Peace Committee. We had the pleasure of lunching today with the group of Christian ministers and others who met us at the airport and on one or two occasions since.

Variously, we have visited the embassies or legations of Britain, India, Indonesia, Switzerland, and Sweden, done some shopping in the new large departmental stores and in the shops of the bazaar, and much enjoyed an evening at the theater devoted mainly to the songs and dances of various regions of China. We now, reluctantly, divide into two groups, the first to go to West China the other to follow more usual paths to Tientsin and Shanghai, where we hope to reunite on October 20.

Shanghai, October 21, 1955

Our team was reunited in Shanghai yesterday. Janet Rees, Grigor McClelland, and I reached Shanghai the day before after spending two days in Tientsin, where we visited children's nurseries and a children's theater, inspected a textile mill, and had several meetings with representatives of the local Peace Committee and of the Christian community in the neighborhood.

Meanwhile Johanne Reynolds, Duncan Wood, and Christopher Taylor were in Chunking and Chengtu in West China. In both centers they renewed contact with Friends and saw the very considerable development taking place in what was formerly the West China Union University. This is now the third largest medical college in China.

At the time of writing we are half way through a crowded four days in Shanghai, in which among other things we are abundantly realizing our hopes of renewing contact and fellowship with Christian leaders.

We leave for Nanking on October 24, and the following day for Peking, where we are to meet Prime Minister Chou En-lai. Then we start the journey out of China via Canton and Hong Kong, a journey which should have brought all save myself home by the time this is read.

GERALD BAILEY

Internationally Speaking

(Continued from page 310)

centuries of Turkish rule, and regard it as an important base; they seem to have been seeking a solution just to everybody concerned, including the Turkish minority. Turkey and Greece, small but not unimportant members of NATO, are embittered by the dispute, and are made less effective allies of the NATO powers by the efforts to consider the Cyprus quarrel in the light of NATO strategy.

In none of these disputes is the United States directly involved; yet the consequences of each might affect the United States pretty directly. Each of these disputes impairs the apparent unity of the Western powers to resist Communist expansion; each casts doubt on the ability or willingness of the Western powers to forestall Communist expansion by vigorous, attractive policies that can benefit peoples hungry both for self-government and for better economic conditions.

It is a mistake to expect quick and easy solutions of such difficulties. Each of these disputes is a real one, of long standing. Each is more serious in its possible consequences and more difficult to solve, if it is regarded as an aspect of the West-East struggle.

Perhaps the next important step in the constructive diplomacy which for the time being seems to have a chance as one result of the apparent relaxation of tension during the past months and of the more general recognition of the fact that war is no longer a tolerable method of solving international disputes, is to try to detach problems like these from the intricate web of East-West rivalries and show that real disputes involving real people with real feelings can be treated with a view to the needs and desires of the people concerned. This might mean that the United States and other big powers would not always appear to have their way; but it might aid the growth of confidence in the aims of the big powers that would be worth much more in the long run than would prevailing in a particular dispute. Such a development would demand of public opinion patience, to permit diplomatic negotiations to be carried out, and recognition of the fact that it is reasonable and natural for other countries, as well as our own, to seek their own advantage in negotiations.

The situation is at once complicated and eased by the now rapidly dawning awareness of the fact that, as the atoms-for-peace program goes into effect, many nations will have the material for atomic weapons. Destructive force will no longer be controlled by two large powers. Two large rival powers can at best reach only an unstable equilibrium. With many nations pos-

sessing enough power to demand attention, it may be possible to work out a relatively stable equilibrium that can tide the world over the period of national rivalries pending the development of the adequate world organization needed to provide processes of solving all disputes and of controlling military power and restraining the resort to armed force.

October 31, 1955

RICHARD R. WOOD

A Quaker Classic

THE BEGINNINGS OF QUAKERISM. By WILLIAM C. BRAITHWAITE. Second edition revised by HENRY J. CADBURY. Cambridge, at the University Press, 1955. 607 pages. \$4.75

For nearly 200 years Sewel's *History of the Rise, Increase, and Progress of the Christian People called Quakers* remained the standard reference source for early Quakerism, and generation after generation of Friends who wished to know their own history read it faithfully. Whether the Rowntree Series of Quaker Histories, which replaced Sewel in the early twentieth century, will have as long a useful life, only time will tell. But certainly the two volumes by William C. Braithwaite on the founding and early development of Quakerism and the two by Rufus M. Jones on Quakerism in America and in its later periods have shown a remarkable vitality thus far. The Braithwaite volumes, reprinted twice, now require second editions, and *The Quakers in the American Colonies* has long been out of print.

