

FRIENDS JOURNAL

A Quaker Weekly

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NUMBER 22

IN THIS ISSUE

***S**WIFTLY arose and
spread around me the peace
and knowledge that pass all
the arguments of the earth;
And I know that the hand of
God is the promise of my
own
And I know that the Spirit of
God is the brother of my
own;
And that all the men ever
born are also my brothers.
And that a kelson of the crea-
tion is love.*

—WALT WHITMAN

"And Should Not I Pity Nineveh?"

. *by Dorothy Hutchinson*

Planning for Older Friends

. *by Leon Thomas Stern*

Walt Whitman and Elias Hicks

. *by Howard Hayes*

**The Churches Respond to the Nation's
Needs**

. *by Richmond P. Miller*

Recent Action of the Civil Liberties Committee

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The Churches Respond to the Nation's Needs

Fifteen hundred representatives from churches belonging to the National Council of Churches met in Cleveland, November 1 to 4, at the first national conference on the churches and social welfare. For four days and nights social welfare was on the minds and hearts of all those present.

Leonard W. Mayo of New York City, well-known among Friends, was chairman of the gathering which had as its theme, "The Churches Respond to the Nation's Needs."

One of the outstanding addresses was given by Ira de A. Reid, professor of sociology at Haverford, who spoke on "Mindful of Him—Humanity's Challenge to Religious Man." It was based on the biblical query, "What is man that thou are mindful of him?" He stated that Protestant churches have followed migrations of the middle class and to large extent have become middle-class-minded. "If this is an overstatement," he declared, "then millions of people will have to be convinced. We have become a nation of city slickers, and the churches must build their pastoral services to meet the needs of people where they are."

Among Friends present at Cleveland were W. Merton Scott of Richmond, Ind.; Frances Poynter of Pasadena, Calif.; Robert Ertl of Westbury Meeting, Long Island; Walter Dean of Long Beach, Calif.; Robert Brill of the Buffalo Council of Churches; Esther S. Forsstrand of the Health and Welfare Council of Philadelphia; Wayne Dockhorn of the William Penn Center at Fallsington, Pa., in the Friends meeting house where William Penn worshiped; and Roger Craven of the Syracuse Council of Churches.

In the message that was issued at the closing session of the conference it is notable to find the word "concern" in its Friendly connotation used several times. Most important, also, was the phrasing of the challenges to the churches, to social agencies and social workers in the form of a series of questions. They read almost exactly like the Queries, as they impel all those who hear them to consider, in the accustomed method of the Quaker meeting for business.

Two books were issued in advance of the conference. *The Activating Concern* examines the historical and theological basis for religious social interest, and *The Changing Scene* is a study of current trends and issues in social welfare. The third volume will be a complete report of the conference, *The Emerging Perspective*, to be published in the spring of 1956. (They may be obtained from the National Council of Churches, 297 Fourth Avenue, New York City, in a set at \$11.50 or may be borrowed from the Social Service Committee library of Philadelphia Yearly Meeting of Friends at 1515 Cherry Street, Philadelphia 2, Pa.)

The conference did not speak for the National Council or for the churches officially in attendance. It was a gathering only of individuals. But its findings, its inspiration, and its concerns should help chart courses in social work for years ahead.

RICHMOND P. MILLER

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FRIENDS JOURNAL

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

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PHILADELPHIA, NOVEMBER 26, 1955

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Editorial Comments

Thanksgiving of the National Council

THE National Council of the Churches of Christ in the U.S.A. will be five years old on November 29. This birthday is ample reason for quiet thanksgiving and renewed commitment. Thirty-five million American Protestants are at present members of this organization, which has been a strengthening bond of mutual regard and common effort. During this short period of its existence the National Council has repeatedly provided a proper channel for representing Protestant interests. It has spontaneously and successfully opposed the appointment of an ambassador to the Vatican and worked for the protection of religious liberty and individual rights that were endangered by overzealous investigators. It adopted a notable "Statement of Christian Principles and Assumptions for Economic Life" that carries weight. A year ago some 1,500 leaders held a Convocation of Christian colleges surveying the Christian witness in higher education. Evangelism and stewardship, as well as a search for the real meaning of the statistical rise in church membership, are a permanent concern of the Council. Its "Share the Surplus" program insures the continuance of relief work for which the Council expended approximately fifteen million dollars in cash and thirty-five million in food, clothing, medicines, and other supplies. Services to migrant workers and American Indians are part of this work. These last five years have witnessed the splendid development of the United Church Women, with a membership of ten million. World literacy and Christian literature, juvenile delinquency, radio and visual education, the Laymen's Movement, the support of the Revised Standard Version of the Bible, the recently held gathering of some 1,500 leaders to consider Church and Social Welfare, and other work are part of the excellent record of this organization. The National Council is to be congratulated on its work. It will not be lacking support if it continues to face the confusion of our world with Christian courage and realism.

Are the Jews an Ecumenical Problem?

An interdenominational group of churchmen has conducted in *The Ecumenical Review* an interesting debate on whether the Jews ought to be more consciously in our

minds when the Church considers its world-wide mission. Is Paul's eloquent appeal in Romans 9-11 to work for their conversion still valid for our time? Or is it true now that the conversion of the twentieth-century Jews is no more important than the conversion of Hindus or Chinese? Of all missionary issues which modern events have complicated, the Jewish question seems to be one of the most difficult to comprehend. Some observers believe that Jewish groups are usually not set apart by their religion but by cultural and social customs. In modern Israel the Christian is now very much in the position of being looked upon with the same suspicion that has been the fate of Jews in Christian countries. For many summers Jewish leaders in the U.S.A. have arranged courses and institutes attended by over 12,000 Christian ministers and dealing with subjects such as "What Every Christian Should Know About Judaism." Annually there are 2,000 converts to Judaism in the United States, and the number of Jews becoming Christians by marriage or conversion is unknown. The United States has more than five million of the 11,600,000-million world population of the Jews. A number of Christian and joint Jewish-Christian organizations are promoting missionary activities among Jews everywhere. Yet the Church as a whole wonders whether the Jews are still identical with the group of whom Paul speaks and whether shades of theological opinions concerning Jesus make a substantial difference in the mutual relationship of the two groups. Obviously the problem is to occupy not only official ecumenical circles but all Christians "on the parish level," as one of the ecumenical pronouncements advises.

