

FRIENDS JOURNAL

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IN THIS ISSUE

*T*HE real struggle of our time is not between nations or groups of nations but within persons and nations. It lies in the contest between two attitudes of heart and mind as to which shall prevail—distrust or understanding, hate or love. It is to the practical demonstration of the second alternative that our efforts are directed.

—HENRY J. CADBURY

Patterns and Examples

. by *Barbara Hinchcliffe*

As Brothers and Equals

. by *Martha M. Gordon*

Our London Letter

. by *Horace B. Pointing*

Extracts from Epistles

*Friends General Conference Peace and Social Order
Committee—Letters to the Editor*

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Friends General Conference

Peace and Social Order Committee

WITH this column a service of the Peace and Social Order Committee of Friends General Conference is introduced. The Committee will report bimonthly through the pages of the FRIENDS JOURNAL on significant work being done in the Yearly Meetings of the Conference, particularly at the local Meeting level. There will also be firsthand reports on national conferences attended by Friends.

The Peace and Social Order Committee is a new committee, with veteran parents. The Conference's Committees on Peace and World Understanding, Social Order, and Economic Problems have been merged into this one committee, in order to make possible more orderly contact with constituent Yearly Meetings and the various Quaker organizations already active in promoting the social testimonies of Friends. Sam Legg of Baltimore Yearly Meeting is its chairman.

* * *

In December of last year four Friends appointed by the Peace and Social Order Committee attended in New York City the United Nations Seminar arranged by Quaker House of the American Friends Service Committee. A Washington, D. C., attender reports: "The subject under discussion at the ad hoc Committee concerned the so-called 'package deal' for the admission of eighteen new member countries. . . . Among the points most frequently raised by the various speakers was the need for a broad interpretation of the Charter concerning the qualification for membership. They pointed out that, while the emphasis was on 'peace-loving' nations ten years ago, today the 'principle of universality' must also be a consideration."

A Friend from Indiana reports on the same seminar: "We were very much delighted to hear the delegate from India, who came to Quaker House to speak to us. He emphasized the fact that the world at large does not want war; we must try to bridge the gap of misunderstanding and suspicion. In the Security Council sessions we were impressed with the way in which many of the delegates were advocating a start toward disarmament as a measure for world peace."

* * *

Through their own Prison Committee and through the efforts of several Monthly Meetings, New York Yearly Meeting Friends are working actively in the field of prison visitation. New Jersey Friends visit Trenton State Prison regularly. Besides long-term inmates, short-term prisoners have now been befriended in the hope that contact after release may be continued if this is desired by the released man. This plan was proposed by the prison administration after noting the faithfulness and care of the individual prison visitors. Members of Philadelphia Yearly Meeting are sharing in the visiting.

One Prison Committee member who has visited a number of county jails in New Jersey reports that "the wardens usually let me have free reign in the prisons and let me go right in with the prisoners. But some wardens are quite hard and would let me do nothing; yet I hope in the following year to soften them."

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FRIENDS JOURNAL

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Editorial Comments

Our Nostalgia

AT Evansville, Indiana, some 800 high school students answered a questionnaire by expressing their opinions on a good many things with which they were dissatisfied. More than half reported that, "if at all possible," they wanted to live elsewhere. One fourth intended to stay in town after graduation only "if I get a good job." Another fourth liked Evansville and intended to stay. We wonder what the results of a similar questionnaire would be if adults all over the United States expressed themselves on this particular point. Many might want to be elsewhere, or, worse, simply somewhere else. Wars and revolutions have caused immense population shifts in Europe and created an unsatisfied desire for security and a permanent home. Somehow, we inwardly participate in these forced migrations, and man's perennial sense of being a stranger in this world often becomes either an ever present sense of longing or an outright alienation from which so many characters in modern literature seem to suffer.