The new edition of William C. Braithwaite's *The Beginnings of Quakerism*, which has just appeared (it will be a year or more before *The Second Period of Quakerism* is ready), remains, as A. Neave Brayshaw described it in 1912, "one of the most valuable of all the pieces of Quaker history that has ever appeared." It derives its account from the extraordinary quantity of manuscript records left by the "First Publishers of Truth" and converts that great mass of material into a coherent and illuminating story of how a prophetic religion of the Quaker type got its start in Puritan England.

Henry J. Cadbury has edited this new edition with skill and restraint—restraint in that he has not tried to recast the original, but has simply made small corrections in text and footnotes where the exigencies of using the original plates would permit; skill in that his 22 pages of "Additional Notes" set up excellent guideposts to the present-day reader, pointing to new sources of fact as well as of interpretation, particularly to the newer conjectures as to whether Quakerism should trace its ancestry chiefly to English or Continental sources. The result is not a new book, nor a "thorough revision," as the publishers mistakenly describe it in the small type on their dust jacket. But it is the standard account of the founding of Quakerism and deserves reading by every Friend who has never read the original edition.

For a generation prone to taking its history in digests or as picture books, the Rowntree Series is a good corrective.

One wonders why the enterprise of British Friends in making it financially possible to produce this new edition of the British side of the story could not be duplicated by American Friends for their own *Quakers in the American Colonies*.

THOMAS E. DRAKE

Elizabeth M. Chace

THE death of Elizabeth M. Chace at her home in Providence, R. I., on September 21, 1955, withdrew from the Society of Friends one of its most valuable and loved members. She was born November 1, 1868, the daughter of Jonathan and Jane C. Chace and displayed the keenness of judgment and devotion to good causes which characterized her father. As U.S. Senator from Rhode Island, he showed that a conservative Quaker could take part in politics without compromising his principles.

In 1888 she graduated from Westtown. Having inherited ample means, she devoted much thought and prayer to the proper disposal of her income. Being highly sensitive to human needs everywhere and eminently self-effacing, most of her benefactions were known only to herself. Many have experienced the gracious hospitality of her home. With her elder sister Anna Chace, whom she survived, she especially availed herself of opportunities to support the cause of international peace and understanding. The efforts of the American Friends Service Committee in this direction owe much to her support. During the formative years of the League of Nations she and her sister frequently visited Geneva, where they resided for several months at a time and where their home became a rendezvous for supporters of this organization. At home she worked vigorously in behalf of the League.

She was an effective member of the Board of Managers of Pendle Hill. With her sister she gave generously to initiate and maintain this institution. The meeting at Providence, R. I., owes much to her unfailing interest and support.

Late in life she became much interested in painting and developed considerable skill in this art. For a long time she has maintained an active interest in institutions for mental health.

Those who knew her most intimately were constantly impressed by her deep Christian faith. This faith was not, in her case, won easily. She read widely both the books which attacked her faith and those which supported it. Her unusual intellectual powers, concealed by innate humility, and the insights arising from her devout life triumphed over all obstacles. She was a rare example of the type of conservative Quakerism which was more evident in earlier generations than at present. A unique characteristic of these Friends was complete frankness of expression accompanied by delicate sensitivity to other points of view. She will be missed by her many friends and the many causes and organizations to which she contributed support and gave the help of her balanced and mature judgment.

HOWARD H. BRINTON

Friends and Their Friends

The Nobel Prize for Peace for 1954 was awarded last week to the Office of the United Nations High Commissioner for Refugees in Geneva, Switzerland. No award has been made for 1955 as yet.

High commissioner for Refugees is Dr. G. J. van Heuven Goedhart, a former Amsterdam editor and leader in the anti-Nazi resistance, who was Minister of Justice in the Netherlands government in exile during World War II. Deputy High Commissioner is Dr. James M. Read, a member of Gwynedd Monthly Meeting, Pa. The FRIENDS JOURNAL published his article "Refugees, the United Nations, and the United States" on page 151 of the September 3, 1955, issue.