Jews In Germany Today

Before the advent of Hitler in 1933, Germany had about 600,000 Jews. At present their number in West Germany is estimated at between 20,000 and 25,000. Only a few of them had managed to stay in the country, escaping persecution. Others were found in concentration camps at the end of the war and did not want to emigrate. Still others who had emigrated before 1945 returned to the Fatherland, among them hundreds who came back from Israel. Most Jewish people living in Germany now have succeeded in becoming again active

members in the community life of their towns and cities, but some still feel a people apart, separated by the frightful memories of suffering and loss experienced during the persecution. Some of the larger cities may now have as many as a thousand Jews, but in most towns there are fewer than a hundred. The communities are an aging group, bound to decline over the next ten or 20 years. Jews of the younger generations were more readily able to adapt themselves to living conditions in other countries.

There have been a few cases of continuous anti-Jewish prejudices resulting in unpleasant incidents. But the German government has accepted responsibility for making restitution for the losses suffered under the Nazis, and German leaders have publicly stated the sense of guilt which the whole nation must share. The nation as a whole is, however, little concerned about the prob-

lem, and only a few people are aware of the existence of Jewish groups in their midst. The pressing needs of reconstruction, the human tendency to forget unpleasant past events, and the present division of Germany tend to repress or blot out memories of the Nazi period. Most young people are even ignorant of these events, and their interests are naturally directed toward the future rather than the past. In about 20 larger cities Councils of Christians and Jews, which are working for tolerance and mutual understanding, are receiving the active support of the Federal government and local authorities. Acting as the conscience of the nation, they have a much greater influence in public life than their numbers may indicate. They also have expressed their concern about the planned remilitarization of Germany and the revival of German nationalism.

"And Should Not I Pity Nineveh?"

By DOROTHY HUTCHINSON

WHAT I have against the whale is not that he swallowed Jonah—a fitting fate for a recalcitrant prophet—but that the whale has swallowed the whole Book of Jonah. Almost no one now knows anything about the book except that the whale gulped down a disobedient prophet and later spat him up. Yet it seems to me that the real substance of the story follows this episode and has almost nothing to do with it. The whale might have been omitted—and I rather wish he had been—without detracting from the story's meaning. There is much spiritual truth in this two-page fable, but what particularly interests me is the encounter of man's self-righteous harshness with God's amazing mercy.

Nineveh was wicked, and God was displeased with its people. Jonah was quite right in condemning their behavior and pronouncing God's judgment upon it. But he forgot one indispensable word which man must never forget when speaking for God in judgment upon his fellow men. Jonah said, "Yet forty days and Nineveh shall be overthrown!" whereas God in His dealings with men throughout history seems always to say, "Yet a little while and the wicked shall be overthrown, *unless*—." If Jonah had but taken God's mercy into account, he might have prided himself on being the only completely successful prophet in history instead of being discredited and humiliated when Nineveh repented and was spared!

Dorothy Hutchinson, a member of Abington Meeting, Pa., has been engaged in an extensive speaking program in the East and Middle West following the "Journey of Friendship" which she and Hazel DuBois took last year. Dorothy Hutchinson has summarized their experiences in part in her recent Pendle Hill Pamphlet *From Where They Sit*.

What concerns me in this connection is what ought now to be the content of the "unless" clause for us who feel called to speak God's judgment on our society at this moment in history. Some of us are saying in effect, "You Americans who rely on war are doomed to destruction, unless you immediately abandon your arms and undertake a program of pure Christlike love and self-sacrifice." Perhaps we, too, are in danger of substituting our harshness for God's mercy. To offer man no hope of survival unless he does what he seems still spiritually incapable of doing is, for all practical purposes, as harsh as to omit the "unless" clause altogether.

Nineveh, after hearing Jonah's message, showed the conventional signs of repentance and willingness to turn from violence, and God apparently accepted this as worthiness to survive and have another chance. Suppose Jonah, remembering God's mercy—and he who had so recently experienced it in the whale certainly should have remembered—had prophesied, "Yet forty days and Nineveh shall be overthrown, unless you Ninevites become perfect within that time." Would he not then have overstepped what God required of him as much as he did in omitting the "unless" clause altogether?

In God's name we rightly condemn war's violence and foretell man's destruction if he persists in his present course. Are we prepared for God to show mercy to those who sincerely seek to turn from violence but are not able to do it in the way which perfect faith and perfect love would dictate?

We solemnly realize that God is even now weighing the people of our own and other nations in the balance

to see if they are worth saving. So-called civilized man has sinned, and it is at least possible that God will now let him destroy himself. The barbed words of an African remind us that the survival of civilized man may not be at all necessary for the carrying out of God's purposes: "You Christian white people seem determined to destroy yourselves by war. I may as well tell you that you won't be missed. There will be plenty of black Africans left to carry the world on and eventually build a civilization, with God's help, which may be better and more permanent than yours."

