

# FRIENDS JOURNAL

*A Quaker Weekly*

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**G**OD is to be sought and found, not in the starry heavens, nor the depths of the material earth, but within the human spirit itself. The seers and mystics of many ages and many different religions have always insisted that this was the case. God is that power within us and within all life by virtue of which it is possible for man to love. God does not rule and run the universe, as an engineer rules and runs a machine. He is that universal creativity, order, and meaning of which we ourselves and all things are parts.

—HARRY C. MESERVE

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## FRIENDS JOURNAL



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## Letter from Japan

IN recent months the status of Christianity has received considerable discussion in Japan. Although the discussion has not been particularly widespread, it seems to be only one of numerous rumblings of dissatisfaction with foreign influence, which in most cases means American influence.

When Prime Minister Hatoyama succeeded Yoshida, he lost no time in reviving the prewar tradition of reporting his assumption of office to the gods at Ise Shrine. Although his action was inspired as much by desire to win the conservative farm vote as it was by piety, he was promptly criticized by the Japan Bible Christian Council for violating the principles of separation of church and state and for deserting his own religion, Christianity, to worship at a Shinto shrine.

The Japan Bible Christian Council, a fundamentalist organ, was not speaking for all Christians in Japan, but this was not clear in the minds of many who took issue with its denunciation of Hatoyama. One writer pointed out that if freedom of religion is guaranteed by the constitution, Hatoyama should have been free to worship wherever he chose. Another commented that it should be possible for a Christian to "visit and pray at any sanctuary—be it a church, temple, shrine, or mosque—and yet remain a devotee of God because the same God resides in all, though people call Him by different names according to their own understanding and beliefs." This was typical of a number of appeals for religious coexistence, although some writers went a step further and asserted that Christianity has no monopoly on virtue, and, indeed, that it is excelled by other faiths.

Although the Japan Bible Christian Council was under the impression that Hatoyama was a practicing Christian, it later developed that he had been baptized in his school days but had more recently drifted away from organized religion because he found he could not accept the concept of God advanced by his denomination, the Universalist Church. The prime minister still finds spiritual strength in singing Christian hymns, however.

Since the initial controversy some months ago there has been a small but steady flow of letters in the newspapers commenting on various aspects of Christianity. Many of these are perceptive in their insights, and many others reveal misunderstandings for which Christians themselves are largely responsible.

The concept of a "jealous" God is repugnant to most orientals, who do not understand its place in the development of Judaism; moreover such a concept seems to them antipathetical to the God of love, of whom Chris-

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# FRIENDS JOURNAL

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## Editorial Comments

### *There Is Still Time*

NEVER before in history have so many persons found themselves homeless, displaced, separated from their families, and exiled. The hopeful aspect of this distressing situation is that there has never before been such a huge and religiously motivated effort to organize relief for these unhappy ones. The current Relief Act of 1953 sets next June as the deadline for giving assurances to receive a homeless family from abroad. It takes months to prepare a refugee "unit" (either an individual or a family) for the proposed emigration. Between 1949 and 1952, Friends sponsored more than 700 refugees, most of whom are now happily established in this country. Under the new act Friends have so far filled only 168 assurances for a total of 593 persons, 343 of them children. Of these 593, only 16 families have arrived in the United States. Some 400 are desperately waiting to learn of their chance to come. The originally rather cumbersome procedures have now been improved. But more assurances from individuals and Meetings are needed by the American Friends Service Committee to make use of the remaining time.

The first step is to write the A.F.S.C. for case histories of individuals and families, already carefully screened. The sponsor must state that a home awaits the newcomer or family—possibly his own for the time being—and that no present occupant will be displaced. A job must also be promised, but it can be found later. The A.F.S.C. will take care of all remaining steps. Address Florine Miller, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pa. It is hoped that individual Friends, perhaps with the support of their Meetings, might quickly act now. This is the season when we experience the power of love and practice generosity. Let us not forget the unhappy ones who more than ten years after the last war are still homeless, stateless, and friendless.

### *Women Today*

Our ideas about men's jobs and women's jobs are changing. More women are active outside the home in paid employment, politics, and cultural life than ever before. Yet only a little over a third of all professional

and technical workers are women. The Commission on the Education of Women (American Council on Education, Washington, D. C.) has investigated some of the problems inherent in our changing situation. Many women are still dependent on their husbands, but others are expected to be successful at work or in school, though, as the report states, they must not be "too successful." The obligation of many women to function in different roles may cause the strains and tensions from which women suffer today. In general, women have about one-half year more schooling than men, though at the college level men noticeably outnumber women. The greatest proportion of women work in education. The Commission states that "women need broader educational opportunities with a spiritual emphasis." They need knowledge that can help them in their choices and the tasks before them. A good many colleges have taken such needs into account by changing their educational programs. The Commission is anxious to collect more material from individuals and organizations on this complex problem. We hope that religious organizations, traditionally so conservative toward women, will be included in such research.