About 50 A.F.S.C. volunteers worked over Labor Day week end to help Stroudsburg, Pa., residents clear their homes of mud and debris. Workers came from A.F.S.C. staff, Pendle Hill, New York week-end work camp, and Friends Meetings. Several former project participants appeared. Men and women alike worked chest-high in mud to bail out cellars, and scrubbed walls and floors. A Sunday evening meeting at Kirkridge retreat provided opportunity for group fellowship and discussion. Other volunteers came from Brethren, Mennonite, Methodist, and Presbyterian groups.

Percy Baker, director of A.F.S.C. United States work camps, who organized the flood relief project, is exploring the possibility of follow-up camps this winter.

On July 25, E. LeRoy Mercer, two-time all-American full-back, was given one of football's highest honors. He was elected to the National Hall of Fame, which will be erected at Rutgers, birthplace of the sport. He is the third University of Pennsylvania representative to receive this honor.

"A Quaker Trip to Russia," 50 slides taken by Eleanor Zelliot, Steve Cary, and Bill Edgerton with taped commentary by Clarence Pickett, are ready for distribution. Four sets are available on loan from the A.F.S.C. Philadelphia office.

The Russian trip has also produced, to date, 40 A.F.S.C. interviews on tape, ranging from five to 15 minutes. Tapes are in use by 143 stations, nation-wide. A coming attraction is a program of Russian music produced by the Soviet government.

An article in the Winston-Salem, N. C., *Journal* begins: "The Rev. Hugh Moore, former pastor of Winston-Salem Friends Church, and five other widely known American Quakers who have just returned from a protracted stay in Russia. . . ."

The October *Newsletter* of the State College Monthly Meeting, Pa., states that the Rufus Jones Lecture will be held on November 20, with Gerald Bailey, a British Friend, speaking on "A Quaker Looks at the East-West Problem." The hour of the lecture was not given.

The *Florida Directory of Friends*, listing members and friends of Friends by name and residence, is in process of revision. Friends who have moved to Florida, or have changed their Florida addresses, during the past two years are asked to write to Mary Hall Kilpatrick, 707 N. W. 20th Street, Gainesville, Florida, stating their names and present addresses.

It is interesting to note the growth of spiritual healing groups in New Zealand. There are now three Friends centers, one in Christchurch, one in Auckland, and one in Dunedin. The Presbyterian Church is very active in the large towns, and just recently the Divine Healing Fellowship of New Zealand issued a booklet, *Is Any Sick among You?* and followed this with a monthly magazine, *Healing Waters*. "The books of Rebecca Beard, Elsie Salmon, Starr Daily, and Agnes Stanford are all known to New Zealanders of every denomination," notes the October *Newsletter* of the Friends Spiritual Healing Fellowship, London.

John J. Jaquette, chief accountant of the Hawaiian Telephone Company, has been promoted to be corporate secretary and assistant treasurer of the Company.

The following Collection speakers have been announced by Haverford College: November 15, James B. Reston, *The New York Times*, Washington, D. C.; November 22, George P. Skouras, president, United Artists Theatre Circuit, Inc.; November 29, Red Smith, *New York Herald Tribune*; December 6, Leonard Bernstein, composer; December 12, a program of Christmas music, 8 p.m. Collections are held in Roberts Hall at 11:10 a.m. (note exception in the time of the program of Christmas music). Friends are always welcome, and seating for visitors is provided on the south side of the main floor.

Introducing the New Hymnal

The Committee on Revision of the Hymnal is holding a singing convocation to introduce the book at the Swarthmore, Pa., Meeting House on November 20 from 2:30 to 4 o'clock. Friends who would like to meet the Committee, to learn something of its work, and to sing together some of the hymns are invited to be present. Swarthmore Friends will be glad to have visitors attend the meeting for worship at 11 o'clock, bring a box lunch, and share in a period of fellowship before the afternoon gathering. They will serve a beverage.