Some Basis Short of Perfection

As God weighs men, what are the factors which may tip the scales in favor of His mercy? With our limited vision, we cannot assess them quantitatively. But there are hints in man's former experiences of God which indicate that God does not decide against a group's survival on a mere numerical weighing of the good men against the bad. As early as the time of Abraham God declared that ten good men could save a city from merited destruction. And the story of Jonah indicates that even ignorance and helplessness are extenuating, for the fact that Nineveh contained "persons who do not know their right hand from their left and also much cattle" seems to have weighed in its favor.

For our comfort, may we also hope that God now takes man's incompletely developed spiritual state into account in what He expects of man? Dr. Konrad Lorenz recently said, "I believe I've found the missing link between animal and civilized man. It is us." Certainly the missing link between the pagan savage and the ideally Christian man is not far to seek. "It is us!" And I assume that no one knows this better than the God who has presided compassionately over our spiritual as well as our physical evolution. Who should know better than

He how few of us who aspire to love our enemies on a grand scale genuinely love our objectionable immediate neighbors; or, for that matter, how few of us who profess to respect our bodies as "temples of the living God" have the holy dedication necessary to take off ten unnecessary and unhealthy pounds?

Surely God, who sees our inward parts with awful clarity, may offer us survival on some basis short of perfection of motive and behavior. Now, mind you, survival is not the same as salvation. God offers salvation, i.e., the freedom from sin and its consequences which is the mark of perfect spiritual health, on no other basis than perfect union with Him and His will. But that is not what Jonah was talking about, nor what we are talking about right now. All Nineveh or we could properly ask for is survival and a new chance to work toward salvation.

Our fellow Americans are afraid. They see the handwriting on the wall and are close to panic. This is in itself no answer to their fear, but it may open their minds to an answer, if an answer is clearly and lovingly presented. That is the place where the Old Testament prophets started over and over again. They instilled the fear of physical disaster under God's judgment unless—. But, though they never let their hearers forget that nothing less than complete righteousness would completely satisfy God, their immediate suggestions often dealt with practical political next steps in the right direction. For instance, two of the greatest and most spiritual of the prophets, Isaiah and Hosea, considered it their business to offer specific recipes for international relations in their times.

Signs of Repentance

One fact seems clear, however; all the prophets preached that fear must be supplemented by some change

OUR Father, we must often come to Thee in bewilderment—sometimes in despair. To so many perplexing problems we do not know the answer. Our attitude, therefore, is one of humility. For safety and security men are prone to look backward to an event or statement. Looking backward, we know, is not enough. We would look forward—and upward—to gain a more complete understanding of Thy will.

We know that many of our fellow Christians look with particular feeling on certain events of the past; and that in many of our friends time-hallowed words stir great emotions. We would be sensitive to all which is significant to our brother. We want to be at one with him and to share the warmth of his deepest feelings. Help us to respect and to love him as Thy son. Grant that he may see in us only love and kindness, as Thou art love.

Father, grant us the courage of our convictions and strength for our task as we face forward and upward, together with our brothers of every faith. We pray for our fellow men who are charged especially with the responsibility to solve the complicated problems of community and national and international life. They need Thy guidance and strength. But may we never forget that we as Thy children have an unceasing obligation to be putting into being Thy divine plan for men on this earth. Amen. —A Prayer formulated but not spoken in meeting for worship on Sunday, August 28, and appearing in the Washington, D. C., Friends Newsletter for September 1955

of heart, if God's forgiveness was to be merited. The Ninevites were scared by Jonah's prophecy *and repented*.

Are there now signs of repentance among Americans, a revulsion against the inhumanity of war and the fact that preparation for war thwarts their inherent good will by diverting their resources, both of heart and purse, from the alleviation of human suffering? It is noticeable that American poets seldom, as in the past, glorify war as a noble outlet for the hero's courage but rather wistfully extol the tragic devotion of men sacrificing themselves for reasons they don't understand and slaughtering for futility. American churches during World War II were not used, as in 1914-18, as bond-selling and recruiting centers. Public prayer was more often for the triumph of a cause than for the bloody defeat of a people. Soldiers were even confusingly urged to love the enemies whom they were killing in order to free the world from evil.

Since the war the leaders of most denominations have condemned the institution of war as absolutely contrary to the spirit of Christ and have put their churches on record as supporting world law, world disarmament, and world economic development as ways to world peace. Half of our American soldiers, to the horror of American military leadership, can't fire their guns in battle. Even when they are under fire and it is a choice of killing or being killed, something inhibits them to the point where they become useless as soldiers. In spite of the cult of violence fostered by the movies, comics, etc., American parents seem to have produced some of the fruits of repentance in their young.

All this is confusedly mixed with ideas of the "necessity" of war and with the notion of the "just" war and with blind fear. But men are seeking a way to turn from violence. God has in this generation permitted man to discover the means of destroying himself. Will He now save man from destruction by permitting him to find a way to control what he has discovered?

National leaders seem recently to have had a fleeting glimpse of the possibility of food replacing guns and of the co-existence of hostile ideologies, perhaps a first sign that God is permitting them to see a change of course away from suicide. The exaggerated hope which this momentary vision has raised in common men's minds shows the intensity of the apprehension under which they have been living. This present breather in the cold war has so far brought about no actual changes in the East-West situation. It is only a chance to substitute peaceful and orderly methods for war in dealing with international conflicts of interest. Unless steps are taken in this direction, it seems inevitable that the exigencies of power politics will soon cause new crises.

Now admittedly America's repentance is partial, the result of fear combined with a vision of a better life for humanity. Whether this is *enough* repentance to justify God in remitting the sentence of destruction and giving America a chance to work toward a fuller salvation, no man can know. But if there is the slightest possibility that God, in compassion for man's spiritual limitations, may accept his present confused and partial repentance, should we not concern ourselves to point man to a next step in the normal evolution of international relations in the direction of peace, the step indicated by the history of smaller social units evolving from violence toward peace among themselves, the substitution of law for war?