### *In Brief*

Protestant churches in the United States are spending more than one billion annually to provide eleven million Americans with food, clothing, shelter, and other welfare services. Nearly 3,000 church-related agencies are engaged in this work. Almost 100,000 children are receiving direct aid from 800 orphanages, homes, adoption centers, and similar agencies.—A total of 160,000 men and women are substitute teachers in our public schools, one for every six full-time teachers. The majority are women. Two thirds are employed in urban areas and are college graduates. Eighty-three per cent have formerly been full-time teachers. The average net pay, after taxes, transportation, and lunch, is estimated to be \$8.71.—Over a period of six years the Salvation Army's Anti-Suicide Bureau in London, the Army's only bureau of this kind, has been approached by over 5,000 people for help. No two cases are alike, but none of the men and women tempted to commit suicide has a strong

faith in Christianity. Brigadier Landon, who directs the center, states that problems of business failure, social relations, and health must be solved first before religious integration can be achieved.—*The Mennonite Quarterly* reports that the total enrollment in Mennonite colleges in 1953-1954 was 3,439 students attending 16 colleges. Of these, 1,942 were women. Goshen, Indiana, with

873 students had the largest enrollment. Six colleges reported enrollments below 100.—The Eire government has imposed a 30 per cent tax on all Bibles entering the country. A similar tax applies to prayer books, missals, hymnals, and all collections of prayers. Even the Roman Catholic Church is reported to be opposed to the tax, which is designed to protect home industries.

## Discovering the Psalms

**T**HERE are many ways to read and study the Bible that have value for individual Friends. It seems generally true that one gains more from one's reading, if one has some comprehension of authorship, of scope, and of the period in which a book came to be. After choosing a particular book or section, and learning what its place is in the development of religious ideas and what the writer had to say to the people of his time, the student next tries to discover whether there is any message in it for us today. Does it still speak to our condition?

One biblical book that has had universal and timeless appeal is the book of Psalms, that anthology of religious poetry that has been the devotional storehouse for so many generations of Christians and Jews. An individual frequently chooses to read the particular Psalms that he has gradually come to know and love. There are values, however, to be gained in reading the whole collection of Psalms, not at one sitting, as one should read many other books of the Bible, but as the basis for study and contemplation over several months' time. One or two Psalms, or even more, may be selected for a day's program, depending on their length and on the train of thought they stimulate. It is helpful for the student to read with pen in hand, jotting down notes and reflections that come as he ponders the message.

One can find in the Psalms poetical expression of many moods, of joy and sorrow, of delight in the beauty of nature or terror because of its manifestations. There are Psalms of trust and confidence and Psalms of despair and fear. Some show a mature and advanced concept of the loving-forgiving nature of God; others appeal to Him as a power that will wreak vengeance in terrible form upon personal and national enemies.

Who were the authors of these hymns of praise and thanksgiving, of the dirges and prayers of distress? Apparently the singers have come from all walks of life and are of many dispositions and temperaments. There are kings and shepherds; there are young men and those who have lived long, eventful lives. We hear from saints

and sinners, from people who have been able to revere and follow the Law, and from those who have stumbled frequently in its observance. Historians trace the story of Israel's long and difficult past; musicians sing praise to God and revel in their many instruments. The fathers of large families find joy in their sons; the lonely and forsaken pray for comfort. I have discovered no songs that I am sure must have been written by a woman; but there may be some, since it is evident from the songs of Deborah and Miriam that women, too, were poets and singers.

The writers with whom we feel little empathy and sometimes even extreme annoyance are those who are either exceedingly vindictive or particularly complacent. Even though we realize that they both represent a point of view commonly held by Jews of their day—namely, that God rewards those who keep the Law and punishes their enemies—yet we find it hard to appreciate their smugness and self-satisfaction. Even these, however, may have a message for us and lead us to look into the ways in which we, too, may be thinking of ourselves more highly than we ought.

Gradually we begin to know these writers as human beings with problems and concerns much the same as our own. We discover for ourselves the Psalms that best reflect and express our own temperament, mood, or philosophy of life. To these we will turn as to old friends. We will enjoy reading the reflections that we noted and may have further insight as we come back to our favorites again and again. Perhaps we may be moved to write some Psalms of our own, using the Hebrew poetical form as it comes through to us in the English translations. Some of the old familiar Psalms, which we may have thought had lost much of their significance for us, may come alive again as we read, study, meditate, and enter into the experience of the writers.

Early Friends believed in the continuing revelation of truth. This is one way to begin to discover some of the truth that the Psalms bring to us today.

AMELIA W. SWAYNE

## The Five Years Meeting

**“W**HAT went ye out to see? A reed shaken by the wind? A man clothed in soft raiment? A prophet?” One wonders what Friends expected as they gathered, literally from the corners of the earth, in Richmond, Indiana, for the sessions of the Five Years Meeting, October 20 to 26.

If anyone expected to find a uniformity of opinion and expression, he was surely disappointed. Friends have been separated by too many miles for too long a time to have remained in any single channel of thought and action. We are a part of all that we have seen and done. And yet a deep unity of spirit and purpose was evident, and this made it possible for Friends to travel in the same direction, even if at times at different rates of speed.

The distances are very great even in America from Maine to California, but when there is added the national and linguistic characteristics of Canadian and Mexican, the cultural differences of European and Asian and African, and even the vocational separation between rural and urban people, one must expect variety rather than uniformity.