An interesting program is being planned with plenty of opportunity for general participation in the singing of hymns, familiar as well as new ones. A group of children from the Lansdowne and Swarthmore, Pa., First-day Schools will present some of the new hymns from the children's section. The Hymnal Committee will sing one or two of the new selections. Edna Stover and Helen Atkinson, authors of the *Handbook* in process of preparation, will be present; and Helen Atkinson will conduct a singing-worship period as the concluding fea-

ture of the afternoon. The occasion should prove rewarding and inspiring. It is hoped that many Friends will plan to share in this experience.

BIRTHS

BRONNER—On October 25, to Edwin B. and Anne Taylor Bronner of Cheltenham, Pa., a daughter named VIRGINIA HOOTON BRONNER. The parents are members of Cheltenham Monthly Meeting, Pa.

GOULD—On October 21, to David F., II, and Mary Lou Baker Gould, a son named GEOFFREY CHARLES GOULD. He is a birthright member of Newtown Monthly Meeting, Pa.

GRANT—On September 28, to George W. and Ann Taylor Grant, a son named GEORGE VICTOR GRANT. The mother and her parents, Richard R. and Anna May Taylor, are members of Stony Run Meeting, Baltimore.

LIVINGSTON—On October 23, to Clarence Oscar and Lois Haines Livingston of Audubon, N. J., a daughter named BARBARA JOAN LIVINGSTON. The mother is a member of Woodstown Monthly Meeting, N. J.

POOL—On October 18, to Harry and Jane Waddington Pool of Woodstown, N. J., a daughter named BARBARA ANN POOL. She is a granddaughter of Arthur L. and Emma Horner Waddington of Woodstown and George and Sarah Owen Pool. The Pools and Waddingtons are members of the Woodstown Monthly Meeting, N. J.

SCOTT—On October 19, in Haverford, Pa., to Andrew and Anne Scott, a son named DONALD MACKAY SCOTT. Andrew Scott is assistant professor of political science at Haverford College.

SMITH—On October 8, to H. Eastburn and Sara L. Smith, a daughter named NANCY ALICE SMITH. She is the seventh grandchild and the first granddaughter of James Iden and Alice Eastburn Smith, members of Buckingham Monthly Meeting, Pa.

DEATHS

ARNOLD—On September 29, at Chestnut Hill, Pa., Hospital, ESTHER WHITACRE ARNOLD, aged 77 years, retired schoolteacher and for many years instructor in penmanship at Germantown Friends School. She was born in Marleton, N. J., of a family of nine, the daughter of N. Reece Whitacre, a well known teacher of South Jersey. Surviving are her husband, Fred McKenzie Arnold, engrosser and artist; a brother, Henry W. Whitacre of Moorestown, N. J.; and two sisters, Marion Haines of Marleton, N. J., and Anna D. Wood of Kansas City, Mo. Interment was in the family lot at Medford, N. J.

GARRETT—On October 11, ARTHUR SELLERS GARRETT of Drexel Hill, Pa., aged 81 years. He had been a lifelong member of Lansdowne Meeting, Pa. He is survived by his wife, Hannah Worrall Garrett, four children and eight grandchildren.

HANCOCK—On October 17, at Children's Hospital, Philadelphia, DEBORAH ALISON HANCOCK, aged five years, daughter of Phillip Hooker and Ruth Brosius Hancock of Broomall, Pa. She was a granddaughter of Malcolm Acker Brosius, de-

ceased, and May Whittaker Brosius and a great-granddaughter of the late Lewis Walton and Elizabeth Acker Brosius, all of Wilmington, Del.

STABLER—On September 15, MARY PHILLIPS STABLER, aged 60 years. She is survived by her husband, Frederick Stabler of Waterford, Va.; and three children, Arthur Stabler of Ohio, Brook Stabler of Florida, and Ann Parsons of Lovettsville, Va. She was a member of the United Meeting of Friends, Lincoln, Pa.

Eleanor Wood Taber

Eleanor Wood Taber passed away on October 13, 1955, in her 72nd year, at the home of her nephew, David S. Taber, 631 Norristown Road, Maple Glen, Pa., after an illness of several months. She was a birthright Friend of the Twentieth Street Meeting, New York City. . . . For several years she served as Elder of the Meeting. The Monthly and the Quarterly Meetings profited by her clerkship. The Meeting will sadly miss her sound judgment and enthusiastic devotion to her Meeting. . . .

One of her most important services for the Meeting was the cataloguing and making available for several Friends Colleges and Meetings the old editions of Friends books which had been housed for many years in the Twentieth Street Meeting House.