Law promises no Utopia, for man is far indeed from meeting the requirements of complete social salvation. The best that law can do is to provide an orderly and reliable framework for disarmament and the peaceful means for settling international disputes. Law cannot create good will, but it can set men free from being constantly on the alert for self-defense and permit them to devote unprecedented resources to the expression of the good will which I believe they already feel. Law does not make people decent, but it can free the inherently good impulses of people who are now obsessed with their physical insecurity.

Therefore it has seemed to me a worthy vocation to help people see the possibility of creating a medium more suitable for their pursuit of salvation—just in case God decides we are worthy of another chance. "For I know that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love."

Autumn at Lake Placid

By MARGUERITE WERNER

On every side the mountains hail
The autumn as they speak
With tongues of flame from the lowest vale
Up to the highest peak.
Valleys are drenched in color, too—
Orange, yellow, red.
Lakes and streams reflect the blue
Of a clear sky overhead.

Souls roam in spaciousness and length
When men and mountains meet;
Inflowing power and humble strength
Will hasten eager feet.
Gay leaves dance in the bracing air
Their daintiest quadrilles,
But eyes lift up—lift up in prayer—
"Lift up . . . unto the hills."

Planning for Older Friends

A Special Care Project

By LEON THOMAS STERN

PATIENTLY and quietly the Committee on Elderly Friends, under the chairmanship of J. Franklin Gas-kill, has been carrying on the responsibility entrusted to it by Philadelphia Yearly Meeting. It is now seven years that it began, in 1948, its work of planning for the establishment of a suitable place to care for those elderly Friends who cannot be properly cared for in their own homes, in Friends Boarding Homes, or in other available facilities.

Our prevision and daily observation make it evident to every one of us that there may come a time in the lives of those who have lived long when special oversight and attendance are required beyond our individual loving care as children, relatives, friends, or staff members of the best equipped Friends Boarding Homes or other institutions for the aged. Although such a place would not be for the mentally ill, special equipment and staff qualified for the service are demanded for the care of those among our members whom the Committee gently speaks of as "confused elderly Friends."

The Long Road of Life

As we travel the long road of life we all experience the advance of physical disability, mental uncertainty, and then, too, comes the ebb of nervous and mental strength. For some these fail altogether. Confusion quietly and slowly enters the minds and lives of those we love so dearly, or fitfully manifests itself, or suddenly flares up to remain.

There may not be the drama or somberness described by Koheleth, the preacher in Ecclesiastes, with such unforgettable poignancy, when man is like a city made desolate, "the doors shut in the streets," "the golden bowl shattered," ". . . the well pitcher and the cistern wheel broken," and the house of life a habitation of sadness, ". . . and those that look out of the windows be darkened." "There is no joy in the morning and song is stilled." Men and women of tender and friendly feeling have been moved to action by this picture.

But for most of us it is much simpler.

A gentle and trembling aged woman entered a restaurant. She searched the menu and the waitress' face and

then with quivering lips said: "I want something red. They don't have it at home, and I see they don't have it here either." Then she smiled appealingly and said, "I guess I am not hungry here," and slipped from her chair and went out. The waitress said sympathetically to her customers, "She is *absent-minded*. She is a fine old lady and has a great deal of money but cannot have the good care and food or doctoring she needs at home. Her family loves her but do not know what to do to help her. Often they do not know where she is."

Two New Sciences

So deeply are we now interested in old age and its problems that two new sciences have grown up, geriatrics, the hygiene and medical treatment of diseases of old age; and gerontology, the study of the decline of life in its social aspects. Great strides have been made in geriatrics and the study of the illnesses that come with the heavy later years, and further research holds great promise for humanity.

Communities have been experimenting in some few places with foster-home family care for old people, and with special housing in other places, particularly in England and on the Continent.

Friends have deepest concern in all this because the care of the aged has always been an apostolic mission to our Society. Early Quaker institutions and services in England and America represent our testimonies. These include schools and homes. There were asylums, too (as they were known in earlier times), for the aged and the mentally ill, institutions which became famous for good care and treatment and still exist in modern form.

A Specialized Home

The years have brought to fruition our long concern in Friends Boarding Homes. Here a new principle of care for the aged was established. If accepted, one was free to enter, free to leave, paying a reasonable boarding rate with no making over of one's resources as was the general custom. Trust, gentle, gracious living, loving concern, and thoughtful care were laid as the foundation stones, still firm with the years.

The experience of the managers of Friends Boarding Homes with the problem of those in the homes who have become confused and need special care has given understanding to members of the Committee on Elderly Friends as to what will be needed in a separate home for the special care of Friends in this situation of life.

Leon Thomas Stern, about whose international work in penology we recently reported in our news section, is a member of Philadelphia Yearly Meeting. He is chairman of the Committee on Friends and Penology. Other articles to give readers further insight and information on planning for confused elderly Friends will follow.

What more suitable, more meet, than to erect such a specialized home as proposed by the Committee on Elderly Friends near one of the hospitals (Friends Hospital or Jeanes Hospital) established by our members years ago in the Philadelphia area? Sufficient qualified medical and nursing staff is proposed in the home itself, with additional staff available in the nearby hospital of Friends so that physicians specializing in chronic illnesses, psychosomatic medicine, internal medicine, and psychiatry may be called upon to give service to the home, also.

Through such a special home facility, Friends Boarding Homes and families in which elderly confused Friends are now being cared for would be relieved of a heavy responsibility. The families and our Boarding Homes need to be considered, for the burden on the spirit of family members and on residents in the home is often great.