But God seems to like variety. No two leaves, no two snow drops, and no two finger prints are exactly alike. And the varieties of Friends may have matched, but certainly did not exceed, the rich variety of colors in the Indiana hills this October. Perhaps we are blessed by our differences rather than otherwise. Who did not realize that as Oralia Gonzalaz spoke to us in Spanish, interpreted by an intermediary, that God is not bothered by language and that in every nation those who love and serve Him are approved by Him?

The plan of the sessions has become familiar to Friends now, a series of addresses, lifting up important issues, followed by small discussion groups in which individual contributions are given, and then a large session, led by a panel of people with special preparation for the task at hand.

The opening address by Elton Trueblood, calling Friends away from a fragmented religion and proposing a three-point advance, by demonstration, consecration, and penetration, was searching and impelling, and was recalled many times in later sessions.

Other addresses leading to further discussion were “The Quaker Witness, Yesterday and Today,” by Elfrida Foulds of London Yearly Meeting; “Ministry in the Local Meeting,” by Harold Walker of Kansas Yearly Meeting; “Outreach and Service,” shared by Charles Lampman and Douglas V. Steere; and “Preparation for Tomorrow,” by Alexander C. Purdy. Ranjit Chetsingh and Mrs. James D. Wyker lifted our vision by discussion of world Quakerism and world Christianity. Bible study periods were held in the early morning, led by Harold Kuhn of Ashbury Seminary. Devotional periods were conducted by Friends representing many Yearly Meetings.

The business sessions were conducted with decorum, and for the most part did not permit of extended discussion from the floor, although nothing was done with undue haste. The proposal of the reorganization committee, which had been carefully prepared and which had come out of many months of study, was only partly approved. The Executive Council,

which carries the responsibility of the Five Years Meeting during the interim between sessions, was enlarged, and semi-annual meetings were authorized, thus spreading the opportunity for participation in the planning and work of the Five Years Meeting. This was approved rather than the three-year meetings as proposed by the committee.

One of the high lights of the gathering was the dedication of the new Central Office Building, debt free. On Sunday afternoon a thousand people gathered on the hilltop now known as Quaker Hill and shared in the words of dedication, but also, we trust, in the spiritual elation, the extension of vision, and the new commitment that accompanied the formal act of dedication.

The building of red brick, giving the impression of strength without ostentation, with two-story central section and one-story wings, stands among the trees and overlooks the city of Richmond. It provides a focal point for the Five Years Meeting, but at the same time is a most efficient home for the work which will be done there.

A general feeling of optimism and hope pervaded the Five Years Meeting this year. The program of extension through the Mission Board and also through the local Meetings; the expanding work of the Board on Christian Education, with eyes on the future as it works with children, youth, and adults; the concerns of the Board on Peace and Social Concerns, although only partly approved, but pointing us to the re-examination of ourselves and our behavior; the enthusiasm of the men's organization, now paralleling the women's work; the sense of fellowship with the wider Christian Church, all these added to the wave of expectancy with which the Meeting closed.

One is reminded of the stranger who came to a Friends meeting house as the people were coming out and asked, “Is the service over?” And a Friend replied, “No, Friend, the meeting is over, the service is just begun.”

RUSSELL E. REES

\* \* \*

Judging by the fact that 79 members of the Philadelphia Yearly Meeting registered at the sessions of the Five Years Meeting at Richmond, and that of these 79 only about one third were official representatives, one can only conclude that Philadelphia Friends are keenly interested in the Five Years Meeting. Such an interest is of profound significance to both groups, for we ought not to ignore any longer the problem of our relationship as a Yearly Meeting to the Five Years Meeting, and if the search for the solution is mishandled or belittled, tensions and divisions already current could grow to destructive force.

The Five Years Meeting is the result of the efforts of Quaker statesmen of the 1880's and 90's to keep the Society of Friends from flying apart because of the exaggeration of local interests and emphases, and to bring under the influence of the tested Quaker tradition the contemporary evangelical exuberance, the pressure to renew the outward sacraments, and the changing pattern of the vocal ministry. Joseph Bevan Braithwaite of London, James E. Rhoads of Philadelphia, and James Carey Thomas of Baltimore shared with Midwestern Quakers such as William and Timothy Nicholson, Allen Jay,

and Edmund Stanley in the leadership at the great conferences beginning in 1887 in Richmond. Rufus Jones also had an important part in the development of the Five Years Meeting, editing *The American Friend*, itself a merger of periodicals, from 1894 until 1913, but his concern and counsel continued throughout his life.

There were 11 American Yearly Meetings that joined the fellowship of the Five Years Meeting in 1902. Since then there have been added North Carolina, whose adoption of the Uniform Discipline of the Five Years Meeting resulted in a separation in 1904; Nebraska, set up as a Yearly Meeting in 1908; and Cuba, Jamaica, and East Africa, the result of mission work. In 1926, in spite of great efforts to find a *modus vivendi*, Oregon Yearly Meeting left the Five Years Meeting in protest against the liberal forces in its leadership. Kansas followed suit in 1937, and now important groups within Nebraska and Iowa would have their Meetings join some kind of association of evangelical, fundamentalist, mission-centered Quakers, in protest especially against the liberal interpretation of the place and use of Scripture in Quakerism.