A similar dissatisfaction fills us regarding the passage of time. As Pascal remarked 300 years ago, we do not rest satisfied with the present. We long for the future as too slow in coming, or dream of the past as though we could arrest its rapid flight. The present is generally painful to us. We seldom are living but merely hope to live. Pascal's observation pertains especially to childhood and youth, the happiest phase of life. Children are impatient to grow up. Adolescents want to be recognized as adults and often literally run away into the future and its hoped-for independence. Most parents, including Joseph and Mary of Nazareth, have found themselves confronted with unexpected manifestations of desired independence.

The present has been called the only concrete piece of eternity. This state of our not being, or not wanting to be, here and now, and of having to be where and when we are living, has, of course, its roots in the duality of our spiritual and physical nature. We are "the exiled children of Eve," and even the best of us are kith and kin to the prodigal son. "Life sometimes seems like getting a mailbag full of second-class matter," says Ralph Harper in *The Sleeping Beauty*. Somehow this schizoid

tension is a sacred dissatisfaction with life as we are living it. We are homesick. We sense that we are only a fragment of what we are destined to be. The return home can have its fulfillment only in the search for the absolute presence of God. Such search must, however, first attempt to meet our neighbor here and now. We cannot go home unaided; nor must we attempt to do so without assisting others. Plato once remarked that we are halves. Perhaps we are even less than halves. We need to discover ourselves in others to become whole. Our virtues need acknowledgment; our weaknesses, a mirror. The recognition of this need for completion is the way toward finding our center in God, whose guarding hands comprehend the whole of creation.

In Brief

On December 22, 1955, Magistrate Hyman Bushel, New York, found the 19 pacifists guilty who had publicly demonstrated on June 15 their opposition to, and noncooperation with, the nation-wide Civil Defense drill. The magistrate suspended sentence on the 19 defendants and on 7 who had pleaded guilty. He made a sharp difference between religious and nonreligious pacifists, with a marked disapproval of the latter. The pacifists will appeal the verdict.

For the first time in history, the complete writings of Menno Simons (1496-1561), founder of the Mennonites, are available in English. The translation from the Dutch was done by Leonard Verduin of Ann Arbor, Michigan. The Herald Press, Scottdale, Pa., has published the 1,104-page volume at \$8.75. The title of the book is *The Complete Writings of Menno Simons*.

The first Russian Bible for Orthodox Christians published since 1917 is now being printed in Moscow in several hundred thousand copies. The edition includes the Old and New Testaments as well as the Apocrypha. The Soviet Government has released paper stock for this printing.

The Churchman invites participation in a "Freedom-of-Conscience Sermon Award." Any man or woman is eligible who gives such a sermon between March 1 and May 1. Information is available from The Churchman, 118 East 28th Street, New York 16, N. Y.

Patterns and Examples

By BARBARA HINCHCLIFFE

FOR some time now I have had a deep concern to remind Friends of the whole of a quotation from George Fox which is almost always quoted as a mandate rather than as the conclusion of a premise. George Fox did not tell us to walk cheerfully over the world answering to that of God in every man. He said, "Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; *then you will come to walk cheerfully over the world, answering to that of God in everyone.*"

And here is my concern. Do our carriage and life preach among *all sorts* of people and to them? Not do our words preach to them, or our pamphlets, but do our lives speak to them? We work with all races of people. But do we try to reach all sorts of people?

It cannot be said too often, I feel, that the religion of Friends has always been a religion of an experience—individual, but an actual experience—of the existence of an Eternal Deity, through the Christ within. We are not expected to live up to our testimonies because of Scriptural injunction or because John Woolman and Elizabeth Fry did, but because we have for ourselves found God; and having tried to walk in the way of Jesus, we must turn from old ways and follow the Light and let it shine through us to God's honor and glory.