The confused elderly Friend will find himself in the haven which his spirit craves, where body and mind can be more at rest. His family and friends will rejoice in the care given him, care which cannot be provided at home or in a Friends Boarding Home.

The Committee on Elderly Friends has made an encouraging report to Philadelphia Yearly Meeting as to the progress made in plans and fund raising. It still, however, has a long road ahead to provide all of the needed funds of which the interest, with proper investment, may be used for the establishment, management, and maintenance of the home. The Committee needs the cooperation and help of all of us.

Walt Whitman and Elias Hicks

CHARLES LAMB urged his readers, "Get the writings of John Woolman by heart; and love the early Quakers." Walt Whitman in his old age urged almost the same thing in regard to the *Journal* of Elias Hicks.

Whitman as a little boy had heard Elias Hicks preach in a hotel ballroom in Brooklyn, and he never forgot it. Commenting on his appearance in a ballroom, Whitman writes, "Elias preaches anywhere—no respect to buildings—private or public houses, schoolrooms, barns, even theaters. . . ."

The picture is a queer one. The room on the second floor of Morrison's Hotel was used "for the most genteel concerts, balls, and assemblies—a large, cheerful, gay-color'd room, with glass chandeliers bearing myriads of sparkling pendants." The crowd contained "many fashionables . . . all the dignitaries of the town . . . many young folks too; some richly dressed women . . . a group of uniformed officers. . . ."

In contrast, see how the Friends appeared. "On a slightly elevated platform . . . sit a dozen or more Friends, most of them elderly, grim, and with their

broad-brimm'd hats on their heads. Three or four women, too, in their characteristic Quaker costumes and bonnets. All still as the grave.

"At length after a pause and stillness becoming almost painful, Elias rises and stands for a moment or two without a word. A tall, straight figure . . . forehead of great expanse, and large and clear black eyes, long or middling-long white hair . . . his head still wearing the broadbrim . . . perfect stillness. . . . Then the words come from his lips, very emphatically and slowly pronounced, *What is the chief end of man?* I was told in my early youth, *it was to glorify God, and seek and enjoy him forever.*"

Whitman says he cannot follow the discourse, but presently it becomes very fervid, and Elias takes off his big hat and bangs it down on his chair. Then follows a "pleading, tender, nearly agonizing conviction, and magnetic stream of natural eloquence, before which all minds and natures, all emotions, high or low, gentle or simple, yielded entirely without exception. . . . Many, very many were in tears."

This brings us to an interesting quandary, for Whitman had just written a few paragraphs earlier, "The reader who feels interested must get—with all its dryness and mere dates, absence of emotionality or literary quality, and whatever abstract attraction (with even a suspicion of cant, sniffing), the 'Journal of Life and Religious Labours of Elias Hicks, written by himself,' at some Quaker bookstore."

It would appear that the art of preaching and that of journal writing have little in common and do not mutually aid each other. Perhaps this contradiction applies to all the Quaker journals.

Whitman in his final judgment, however, did not rely either upon Elias Hicks' great oratorical powers nor upon the dry and dusty *Journal*. In a prefatory note to the essay on Hicks, written in 1888, four years before he died, Whitman rose above all previous reservations, and wrote this: "There is a sort of nature of persons I have compared to little rills of water, fresh, from perennial springs . . . persons not so very plenty, yet some few of them running over the surface and area of humanity, all times, all lands. It is a specimen of this class I would now present. I would sum up E.H., and make his case stand for the class, the sort, in all ages, all lands, sparse, not numerous, yet enough to irrigate the soil—enough to prove the inherent moral stock and irrepressible devotional aspirations growing indigenously of themselves, always advancing, and never utterly gone under or lost. Always E.H. gives the service of pointing to the fountain. . . ."

And further on, toward the end of his essay he wrote, "As if, indeed, under the smoke of battles, the blare of trumpets, and the madness of contending hosts—the screams of passion, the groans of the suffering, the parching of struggles of money and politics, and all hell's heat and noise and competition above and around—should come melting down from the mountains from sources of unpolluted snows, far up there in God's hidden, untrodden recesses, and so rippling along among us low in the ground, at men's very feet, a curious little brook of clear and cool, and ever-healthy, ever-living water."

In this year when the centennial of Whitman's *Leaves of Grass* is being celebrated, and every side of this great American poet is being re-examined, Friends, too, should not fail to look again through his hundreds of pages of verse and prose.

HOWARD HAYES

Recent Action of the Civil Liberties Committee

PHILADELPHIA Yearly Meeting, by its action in appointing a Civil Liberties Committee, reaffirmed a deep and continuing concern among Friends for the proper nurture of our religious and political freedoms.

Among several specific Committee actions is the filing of a brief as *Amicus Curiae* (Friend of the Court), with the U.S. Supreme Court in the case of *Commonwealth of Pennsylvania v. Steve Nelson*. The Civil Liberties Committee was united in the view that this is a clear-cut case in which civil liberties are importantly involved. The decision will establish a precedent with regard to the validity of state sedition acts. Steve Nelson, a Pittsburgh labor leader, was sentenced under the Pennsylvania Sedition Act of 1919. The Pennsylvania Supreme Court reversed this decision on the ground that by the Smith Act of 1940 Congress preempted the field of sedition for the Federal government and operation of all state sedition acts was thereby suspended. An appeal to the U.S. Supreme Court has been argued.

Steve Nelson says he is a Communist. It is our belief that everyone, regardless of his political or other status, is entitled to equal justice before the law. One of our reasons for interest in this case is to safeguard this equality before the law. The concern of Friends has not been limited to our own group. As Henry Cadbury points out in his article "Friends and the Law," recently published in the *Friends Intelligencer*, William Penn and other early Friends "again and again called attention to the threat to the civil liberties of all when the civil liberties of a few are illegally abridged."