Faced with this long-engendered uneasiness and with the influx of "Silent Meeting" Friends from newly united Yearly Meetings in New England, New York, and Philadelphia, the Committee responsible for the building of the program for this year's sessions had a touchy job and a magnificent opportunity, for at these sessions Friends from Maine to California could hear one another talk their "native languages," observe the nature of their concerns, and feel the radiance of their spirits.

The men who are the real leaders of the Five Years Meeting are impressive for their breadth of view and for their statesmanship in keeping diverse and occasionally passionate elements talking to one another. Among the older men are Norval Webb, clerk of the Five Years Meeting this session and pastor of the First Friends Church in Richmond, Sumner Mills, clerk of the new session, Jesse Stanfield, Russell E. Rees, Errol T. Elliott, editor of *The American Friend* and executive secretary of the Five Years Meeting, Homer J. Coppock, Herbert Huffman, Norman Young, and Charles Lampman. Among the younger men—and an extraordinary group of men they are, too, for strong concern and freedom from bigotry—one thinks of Lorton Heusel, David Stanfield, Wayne Carter, Max Rees, David Castle, Lawrence Peery, Canby Jones, Merton Scott, and Leonard Hall.

The Five Years Meeting had very significant business to do. After ten years of preparation and study, recommendations for reorganization were presented, and in the main adopted. Actually, the only major proposition that was turned down was that the Five Years Meeting should become the Triennial Meeting. Most significant was the change from the original delegate system to the more Quakerly representative system (which assumes the sense-of-the-meeting decisions).

It is clear from the conduct of business at the sessions that whatever variation there may be between programmed and unprogrammed meetings for worship, the assumptions and procedures of the meeting for business are fundamentally the same and serve as a sturdy, clearly distinguishable bond among all Quakers.

There are strong bonds between the Five Years Meeting and the Philadelphia Yearly Meeting: similarity of experience and belief, concern and expression of that concern in socially responsible action, 300 years of Quaker history; but, most important, in each group there are many, many Friends who are seeking fearlessly and continuously for a more excellent way.

As for Philadelphia's part in this problem of our relationship and its solution, Friends here have, I think, two major responsibilities. The first is to become informed, sympathetically and intelligently, about the Five Years Meeting and its work, its leaders, its local Meetings and their pastors. This involves visiting with open, seeking hearts among the Friends in the Five Years Meeting, especially in the Midwest, and it means inviting Friends from the Midwest to visit among us, to worship with us, to talk with us, and to talk to us about their hopes for Friends. But the second responsibility, and it cannot be stated too strongly, is that when Philadelphia Friends are visiting or being visited, or when they discuss the affairs of the Five Years Meeting, let them refrain from that worst of ecclesiastical sins, meddling and lobbying. We know what happened in our own area of Quakerism when Friends from outside meddled in a tense situation; let us be wiser, more courteous, more responsible.

THOMAS S. BROWN

### All Together, Lift!

THIS is a favorable time for Friends to increase their usefulness and uphold with vigor their testimony of direct spiritual guidance. The merger of the two Philadelphia Yearly Meetings marks an important step forward. Its book of Faith and Practice is recognized by everybody, including its compilers, to be tentative rather than final. It represents the best that we could agree upon just now and indicates a willingness to put first things first. The union of the New York Yearly Meetings and the movement in Baltimore toward healing the destructive breaches of the past and working and worshipping together are signs of new awakening. The American Friends Service Committee, the Committee on National Legislation, the World Committee on Consultation, the Wider Quaker Fellowship, the uniting of *The Friend* and *Friends Intelligencer* all help to open the way toward a progressive development for our Quaker faith and practice. It will take time to make some new adjustments which lie ahead. It is a time to "haste not, rest not." Perhaps our greatest danger lies in feeling that we have accomplished so much that now we can rest awhile and enjoy the fruits of our united efforts.

We need to guard against new limitation. In our broader work the large pastoral group of Friends is an important factor. We need to be mindful that those of us who believe in and enjoy unprogrammed meetings for worship should not feel separated from the great

body of Friends in America whose meetings are conducted in a different way. Some of our members are perhaps ignorant of how widespread our membership has become through the missionary zeal of the Five Years Meeting Friends as well as by the increasing establishment of independent groups not yet affiliated with any Yearly Meeting.

We ought to maintain the attitude which draws all Friends closer together. We are all activated by the same inner spirit and should recognize that the outward expression may vary. All Quakerism stands for the development of whatever will elevate and enhance the influence of whatever will help us to rise to higher spiritual levels; it is against the forces in life that degrade and depress mankind.

One of the recollections of my early childhood is watching the rebuilding of a bridge over a small stream in front of our home. The methods were very primitive. The men measured and cut the wooden timbers and fashioned supports for the bridge. When all was ready they raised the buttresses they had fashioned on their shoulders, and the foreman called out: "All together, lift, higher," until the supports were placed. As I heard this call often repeated, it took hold of my imagination, and the slogan it suggested has been of considerable value to me in a long life. It seems to me that at the present time, with great unused opportunities open to us, we may well ask all groups of Friends to heed the call: "All together, lift—higher."