She was a staunch supporter of the American Friends Service Committee and the Friends World Committee for Consultation, serving on both Committees almost from their inception. She was also president, and later secretary of the New York Friends Center. Her activities for Friends took her far afield, to the Friends Center in Seattle, Wash., and a year's work for the Friends Girls' School at Ramallah, Jordan.

For many years she worked at the desk of the Metropolitan Museum of Art in New York. Inspired by her contacts there, she was led to carry out her great desire to travel. From her various trips she gleaned much profit which she shared generously with others. A memorial service will be held on November 13 at 3 p.m. in the Meeting House, 144 East 20th Street, New York City.

Coming Events

NOVEMBER

12—Abington Quarterly Meeting at Byberry Meeting House, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., report on Pendle Hill Summer School by Carol Coggeshall, consideration of Ninth Query; address, illustrated with slides, 2 p.m., "Friends Work in India," P. A. and Beulah Waring, recent workers at Barpali, India.

12—Burlington Quarterly Meeting at Stony Brook Meeting House, Princeton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon (bring box lunch; dessert and beverage will be served); meeting for worship and business, followed by an address by Clarence E. Pickett on "Friends' Visit to Russia."

12—Fox Valley Quarterly Meeting's autumn session with Downers Grove Friends at the Avery Coonley Schoolhouse, 1400 Maple Street, Downers Grove, Illinois (southwest of Chicago 22 miles), 2 to 8 p.m.

12—Follow-up Workshop of the "Beliefs into Action" Conference, for Chester Quarter at Swarthmore Meeting, Pa., 2 p.m., concluding with a supper and speech. Coordinator, Stephen L. Angell, Jr.

12—Original ballets by Allen Cooper, "Red Riding Hood" and "Shoe Shine Boy," at Roberts Hall, Haverford College, Haverford, Pa., 8 p.m. The ballets will be performed by children from the Friends Neighborhood Guild, Philadelphia. The event is sponsored by Haverford Quarterly Meeting. Admission, \$1.00; children under 12, 60 cents.

12, 13—Japan Yearly Meeting at Tokyo Meeting House. Dr. Tatsunosuke Ueda will give the Nitobe Lecture. It is hoped that Fred and Sarah Swan of Westtown will be in Japan in time to attend as Philadelphia representatives.

13—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting, Fallston, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; luncheon as guests of Little Falls Meeting, 12:30 p.m.; business meeting and conference, 1:30 p.m.

13—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic two, "Prayer." Leader, Anna B. Yarnall.

13—Nine Partners Half-Yearly Meeting at Oswego Meeting House, Moores Mills, Dutchess County, New York, all day.

13—William Penn Lecture at Race Street Meeting House, Philadelphia, 3 p.m.: Elfrida Vipont Foulds, "Living in the Kingdom."

13—Address at Plymouth Meeting House, Pa., 4 p.m., sponsored by the Library Committee for Book Week: Dr. Loren Eiseley, director of the department of anthropology, University of Pennsylvania, "Some Unexplored Aspects of Human Evolution." Dr. Eiseley is the author of many articles in *Harpers* and *Scientific American*.

13—Community meeting at Gwynedd, Pa., Meeting House, corner U.S. Route 202 and Sumneytown Pike, 7:30 p.m.: Wroe Alderson, "The Dynamics of World Peace," report of the trip to Russia by six American Quakers.

15—Event at Friends Center, 221 East 15th Street, New York City, 8:15 p.m.: James F. Walker, secretary of the American Section, Friends World Committee, will introduce Ranjit Chetsingh, secretary of the Friends World Committee, London, who will speak on "Possibilities of Quaker Development in a Confused World."

15—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "International Organization and War Pre-

vention," lecture seven in the series of ten lectures on "Patterns and Progression of International Organization."

17—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Elfrida Vipont Foulds, "Hope—And Where It Comes From." All are welcome. Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Young children will be cared for in the office of the Social Order Committee.

17—Chester Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Inga Bergman, "A European Quaker Looks at the United States."