One joining Meeting or coming of age in a Meeting should theoretically grow spiritually in an atmosphere of love and searching, outreaching love and joyously shared searching. But does this happen? Are we patterns to those joining us or observing us? Is there something different, something living and shining and burning in our lives that draws men to us? We know that not all members of a Meeting have reached the same point spiritually, but is each member progressing at all spiritually? I do not care how many committees he is on, or how hard he is working at them. Has each member found a religious experience that makes him center down his life in that which is Eternal, makes him simplify his wants and even his concerns, makes him look deeply and humbly within for leading and Light?

Those who come to us are looking for God. If they wanted the splendor of ritual, they could go to the Roman Catholic Church. If they wanted the comfort of salvation through faith alone, they could go almost anywhere else. If they come to a religious society of

friends of Jesus, whom men call the Christ, they have begun their part truly in the double search. Are we who are Friends patterns and examples to them, so that without our even trying, spontaneously our lives speak to that of God within them? I am not asking that we be perfect. The brighter the Light shines through us, the more sharply it throws into relief our cracks and flaws. But has each Friend in his own way truly found an experience of God to shatter his old barriers that he may become flooded with God's joy and peace?

Are we a Society of Monthly Meetings and committees and projects, or are we truly friends of Jesus, in whom God was, reconciling the world to Himself? If faith without works is dead, leading to self-righteousness and hypocrisy, how much more terrible are works without faith, hope, and love in God!

Who works more effectively for peace, the Friend who is practically a one-man committee, tireless in good works, and yet so stubborn and opinionated that to work with him is almost impossible, or is it the Friend whose life is so obviously and deeply established in God that whatever he does, either on a committee or in daily life, he is a loving reconciler without even trying to be? Is it more important to have Monthly Meetings invite speakers on the U.N. and race relations, or to purify ourselves of petty strife and self-seeking and church-intrigue and to seek out and welcome eagerly all manner of men to join with them in worship?

It seems to me that true, basic Christianity can be "caught" only by contact with a Christian, either in his life or in his writings. Do people catch Christianity from us, or do they only acquire better living habits and more liberal ideas? Certainly they should acquire both those things from membership, and many more, but are their very lives transformed?

The field is white for harvest. All around us, wherever we live, our neighbors are hungry and thirsty for God, are ill for lack of His guidance and peace, are unclothed against the blasts of hatred and doubt and fear and suspicion, imprisoned in the terrible self-made dungeon of self! What are we doing for these, for the least of these, our brothers, every day? Let us pray and pray and labor that God's light may shine through us on them, on all sorts of people—shy, ugly people and loud, embarrassing people and illiterate, dirty people and belligerent, overcompensating people and sly, suspicious people—that they may be drawn by that of God in us, not to the Society of Friends merely, but to very God!

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Germantown, Philadelphia.

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and the sessions of other Yearly Meetings taking place in the spring and summer. Except where otherwise noted, these Epistles were sent out by Yearly Meetings which met in 1955.—EDITORS

Australia General Meeting

From the unity and fellowship which we have experienced in this first General Meeting to be held in Western Australia, we send loving greetings to all Friends in Australia and further afield; especially we greet those who are isolated, but who are yet within the closeness of this fellowship which transcends distance.

We have faithfully done those things needing the thought and attention of General Meeting, and in our times of worship have heard a renewed call to that complete dedication which means putting the things of God ever first. May we respond. Our work with others, especially if they be outwardly different in color, in religious allegiance, or in cultural development, will be made easier and more fruitful as we rise above the nonessentials, looking always to the essential unity in God of all mankind.

Baltimore Yearly Meeting, Homewood

"You cannot kindle a fire without first gathering the fuel," so well stated in the London Epistle for 1954, seemed to set the theme for our Yearly Meeting.

In our sessions we used the opportunities for fuel-gathering in the concerns brought forward by the committees, for a reaffirmation of testimonies—against capital punishment, for total abstinence from alcoholic beverages, for a positive peace witness, and constructive relations with all races. As seekers we were challenged to look forward and find additional ways needed in our time to assist in the development of the best in man.