JANE P. RUSHMORE

### Letter from Japan

(Continued from page 358)

tians also speak. Many Japanese are cognizant of deep-seated differences between Catholicism and Protestantism but, knowing little of the details, simply conclude that Christians are a somewhat bigoted group constantly quarreling among themselves, each group insisting that it has the only true way.

Missionaries as a group have come in for a fair share of criticism for their eagerness to propagate the tenets of their faith while failing to practice its spirit or, worse still, for ridiculing the faith of others. In the case of missionaries who persist in viewing people only as souls to be saved, just as one would salvage gold from a sunken ship, such criticism is probably justified. Fortunately, not all missionaries can be described as such. There are many whose message is not based on dialectic but relies instead on a simple life of service; these, for the most part, are the missionaries whose work has borne the greatest fruit and whose personal lives reveal the greatest sense of happiness.

The question of living standards constitutes the other

major criticism of missionaries. Although it is true that a person used to life in America cannot easily—and probably should not—adjust himself fully to a Japanese scale of living, in many cases the lives of missionaries are so far removed from the humble, even poverty-stricken, lives of the average Japanese that one questions the effectiveness of their ministry. With such a disparity in standards of living, one member of the Tokyo Monthly Meeting, a Japanese man who has visited America, remarked privately recently that he sometimes wondered how long it would be before the Japanese government began to ask missionaries to leave the country. Missionaries are becoming increasingly aware of this, and especially those who have come to Japan after having been forced out of China appreciate the need for vitalizing their ministry.

The Foreign Residents Tax Law, which will go into effect next year, drastically raises the tax levied against foreigners, and some missionaries feel this is an opening wedge toward eventual expulsion. Actually the law will hit business people even harder, and the intention is probably to get as much revenue from them as possible, although the law seems to be so effective that it may defeat its purpose by driving them out of the country and thus kill the goose that lays golden eggs. At any rate, the law does not seem to be aimed at missionaries. That some missionaries think it makes one wonder what kind of fruit they themselves feel their work is producing.

The Christian missionaries who deal in souls as commodities are more likely to find frequent frustration in their work than missionaries whose life itself is a message. Many Japanese are interested in Christianity only because they enjoy church music or because they wish to have an opportunity to speak English with foreign missionaries, so it is not difficult to imagine a missionary's discouragement at his inability to convert such persons.

This does not mean that Japanese have no interest in spiritual matters. On the contrary, people have been turning to religion in increasing numbers, and a myriad of new religions stemming from Buddhist and Shinto roots have been organized and claim large numbers of adherents. While membership claims may perhaps be exaggerated, the fact that the new religions have sufficient backing to build expensive meeting places and social service institutions cannot be disputed.

Why is Christianity not experiencing a similar boom? The answer, I believe, is simply that Christians are espousing a theology and interpretation of their faith that fails to strike at the true genius of their religion. If salvation alone is the goal of Christians, they have nothing new to offer Japan; Buddhism has long specialized in salvation. And since Shinto deities assure worldly fortune, that field is closed also.

But the unique offering of Christianity is neither of

these anyway; it is a relationship with a God who is not distant and attainable only through priestly intervention or formal incantation, but who dwells within as a Light to enlighten every man that comes into the world. Here is a message that is more likely to meet with a receptive audience, although we must not minimize the self-discipline it requires. Above all, this is a message that can uplift inquirers with hope before they are frightened away by complex doctrines of sin and salvation. Hope is the essence of Christianity, and hope breeds love.

When love becomes a working force in a person's life, he will find himself walking with God, and he will find that the love which wells up within him is leading him into new paths of service and calling him to take up increased responsibility for the welfare of his fellow men. Such a person will find that he is too busily occupied to worry about his own salvation, but nonetheless he will have entered into a saving relationship with God. Those who begin by seeking salvation itself will find that they, like the Hedonists, can find no satisfaction in their pursuit. Truly, he who loses his life shall find it.

BRUCE PEARSON

### A Religious Approach to Discrimination

**T**HERE are many approaches to the reduction and elimination of discrimination. A variety of approaches is necessary and desirable.

As Simpson and Yinger point out in *Our Racial and Cultural Minorities*, we can try to change the prejudiced person. We may use exhortation, as in sermons or speeches, or propaganda as in pamphlets, car cards, radio programs, films; the contact approach, by bringing Negro and white people together in conferences; education, as in school intercultural programs or labor education; community self-surveys, workcamps, workshops; or personal therapy, as in counselling and psychoanalysis or group therapy.

On the other hand, we can try to change the situation by action programs and community organization; education in the schools and adult education; cultural and recreational activities; work through the courts, research, and legislation.

But there is also a distinctively religious approach. By religion I mean the personal practice of our beliefs about God and man.

If I believe that all people are children of one God, if I believe that I should do unto others what I would have others do unto me, if I believe that discrimination is wrong, then I should try not to be a party to discrimination.

Concretely, I should not take a job in a firm or join a union which discriminates.

I should not become a member of a church which discriminates.

I should not join a club which discriminates.

I should not patronize a business which discriminates.