18—Special meeting sponsored by the Friends World Committee to hear overseas visitors, at the Race Street Meeting House, Philadelphia, 7 p.m. General theme, "Quakerism, Present and Future as Viewed from My Country." Speakers, Elfrida Vipont Foulds, Dirk and Tia Maynen, Inga Bergman, Paul Sekiya, and Richard Rowntree.

18—Address at a meeting of the Women's International League for Peace and Freedom, Burlington County Branch, in the West Building, Moorestown, N. J., Friends School, 8 p.m.: Esther Holmes Jones, "United Nations at Work in Latin America."

18—Address at Westbury Friends Center, Post Avenue, Westbury, N. Y., 8 p.m.: D. Elton Trueblood, "A Christian Movement Worthy of Our Times." Host, Manhasset Meeting, N. Y.

18 to 20—Seminar with Henry J. Cadbury on "The Gospel of John" at Pendle Hill, Wallingford, Pa. Advance enrollment is necessary. Write Pendle Hill.

19—Friends Fair at Wilmington, Del., Meeting House, 10 a.m. to 3 p.m., for the benefit of the Wilmington Friends Service Committee. Gifts, food, Christmas decorations, secondhand toys, movies, and games; luncheon, 11 a.m. to 1:30 p.m.

22—Address by Pastor Martin Niemoller, outstanding German Christian leader and member of the F.O.R., at the Arch Street Methodist Church, Philadelphia, 8 p.m., "The Role of the Christian Church in the Quest for Peace." This public meeting is sponsored by the Fellowship of Reconciliation. Martin Niemoller was widely known as an opponent of Hitler and suffered imprisonment at Dachau. Since the end of World War II he has emerged as a leading figure in the ecumenical movement and the World Council of Churches.

22—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "International Organization and Peace-construction," lecture eight in the series of ten lectures on "Patterns and Progression of International Organization."

26—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m.

REGULAR MEETINGS

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

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

AUGUSTA, GEORGIA—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair. Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

BERKELEY, CALIFORNIA—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

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.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

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

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

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

HOUSTON, TEXAS—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACKson 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5086 and 9-4345.

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.

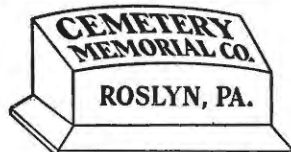
MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

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.

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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.

PASADENA, CAL.—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 are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

ST. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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

SANTA FE, NEW MEXICO—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

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.

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.

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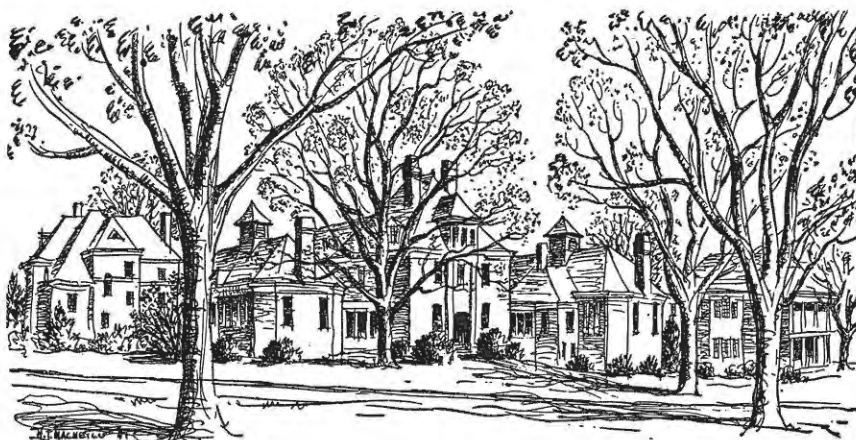
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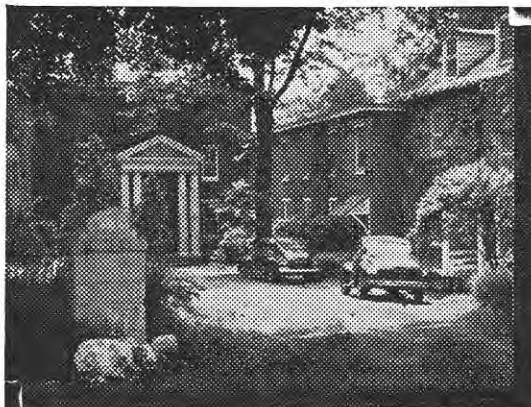
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