But after the fuel is gathered, after the concerns have been developed, must come the spark that lights the fire in the individual.

Baltimore Yearly Meeting, Stony Run

We have pondered with prayerful humility the precepts and experiences bequeathed to us by those who have gone before. We have gained a new dedication, a deeper resolve, and greater courage for the year ahead. We look forward soberly, but with joy and confidence, to the challenges and opportunities for service now before us. We pray not for tasks to fit our strength, but for strength equal to the tasks. We have found satisfaction in the union of the Philadelphia Yearly Meetings. We gratefully note steps toward a closer unity in our beloved Baltimore Yearly Meetings and the greater opportunities such a union would bring.

We have been heartened by efforts to achieve equal opportunity for all of God's children. We are grateful for the evidence among us of the courage, humility, and wisdom we need in order to further God's kingdom.

We cherish a growing appreciation of the need for trained

hands, healthy bodies, wise and disciplined minds, and the quickened and deepened spirit that are the fruits of God-inspired education. We have been made aware of difficulties and shortcomings in our schools, and we look forward to greater participation of Friends, as God directs them, in the growth and development of all schools.

California Yearly Meeting

It is interesting to observe that many of our leaders are young men and women who are serving in a sacrificial way for the extension of the Kingdom. The fact that we have had twenty evangelistic campaigns during the past year shows that we have an active concern for unsaved men and women.

Outstanding events in our building program have been the construction of a new meeting house and extensive additions to three others. A new unit has been built for Quaker Haven which is a home for retired Friends ministers and missionaries. The unit in Quaker Haven was dedicated at Yearly Meeting time, and we anticipate that the new church will be dedicated next September.

Canadian Yearly Meeting

In our last epistle we were happy to share with you the hope that the three Yearly Meetings in Canada might become united. During the intervening time a committee has been at work on the primary changes in procedure involved in such a union. At this Yearly Meeting, the decision was reached to take this momentous step and to become the Canadian Yearly Meeting of the Religious Society of Friends. "The Lord our God be with us as He was with our fathers that He may incline our hearts unto Him . . . to walk in all His ways." For He is our peace who is breaking down the middle wall of partition between us. In this reconciliation our Canadian youth have led the way. May we all become one in Christ Jesus!

France Yearly Meeting

. . . we paid great attention to the present-day problems occasioned by the use of thermonuclear discoveries, as well as to the alarming and troubled situation in Algeria. Finally, following on the resolution of last year, we have now decided to found a league for the abolition of capital punishment, in order to reach the greatest number possible of people.

Germany Yearly Meeting

At this year's Yearly Meeting we look back upon 30 years of continuously changing conditions of the Religious Society of Friends in Germany, and are filled with thanks that God has blessed our work.

We are happy indeed that the Germany Yearly Meeting will now take part in the international work projects of Quakerism.

During the past year, through deep study of the life of

the Apostle Paul and his letters, we were always led to the realization that God is the Father of all mankind.

The messages and letters from Friends all over the world showed us anew that we are bound together in love with all mankind, through this belief in the one Father of us all. From this we see that in being able to call everyone his "brother" we are—each one of us—a working link in the eternal chain.

Illinois Yearly Meeting

. . . each life becomes a gift to be held in trust, a sacred privilege granted for a time, to be savored by each person and those with whom he is associated. It has been the fortune of this Yearly Meeting to have had as its clerk such a dedicated woman. Though her death to this earth is a matter of weeks behind us, the spirit of Beulah G. Nelson has been much with us at this session. As we gathered in her memory on Saturday afternoon, we were grateful for the fullness of her life—professional, personal, spiritual—which was truly the Lord's, and we realized how privileged our Yearly Meeting had been to have so much claim on her time and strength and ability. In planning and working for the life of our Yearly Meeting, we can do little better than to try to channel our Light so as to make clear the vision which she held. May we be true to God in us, and so kept worthy of the holy trust which was her life.