I should not buy or rent a home in a neighborhood from which Negroes are barred.

I believe that only by trying not to be a party to discrimination in any area of life can I be true to myself.

This is so important that I must try to behave this way, whether it is effective or not. But I think it is effective.

Ten years ago in Philadelphia many restaurants discriminated against Negroes. A small group of concerned Negro and white people tested the downtown restaurants and found out which ones served Negroes and which ones discriminated. They told the management why they were concerned. They told other people who wanted to put their beliefs into action. More and more people asked managements about their practices. More and more people commended managements that served Negroes. A number of people refused to eat in restaurants where Negroes could not eat.

Much the same thing happened with the Philadelphia department stores.

I believe these conscientious objectors to discrimination had considerable influence in reducing discrimination in restaurants and department stores.

Today the greatest block to integration in Philadelphia (and in every other Northern city) is residential segregation. Suppose we had a few white people who were conscientiously opposed to living in a neighborhood from which Negroes are barred. Suppose they resolved not to move into any such neighborhood. Suppose when they were looking for a home or apartment, they always asked about the racial policy. Suppose, when they were told that only whites could buy or rent, that they said, "I cannot live in such a community," and told the owners why.

If a hundred white families felt such a concern about residential segregation and acted on it, I believe they would have a great effect on segregation in housing. And if a thousand families were committed to this religious approach to discrimination, in five years we would see the end of residential segregation in Philadelphia.

FRANK S. LOESCHER

### Peace—A Positive Testimony

"Peace—A Positive Testimony," the statement adopted by the Philadelphia Yearly Meeting, has been called "probably the best modern statement of the testimony." It has been reproduced and is available without charge from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

## Friends and Their Friends

The Quaker Neighborhood Center in Brunswick, Germany, last August extended its premises to house an enlarged *Kinderhort*, a day care home for children which is financed by grants from the Town and Land Youth Offices and from the Friends Service Council, London.

Russel E. Paton, a member of Gwynedd Meeting, Pa., recently received the L&N 30-year service plaque. He is now a manufacturing supervisor with Leeds & Northrup Company.

Van Lier Lanning, a member of Woodstown, N. J., Monthly Meeting, is the new conductor of the Wilmington, Del., Symphony Orchestra. Until recently he conducted the Atlantic City, N. J., Orchestra.

Francis Bosworth has resigned as chairman of the City Housing Rent Commission of Philadelphia. He is taking a "long deferred sabbatical leave" and sailed for Europe on December 2. He will return next October. Francis Bosworth is director of the Friends Neighborhood Guild, Philadelphia.

James F. Bogardus, a member of Swarthmore Meeting, Pa., has been appointed Pennsylvania's deputy secretary of property and supply by Governor Leader. He will supervise the million-dollar purchase operations of the Bureau of Standards and the Bureau of Publication. Formerly he was secretary of forest and waters in the Earle Administration. A former Associate Professor of the University of Pennsylvania, James Bogardus also taught at Swarthmore College and at the University of Cincinnati. During World War II he was price control administrator of the Philadelphia district.

William Lotspeich of Amelia, Ohio, was in Philadelphia in late November, helping to make up the 1956 examination to be administered by the National Board of Medical Examiners. He is a member of the Physiology Committee of the National Board and professor of physiology in the Medical School in Cincinnati. He is a member of East Cincinnati Meeting, affiliated with the Fellowship Council, and has served as clerk of that Meeting.

On November 13, 1955, a golden eagle, considered a rare species, turned a National Audubon Society luncheon into pandemonium, according to a report in the New York *Herald Tribune*. Just as the Audubon members, meeting at Greenwich, Conn., were sitting down to luncheon, Joseph Cadbury, a member of the faculty of Germantown Friends School and a well-known naturalist, noticed the rare bird outside. He aroused the group by shouting, "A golden eagle!" The excited observers watched the big bird circling for ten minutes amid 20 hawks before it disappeared from its well-timed visitation.

Pierre and Mary Oppliger of Stony Run Meeting, Baltimore, recently wrote from India to Norris and Margaret Matthews. Last spring Pierre was asked by Prime Minister Nehru to help manage a training center for future leaders of youth camps. In January the Oppligers are moving to help at the T.B. Sanitorium or with the hostel and school for local students of Laurie and Kuni Baker. Laurie is an English Quaker, and Kuni, his wife, is an Indian doctor. Their hospital with operating room and the school have been built largely with local help, and much of the actual building was done by the Bakers. Patients come from as far as 150 miles away. It is the only hospital in a great corner of the United Province that stretches into Nepal and Tibet.

Jessamyn West, whose first book, *Friendly Persuasion*, met with a warm reception among Friends, has just published a 248-page collection of 15 short stories under the title *Love, Death, and the Ladies' Drill Team*. The book is her third published collection of stories. The caption under the picture of Jessamyn West on the dust jacket notes that she "is a Quaker, born in Indiana. . . . She is married and lives in California." Publisher of the book is Harcourt, Brace and Company, New York, and the price is \$3.50.