In the case of Steve Nelson the Supreme Court of

Pennsylvania ruled on a technical point. Our interest is broader and deeper with respect to the principles involved. Our brief presents our concern that the Pennsylvania Sedition Act of 1919 is in violation of the First Amendment of the United States Constitution. Steve Nelson has been convicted for his opinions and sympathies, rather than for any unlawful acts. We believe that no man should be prosecuted for advocacy of religious or political ideas, nor be condemned for mere associations.

A "Friend of the Court" sees issues of great importance, as we here do, which it feels it must face and wishes the Court to face. A Friend of the Court is not called upon to pass judgment on the defendant, but rather deals with arguments of wider import affecting justice and liberty.

Those requesting a copy of the brief are asked to enclose 35 cents to the Civil Liberties Committee, care of the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

CIVIL LIBERTIES COMMITTEE

A. Burns Chalmers, Chairman

Friends and Their Friends

Dr. Cyrus Karraker, associate professor of history at Bucknell University and chairman of the Pennsylvania Citizens' Committee on Migrant Labor, was given an award for his humanitarian efforts by the Williamsport, Pa., branch of the National Association for the Advancement of Colored People at their annual Fight for Freedom dinner, held on October 20. In accepting the award, Cyrus Karraker spoke to the group on conditions in the state's migrant camps and on the work of his committee.

A member of Millville and Lewisburg Meetings, Pa., Cyrus Karraker has worked tirelessly to improve living conditions in migrant labor camps and to establish child care centers and summer schools for children of the workers.

The place of the informal Basking Ridge, N. J., Meeting has been taken by the Somerset Hills Meeting, which holds a meeting for worship each Sunday, 11 a.m., at the Bernardsville Public Library, Bernardsville, N. J. Philip D. Fagans, Jr., is clerk and may be reached locally at Bernardsville 8-1146.

Virginia Haviland of Cambridge Meeting, Mass., has just returned from addressing a conference of the International Library Association in Belgium as well as speaking to a library group in Vienna.

On August 1, Floyd Platt of Morrisville, Pa., was appointed acting superintendent of Pennsbury, reconstructed manor home of William Penn near Bristol, Pa.

David S. Richie, executive secretary of the Philadelphia Friends Social Order Committee, recently returned from a four-day conference in Paris of the Consultative Committee for the Youth Section of UNESCO. There were 23 representatives of national UNESCO Commissions or of international organizations working with youth in out-of-school activities, coming from 15 different nations and from all five continents. There was one other Friend, Miss Taki Fujita from the Japanese National Commission for UNESCO, who studied at Bryn Mawr and attended Haverford Meeting, Pa. The prime objective of the conference was the launching of a new UNESCO program called Associated Youth Enterprises, in which UNESCO will recognize and assist special new programs of an experimental nature sponsored by voluntary organizations for the development of international understanding and social responsibility. The group recommended to the director general the inclusion of the proposed "work and study" week-end series to be developed as a Haverford College second-semester course in co-operation with the Social Order Committee in 1956 as one of approximately 24 such projects.

A Friend in Philadelphia would greatly appreciate the use of a wheelchair, especially for enabling her to attend meeting for worship. Perhaps a used wheelchair is to be found in the house of a family that needs it no longer and would be willing to donate it.

We also have an appeal for parlor games like Chinese checkers, anagrams, etc., which are in good condition.

Replies should be directed to the FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. (RIttenhouse 6-7669).

The October 1955 issue of *The Friends Quarterly* (London) contains the following articles: "A Man of Vital Religion" by Joseph Pickvance, "Belief and Creed" by Horace B. Pointing, "The Story of the Five Years Meeting" by Errol T. Elliott, "The Friends World Committee for Consultation" by Lewis E. Waddilove, "Prospects in Kenya" by Denis R. Moriarty, "'Our Little Princess'" by Howard Diamond, "Membership in the Society of Friends" by Marjorie Sykes, "Faith and Reason" by Rosemary Filmer, "From My Window" by Eileen M. Taylor, and a review of Herbert G. Wood's *Belief and Unbelief since 1850* by John W. Harvey.

American subscriptions (\$2.00 per year) should be sent to Josephine B. Copithorne, 302 Arch Street, Philadelphia 6, Pa.

The Central Bureau of Philadelphia Yearly Meeting announces that *Faith and Practice* has now been delivered and the advance orders received are being filled rapidly. The books are available at both Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa., and Friends Book Store, 304 Arch Street, Philadelphia 6, Pa. As previously announced, the price is \$1.00 per copy in cloth binding and 80 cents per copy in paper. Purchases of ten or more copies at one time are subject to a discount of 10 per cent. All inquiries and Meeting orders should be sent to Friends Central Bureau.

Tribute was paid recently to Ethel Coates at a breakfast given by the Writers Club of Delaware County, Pa., in the Y.M.C.A. in Upper Darby, Pa. Ethel Coates founded the Poetry Group of the Writers Club, and since the day marked her 80th birthday, the book *The Love Letters of Phyllis McGinley* was given to her.

Dr. Laurence E. Strong, head of the department of chemistry at Earlham College, has been awarded a grant by Sharp and Dohme, pharmaceutical house, to study proteins. He will attempt to find substances to protect proteins from the effects of high temperatures. His study on proteins separated from human blood will try to improve the durability of proteins used in medical products and to discover more about the nature of proteins. In his work he will be assisted by advanced students in the chemistry department.

Dr. Strong, who came to Earlham in 1952, previously directed research at Harvard Medical School on preparation of blood derivatives for military medical use.