Iowa Yearly Meeting, Conservative

Our attention has been drawn to the increasing acceptance of military conscription by Friends as well as by the majority of our fellow citizens. The problem is how we can keep alive and reinforce our historic position on freedom of conscience. This is related, too, to civil liberties, particularly as they are limited by the adoption of loyalty oaths in many states. What is the responsibility of Friends in our time regarding the relationship of the individual to the state?

One group within our Iowa Yearly Meeting has regularly been studying the history of Quakerism and discussing our beliefs as Friends. Our Scattergood School has offered Christian guidance to a number of our young people, many of whom are now with us giving testimony to the value of the dedicated leadership they have had.

(To be Continued)

Daybreak

By MARIE GILCHRIST

When the door swings out to death, light without
sun

Comes in, like early daying in the spring.
Shadows diminish, and the rank undone
Is frozen back, no more to thrust and sting.
Here on the doorstep where white violets bloom
The earliest, where robins treat the dawn
Familiarly, I face a different May,
Knowing that in these shortened years is room
For honest love, all carefulness foregone,
And childishness forever put away.

As Brothers and Equals

By MARTHA M. GORDON

IN 1949, the Philadelphia Yearly Meetings adopted "A Statement on Segregation," which contained, in part, these words: "As a religious society . . . we are deeply concerned with the patterns of segregation that have developed in our communities, and with the suffering, the waste of talents, the antagonisms, the blocks to spiritual and cultural growth which they involve. . . . Even as earlier Friends set themselves to eliminate slavery from their membership, we in our generation set ourselves to overcome the evils of segregation. . . ."

Our Query on human brotherhood, adopted also in 1949, reads: "In all your relations with others do you treat them as brothers and equals?"

The Committee on Race Relations last year formulated and presented a threefold objective for the Yearly Meeting: "(1) Every Monthly Meeting should be ready to admit and welcome Negroes into membership and full fellowship. (2) Institutions under the care of Meetings should treat all people as equals. (3) We hope that individual Friends will be ready to accept their brothers of all racial and national groups with full equality, as neighbors, in work relationships, and in all community activities, organizations, and facilities."

Early in 1955 the Committee sent out a questionnaire designed to help determine how far we are on our way. A tabulation of the answers returned by 85 out of 92 local Meetings now shows a fairly complete picture.

The Meeting Community

"If we associate ourselves in natural human relationships with people of all groups, we must welcome them to our Meetings and to our communities." Sixty-two Meetings report that nonwhites (defined as Negroes or Orientals) live in their Meeting community; 14, nearby. (It must be admitted that "Meeting community" was probably variously interpreted.) Twenty Meetings have nonwhite attenders; 29 others report occasional visitors. Of the 33 who reported no nonwhite attenders, 23 would welcome them, 2 were doubtful ("some not too friendly"), 6 didn't know, and 2 didn't answer. (The questionnaire was filled out by various methods, some by the clerk, alone or in consultation with others or by the sense of the Meeting, some by the Race Relations correspondent or an interested individual, some by a

Martha M. Gordon, a member of Radnor, Pa., Meeting, is recording secretary of the Philadelphia Yearly Meeting Committee on Race Relations. She is superintendent of the Radnor First-day School. Many Friends First-day schools have used her mimeographed course of study for primary children, based on *This Is the World* by Josephine van Dolzen Pease.

concerned Committee. But it is felt that the answers in general represented pretty fairly the complexion of the Meetings, whatever the attitude of the informants.) Sixteen Meetings, representing 8 of the 13 Quarters, have nonwhite members. Most of these, as might be supposed, are in city and suburban areas.

Full Participation in Community Life

"In large ways and small, these people are denied full participation in our community life." Thirty-six informants feel that their Meetings are well-informed on conditions for nonwhites in their communities regarding opportunities for employment on merit, housing, education, and general participation in community life; 12 more stipulated a qualified *yes* ("more or less," "somewhat," etc.).