An oil portrait of Frederic H. Strawbridge, Sr., senior member of the Board of Managers of Haverford College, was unveiled at Haverford College on October 18, in the course of the annual meeting of the Corporation of Haverford College and a subsequent dinner. The portrait was painted by his son, Edward Richie Strawbridge, 2nd, and was authorized by the College in commemoration of more than 50 years of devoted service which Frederic Strawbridge has given to Haverford.

The Week-end Work Camps in Washington, D. C., have been resumed for the winter season. The field of activity has been changed from Southwest Washington, where the group has worked for several years, to the Northwest, in the area of the Northwest Settlement House. It is being carried on this year as an activity of the Washington Meeting Social Order Committee, Young Friends, and the Washington Fellowship.

The Young Friends Movement of the Philadelphia Yearly Meeting is pleased to announce that the 1955 William Penn Lecture, *Living in the Kingdom*, given by Elfrida Vipont Foulds, is available in pamphlet form. Those interested in obtaining a copy may do so by writing the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa. The cost is 50 cents per copy. Individuals or Meetings purchasing ten or more copies will receive a 20 per cent discount.

In October, Orange Grove Monthly Meeting, Pasadena, Calif., sent an open letter to Senator Thomas C. Hennings, Jr., chairman of the Subcommittee on Constitutional Rights.

The letter, excerpts from which follow, tells why Orange Grove Meeting did not comply and is not complying with the loyalty oath requirement in the State of California.

"In 1953, the Legislature of the State of California, in effect, declared that our Quaker Meeting was subversive. In June of that year, the Legislature passed a law which required an oath of nondisloyalty from every church and other religious, educational, scientific, and philanthropic institutions in California as a condition of continued tax exemption. Until the passage of this law, Orange Grove Friends Meeting had been tax exempt, having applied and been granted this status when it incorporated in 1909 as a nonprofit corporation under California law. The new law said, in effect, that our Quaker Meeting, unless it would sign an oath annually that it would not overthrow the government by force or violence, was suspect of subversion and therefore no longer eligible for tax exemption.

"Members of our Meeting discussed at length our duty to the state and our duty to God as we felt led by our religious convictions. We were clear that we had not changed the basis for our claims to tax exemption. We remained in our intent and our actions a local unit of the Religious Society of Friends, and as such a peaceable people. What had changed was the law, and with it a radical shift in basic premise. Whereas formerly the State was obliged to presume us innocent and harmless unless we acted in some way as a threat to law and order, now we were presumed to be suspect unless we signed an oath of nondisloyalty.

"We were led to seek for the true meaning of loyalty. Could it be commanded by legislation? Can it be created by words or the fetish of annual oath-taking? Least of all, can it be bought? We determined it could not. Loyalty is a function of love—it must be freely felt. We love our country as free men and are dedicated to its highest ideals.

"The requirement that a religious body sign an oath each year, under duress of economic pressure in the form of additional taxation, struck many of our members as a threat to religious freedom. We were reminded that if one of the largest, centrally located churches in our city did not comply with this oath requirement, its taxes would then be higher than its

annual budget. This would mean that the State could, in effect, close the church.

"Our Monthly Meeting for business, held June 9, 1954, declared that it was 'unable to sign this declaration for tax exemption because it has a religious conscientious objection to the state's making such a requirement the basis of tax exemption.' In its approved minute, it said further that 'the faith and practice of Friends make it impossible for us to advocate the overthrow by violence of any government'—this in keeping with our 300-year Quaker testimony against all wars and violence. . . .

"Both the State of California and the County of Los Angeles have denied our claim, so the Meeting reluctantly and under protest is paying an annual corporation franchise tax for the first time to the State and a property tax on its meeting house to the County. For reasons unknown, the City of Pasadena continues to recognize the Meeting as entitled to tax exemption from city taxes. . . ."

PAUL B. JOHNSON, Clerk

### *To American Friends Visiting London*

As the holiday season comes to an end and travel abroad decreases again, we look back with pleasure over a summer that has once more strengthened our links with Friends in America by bringing us a steady stream of visitors from your country. We value these opportunities of meeting Friends from overseas but have also been distressed to hear of American Friends going away from our Meeting disappointed because they have had no personal welcome. Might we perhaps through your columns explain to these and others who may be planning a European trip in the future that Friends House Meeting is relatively small and by no means typical, because of the very large number of enquirers and visitors who most Sundays make up more than half, often two thirds, of the total of those present. There are usually between 20 and 30 members of the Meeting present, and, try as we will, it proves impossible to speak to all strangers and newcomers. Many Friends from abroad, thinking they will find the Central London Meeting at Friends House, are naturally disappointed.

Another frequent misunderstanding relates to the nature of our premises. Friends House is the administrative headquarters of London Yearly Meeting and houses the offices of the recording clerk and the permanent committees. It is open only during office hours, 9:30 to 5:30 and on Saturdays 9:30 to 12:30. For large gatherings such as London Yearly Meeting special arrangements are made, but otherwise only part of the building is open on Sundays for the local Friends who are allowed to use this for their weekly meeting for worship.

Some 50 meetings for worship are held in the London area each Sunday morning, and it would be well worth while for visitors with only one Sunday to spend in London to make enquiries beforehand and choose a more typical Meeting to attend. Friends in residential neighborhoods where there is a steady attendance of members well known to each other are delighted to have visitors and can give time after meeting for more leisurely conversation.