Speech Day at the Brummana High School, Lebanon, this year was on June 11. In the course of his report as principal, Herbert Dobbing, referring to the recently instituted compulsory military training for schoolboys, said that he felt it his duty to make two points about it. First, he said, "this school is the contribution made to education by the Religious Society of Friends, commonly called Quakers, who for 300 years have made an unflinching testimony against war and warlike preparations, as being contrary to the teachings of Christ and a crime against humanity. I and my Quaker colleagues, both English and Lebanese, have no right to be silent about our testimony merely because our service is in a foreign country. Second, even if we concede the desirability of having some military preparedness in the modern world, I am sure that the right age for learning its technique is not boyhood but rather when the individual has reached maturity of mind and body. The mind of the adolescent is extremely plastic, and the impressions it receives at school should be in the direction of the constructive building up of international friendship and peace."

Letters to the Editor

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

I wish to confess two blunders in my article entitled "Anniversary" in the issue of the FRIENDS JOURNAL for November 12, 1955. Tennyson's poem *Maud* was published, not written, in 1855. A far more serious error in statement of fact has been pointed out by Richard R. Wood. John Bright had not been a Cabinet member at the time of the Crimean War. He resigned from the British Cabinet, not in 1855, but in 1882, at the time of the Egyptian crisis.

I much regret these errors, although my interest was not so much in politics as in poetry.

Haverford, Pa.

WILLIAM BACON EVANS

In connection with the quotation of mine in your issue of October 1, 1955, page 213, in case someone wants to follow up my quotation, please point out, if there are any such inquiries, that the London *Friend* omitted a crucial word. Line nine should read: ". . . and spend time reading novels, sometimes even at the expense of *devotional* literature."

I appreciate your using this material in the JOURNAL. It was a rather dogmatic and outspoken speech.

Belmont, Mass.

TED BENFEY

My attention has been directly called at this late date to a misinterpretation of the following sentence in an "Occasional Letter Number One" issued by a department of the American Friends Service Committee nearly a year ago: "There is almost no intolerance which is as rigid as that of the liberal Quaker, second generation." This was quoted in turn from an article by Thomas S. Brown in the *Friend* (Philadelphia).

My correspondent assumed that the sentence referred to members of Friends General Conference. How far other members of that group have taken to themselves the title "Liberal Friends" I do not know. My correspondent apparently so uses it (with a capital L). But Arch Street Friends have never so labelled the Race Street Friends. The author and quoter belonged to Arch Street and were therefore unlikely to have intended the words for the other group. They have since told me so personally. Nor did they use a capital L.

There are liberal Quakers in all groups. Intolerance can appear among liberals as well as among conservatives. When it does appear in the liberal, it is especially to be deplored. To such instances of intolerant liberals—not to all liberals or to "Liberals"—the sentence rightly refers.

Wallingford, Pa.

HENRY J. CADBURY

Coming Events

NOVEMBER

26—All-day Peace Education Conference for Young People at Twelfth Street Meeting House, Philadelphia, beginning at 10 am. Resource people, James Bristol, Wroe Alderson. Moderator, Elwood Cronk. Analysis, discussion, seminars, fellowship.

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

27—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic six, "Family Relationships." Leader, Dr. William W. Cadbury.

27—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Charles C. Price, "Science, Power, and Freedom."

28—Annual meeting of the Friends Historical Association at the Ridgway Library, Broad and Christian Streets, Philadelphia, 8 p.m. Business meeting; address by Frederick B. Tolles, "James Logan." Brief talk by Elizabeth Biddle Yarnall on her maternal grandfather, Addison Hutton, Quaker architect of the Ridgway Library.

29—Address at New York Friends Center, 144 East 20th Street, New York City, 8:15 p.m.: Gerald Bailey, one of six

British Quakers to travel recently in China, "October in Communist China."

29—Lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m.: "Quakers and International Organization."

DECEMBER

2, 3—New York Meetings, American Friends Service Committee. *Friday*, at Friends Meeting House, 144 East 20th Street, New York City: 7 p.m., welcome to clothing room; 8 p.m., Robert Johnson, social science resident, Russell Sage Foundation, "Indians—Tribal and Urban Problems," and Lewis M. Hoskins, executive secretary, A.F.S.C., "In Defense of Conscience."

Saturday, at Friends Meeting House, 221 East 15th Street, New York City: 2:30 p.m., Anna Cox Brinton, A.F.S.C. executive board, director emeritus of Pendle Hill, "Educating for World Understanding," and program reports; 7 p.m., color slides, "Quaker Trip to Russia," and color film, "With the Quakers in Korea"; 8 p.m., Dr. George Perera, "Middle East Report," and Dorothy Steere, "Opportunities in Asia and Africa."

3—Haverford Quarterly Meeting at Haverford (Buck Lane), Pa., Meeting House. Meeting of Clerks of Ministry and Worship, 2 p.m.; Ministry and Worship, 2:30 p.m.; worship, 4 p.m., followed by business; supper in the school, 6 p.m.; at 7:30 p.m., David Ritchie, "A Consideration of the Work of the Social Order Committee and Its Implication for Us."

3—Nottingham Quarterly Meeting at Penn Hill (Wakefield, Pa.). Ministry and Counsel, 10 a.m.; topic, "Where Is God Found?" Meeting for worship, 11 a.m.; business session, 1:15 p.m., followed by an address by Curt Regen of New York, who will tell of his visit to German Friends this summer. Lunch will be served.

3—Philadelphia Quarterly Meeting at Arch Street Meeting House, Philadelphia. Meeting of Worship and Ministry, 2:30 p.m.; meeting for worship, 4 p.m., followed by meeting for business; supper in the dining room, 6:30 p.m.; at 7:30 p.m., "Public Service and Private Resources," Bertram and Irene Pickard, English Friends with many years of international service, now at Pendle Hill. Bertram Pickard recently retired from the staff of the United Nations in Geneva.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Margaret Mead, anthropologist and author, associate curator of ethnology at the American Museum of Natural History, New York, "How Fast Can Men Change?"