Thirty-one Meetings report some sort of interracial activity on the part of the Meeting, but many of the "activities" appear to be of a somewhat limited nature. Intervisitation of church groups on Fellowship Sunday is fine, if some degree of personal contact is involved. Many Meetings do better, with sponsorship of Fellowship Week Ends, concerted action in housing or employment fields in their communities, and active support of interracial community projects. A larger number of Meetings report activities on the part of individuals. (Does attendance at a P.T.A. meeting which happens to have a few Negro attenders constitute an "interracial activity"?) Many Friends are doing fine things, either in working for better community conditions or in simple, everyday "relations with others." More Friends might participate in Fellowship Week Ends, the purpose of which is to make possible informal contacts between people of "equal status" which may lead to real friendships. It is no longer true to say, "There is no way for us to meet these people naturally." Friends who have taken advantage of such opportunities *have* entered upon "a new and unguessed richness of human fellowship."

Twenty-four Meetings (at least one in all but four Quarters) have members who have "remained in neighborhoods where nonwhites have recently moved in, or themselves moved into such changing neighborhoods." This is encouraging, for it provides opportunities for these Friends to help keep their neighborhoods stable and integrated.

Three Meetings report that there are funds in the Meeting available for furthering integrated housing projects. Twenty-six Meetings feel their members are well-informed on opportunities for such investment; 8, somewhat. (Ten of these do not feel well-informed on conditions in general.) Several Meetings report that

some members are investors in Concord Park Homes, etc., though this was not specifically asked. Certainly this is a means of positive implementation of a Friends testimony in the investment field, where usually (as in the case of arms and liquor) we can take only negative action by the withholding of funds. Here money can be put to work for a good cause as well as for its investors.

To the question, "Do members who own or manage businesses or resorts employ nonwhites and upgrade them when competent?" thirty-six Meetings answered *yes*; 6 more, "some do, some don't" (possibly a more accurate reply).

"We are concerned with the experiences of children who hear brotherhood preached but see segregation practiced." Questions regarding the schools under their care were asked the Meetings, but later and more complete information was obtained in the Committee's annual survey of the schools themselves, which this year report 106 Negro pupils and 8 teachers or staff members. (Two of these pupils are enrolled at a school which had had none before and whose Meeting promised in the questionnaire reply to look into the matter.)

Remarks

Many Meetings added "Remarks," some of which are extremely interesting in their indication of a growing awareness of problems in their communities, willingness to learn more about them, and concern for their solution. At least one Meeting stated it would welcome applications for membership from Negroes; another, that Negroes "would be welcomed the same as anyone of any other color"; another, that they strive to meet all such situations "as befits Friends." A number of Meetings situated in areas where school segregation is still in practice, or has only recently been discontinued, have not only special problems but special opportunities to make significant contributions toward more fully integrated communities.

Several Meetings mention with concern a situation which may be true of others, that of the presence and influence of one or more "obstructionist" members who make it impossible for the Meeting to take any action on, sometimes even to discuss, interracial matters, so that concerned Friends must act individually, as many do, without the Meeting's support. Our tradition of unanimity is a precious one; but if we remember how long it took to clear the Society of slavery, we may hope that these Friends will carefully examine their position and perhaps be persuaded to waive their privileges where the rest of the Meeting is in obvious accord.

Does this picture look bright or dark, encouraging or discouraging? How may we best help each other to

progress further toward our objective of a more fully integrated Society? Would it be a good plan to work within the Quarterly Meetings, since each of them has its own problems, its own situations? The report for each Quarter is available in the Race Relations Committee office. A Quarterly Meeting Committee, consisting as far as possible of a concerned Friend from each of the Meetings, might procure the report for that Quarter and study it. Meetings within the Quarter which have had more success than others in handling problems of various kinds might be ready to lend advice and help. (Haddonfield Quarter has had for some years a Human Relations Committee which has certainly been more effective in the situations it has worked in than any one Meeting could have been alone.) With the new alignment of neighboring Meetings into Quarters, this procedure would seem to make sense.