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We hope this explanation may help our American Friends to a happier experience of attending Meeting in London.

JULIAN HARRISON, *Clerk,*  
*Friends House Preparative Meeting, London*

## Coming Events

### DECEMBER

2, 3—New York Meeting, American Friends Service Committee. Friday, at the 20th Street Meeting House, beginning at 7 p.m.; Saturday, at the 15th Street Meeting House, beginning at 2:30 p.m. For details of the program, see page 351 of our issue for November 26, 1955.

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—Camden Friends Meeting, Del., will observe the 150th anniversary of its founding, 11 a.m. Barnard Walton will be present. All are welcome.

4—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: Mary Protheroe of Cardiff, Wales, "The Trip of Young British Friends to Communist China." She will also attend meeting for worship.

4—Talk at Arch Street Meeting House, 304 Arch Street, Philadelphia, about 11:45 a.m.: Florence P. Yarnall, "The Five Years Meeting." Bring a box lunch; beverage and dessert will be provided.

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—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—Open House in the Cafeteria of the Meeting House, 221 East 15th street, New York City, 3:30 to 6:30 p.m. Speaker, about 4:30 p.m., Judge Dorothy Kenyon of the New York State Bar, who recently made a brief trip of investigation in several Arab countries, "Five Weeks in the Arab World." All are cordially invited.

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.

9—Introduction of the new *Hymnal for Friends*, at Oxford, Pa., Meeting, 8 p.m.: Walter W. Felton, "American Carols, Hymns, and Spirituals."

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.

11—150th Anniversary at Darby, Pa., Meeting House, Main Street above 10th Street. Meeting for worship, 11 a.m.; historical meeting, 2:30 p.m.

11—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Frank C. Laubach, consultant to the World Literacy Committee, Inc., and originator and promulgator of the "each one teach one" programs throughout the world, "Carrying the Torch of Enlightenment."

15—Chester Friends Forum, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Clifford Lester, "A Young Friend Serves for Peace."

### BIRTH

ROGERS—On October 17, to William A. and Nancy Myers Rogers of Moorestown, N. J., a son named WILLIAM THOMAS ROGERS.

### MARRIAGE

COBB-REYNOLDS—On October 1, at the home of the bride's parents near Toughkenamon, Pa., SARAH ELIZABETH SHARPLESS REYNOLDS, daughter of Ralph S. and Sarah T. Sharpless, and PAUL STANLEY COBB, son of Mary A. Cobb and the late William Cobb of West Palm Beach, Fla. The bride is a member of New Garden Monthly Meeting, Pa., and the groom is a member of Kennett Square, Pa., and Palm Beach, Fla., Monthly Meetings. They are living near Lake Worth, Fla.

## DEATHS

**CLAYTON**—On October 27, suddenly, at his residence, 341 Hempstead Avenue, West Hempstead, L. I., N. Y., **ARTHUR E. CLAYTON**, 65 years of age, a member of Chesterfield Monthly Meeting, N. J. He was an engineer in the Bell Telephone Company. Interment was in the Greenwood Cemetery. Surviving are his wife, Jennie Renelt Clayton; a daughter, Mrs. William Quast of West Hempstead; two grandchildren and three sisters.

**HAVILAND**—On November 7, after a brief illness, at Swarthmore, Pa., **WALTER W. HAVILAND**, in his 85th year. He was a recorded minister of Lansdowne Monthly Meeting, Pa.

Walter Haviland was born in Glens Falls, N. Y., and graduated from Haverford College in 1893. He taught three years at Guilford College, and thereafter until 1940 was associated with Friends Select School, Philadelphia, for 29 years serving as headmaster. In 1902 he married Olive Robbins; they made their home in Lansdowne, Pa., for 48 years. He was associated with many Friendly and educational activities.

He was a member of the Board of the Progressive Education Association, vice president of the National Education Association, and president of the Friends Foreign Missionary Association. Surviving are two sons, Paul R. Haviland of Haverford, Pa., and Harris G. Haviland of Charlotte, N. C.; four grandchildren and two great-grandchildren.

**ROBERTS**—On November 22, **CAROLINE ROBERTS**, a member of Baltimore Monthly Meeting, Stoney Run, aged 98 years. She was born near Moorestown, N. J., and since 1884 lived in Baltimore, spending her summers at Buck Hill Falls, Pa.

**THOMAS**—On November 17, in Louisville, Ky., **STEPHEN CORNELL THOMAS**, aged eight weeks, an associate member of 57th Street Meeting, Chicago. A memorial meeting was held by Louisville Meeting, Ky., on November 20. Surviving are the parents, Lee and Joan Thomas; two brothers, Glenn and David Thomas, all members of 57th Street Meeting; and the grandparents, Walter and Glendoris Ellwood and Lee and Margaret Thomas.

## REGULAR MEETINGS

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

**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.

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

**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.

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

**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.

**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.

**KANSAS CITY, MISSOURI**—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

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

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

**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.

**LOUISVILLE, KENTUCKY**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

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

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

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PASADENA, 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.

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

**SEATTLE, WASH.**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

**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.

**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.

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

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

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

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