4—Members of Millville Half-Yearly Meeting are looking forward to joining with Muncy to form the Millville Muncy Half-Yearly Meeting. Meeting for worship at Millville, Pa., 10 a.m.; First-day school, 11 a.m.; covered dish luncheon will be served at noon; business meeting, 1:30 p.m. D. Robert and Elizabeth Yarnall will be present. On Saturday evening an informal gathering will be held at the home of Perry and Darl Eves.

4—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m. Fourteen persons attended the November 6 meeting.

4—Covered dish supper at Westbury Friends Center, New

York, 6 p.m., under the auspices of the Peace and Social Order Committee of Westbury Monthly Meeting, N. Y. Address by Louis Schneider, A.F.S.C. Foreign Service secretary, "A.F.S.C. Program in Europe and Asia."

6—Concluding lecture by Bertram Pickard at Pendle Hill, Wallingford, Pa., 8 p.m., last in the series of ten lectures on "Patterns and Progression of International Organization."

9—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy M. Steere, "The Substance of Hope around the World." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3.

10—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m. Speaker, Donald Baker, "The Lessons of Ancient Greece and Rome for Today."

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

Coming: 150th Anniversary of Darby Meeting House at the Darby, Pa., Meeting House, Main Street above Tenth Street, on December 11. Meeting for worship, 11 a.m.; historical meeting, 2:30 p.m.

Camden Friends Meeting, Del., will observe the 150th year of its founding on December 4, 11 a.m., at Camden, Del. Barnard Walton will be present. All friends will be welcome.

BIRTHS

GILPIN—On October 28, at Wilmington, Del., to Franklin Baily and Charlotte Gooding Gilpin, a son named DAVID FRANKLIN GILPIN. He is a grandson of Douglas and Miriam Baily Gilpin of Kennett Square, Pa.

SHAUDYS—On October 9, to Edgar T. and Elizabeth Ann Townsend Shaudys of Columbus, Ohio, a daughter named ANN SHAUDYS. The father and his parents, Vincent P. and Anna Kirkbride Shaudys, are members of Makefield Meeting, Pa.

MARRIAGES

BEDDALL-GILPIN—On October 29, at the home of the bride's parents, BARBARA GILPIN, daughter of Douglas and Miriam Gilpin, and JOHN R. BEDDALL, son of Mr. and Mrs.

Ephraim Beddall of West Chester, Pa. The bride is a member of Kennett Monthly Meeting, Pa. They will live at West Chester, R. D. 4, Pa.

LESTER-GILBERT—On October 29, ELIZABETH ANN GILBERT, daughter of Mr. and Mrs. Clarence Mitchell Gilbert of Linwood, Delaware County, Pa., and DONALD A. LESTER, son of Herbert C. and Elizabeth Reamy Lester of Chester, Pa. Donald A. Lester and his parents are members of Chester Monthly Meeting, Chester, Pa.

DEATHS

PIDCOCK—On November 5, suddenly, ESTHER POTTS PIDCOCK of Trenton, N. J., a member of Chesterfield Monthly Meeting, Trenton, N. J. She was the wife of the late Raymond Pidcock. Surviving are three children, Clark and Jerry Pidcock of Trenton, Frank Pidcock of Japan, and five grandchildren.

TAYLOR—On October 27, suddenly, in Kennett Square, Pa., HAYES C. TAYLOR, aged 73 years, a prominent Chester County historian. He often wrote articles on genealogy and items of local historical interest. He was one of the ministers of London Grove Monthly Meeting, Pa. Surviving are his wife, Catherine S. Taylor; three children, Burdsall and Charles W. Taylor, and Murial S. Yarnall; and three grandchildren.

WARNER—On November 1, in West Grove, Pa., Community Hospital, after a short illness, J. YARDLEY WARNER, aged 74 years. He was born in Jonesboro, Tenn., the son of Yardley and Anne E. Horne Warner. At the age of four he moved to England, where he was educated at Sidcot School. In 1906 he went to Norwich, Ontario, Canada, and married Estella M. Stoner. He was a member of Canada Yearly Meeting until 1924, when he moved to West Grove and vicinity, where he has been an active member of West Grove Meeting, Pa., as well as an interested participant in the activities of the churches in the community. At the time of his retirement he was a cabinet maker; for a number of years he had been engaged in farming. Surviving are two daughters, Ellen W. Connell and Margaret A. Warner, three grandchildren, and one great-granddaughter, all living in West Grove.

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REGULAR MEETINGS

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.

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

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

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

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

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

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.

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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.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

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, 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 Mermaid 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. 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.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 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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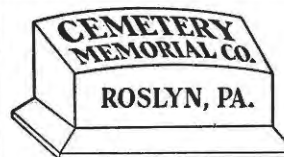
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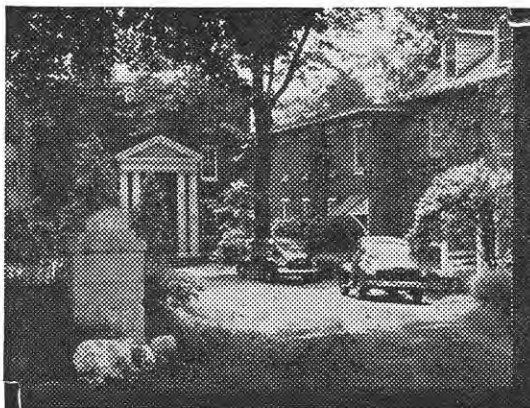
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