Individual Friends might well read or reread "A Religious Approach to Discrimination," by Frank S. Loescher, which appeared in the FRIENDS JOURNAL for December 3, 1955. Each will have to decide on his own approach, and there are many points of departure. Any change in our Meetings begins with a change in ourselves. If the more sensitive will quicken the less through the life and spirit of the Meeting, "a social order in which the fullest opportunity can be given for the expression and development of that divine potentiality with which all human beings are endowed" may become a reality.

Our London Letter

January 28, 1956

OUR recording clerk here in London showed me the other day a minute of Upperside Monthly Meeting dated 1678, signed by Thomas Ellwood among other Friends. Its purpose was to provide William Cooper (blacksmith) and his wife, who were Amersham Friends, with a certificate for use in West-New-Jersey, whither they were emigrating. The minute declared that "from the first of their convincement [they] have walked conscientiously and honestly amongst us, agreeably to the profession and testimony of Truth." The Coopers were ancestors of Lucy Gillett, well known on your side, and they must have been among many who round about that time left Upperside Monthly Meeting to seek new life in America.

Upperside was established in 1668 and lasted until 1857. When it was started again in 1926, the new name was Jordans Monthly Meeting. Some of the Preparative Meetings which were included in it from its formation in the seventeenth century are in existence now. Amersham, Jordans, Chesham, Aylesbury, and High Wycombe

were on the list in 1678 and are there today, after discontinuance and revival. In four of these cases the old meeting houses are still in use; that at Amersham dates from 1685, Jordans from 1688, and Aylesbury from 1703. Chesham is a later building (1796), while the present meeting house at High Wycombe is a comparatively recent acquisition.

The emigration of Friends must seriously have depleted these home Meetings, and indeed some on the Upperside list at the beginning disappeared altogether. Anxiety due to dwindling numbers was not confined to this district, however. An article by Evelyn Whiting in the current issue of our Historical Society's journal gives some minutes of the Yearly Meeting for Wales; and one of them dated 1698 declared that Friends were troubled by the "irregular, disorderly and unsavoury proceedings and runnings into Pensilvania" which had caused the weakening, if not the total decay, of some Meetings.

* * *

American Friends grew in strength, but they did not forget what had been "the old home" for some of them. Many visitors came into England, and they traveled widely, finding in Wales "great poverty" and "primitive conditions" which amazed them. But in regions like Upperside the surroundings and solitude were no doubt of kinder aspect to most of them. Indeed, there are parts of this district which even now are not unlike what the visitors must have seen.

Today the Monthly Meeting covers what is still a countrified area, but the population has greatly increased as a result of the urban spread. The old meeting houses are therefore serving needs for which they are not adapted. They call for repair, enlargement, modernization, and provision to be made for work among the increase in numbers of children. That is the reason the Monthly Meeting is now appealing for £10,000 to meet all these requirements. The work in the four old meeting houses will be done with scrupulous regard to the special character and history of these buildings. They form a wonderful link with the long-vanished past, and American Friends will not need to be reminded of the association of Penn and other early Quakers with this district, or of the roots which some American Friends families may have in this "dear English soil." So I hope there will be some readers of these lines on your side who will help us in raising the money which is needed.

* * *

Jordans Monthly Meeting, I should add, contains a new Meeting at Slough—the home of a huge industrial estate and an area of town building, most of which came after the First World War. Slough has been a disturbing

example of how not to make new settlements, but people, including Friends, have to live there. Rather better than this development has been that of the "New Towns" planned for different parts of Britain, some of which are already well developed.

Friends over here are not allowing their lives to be entirely absorbed in the past; we have a lively interest in these New Towns, and already well-established Meetings or groups of Friends are in some of them. Our Meeting for Sufferings has been anxious to help these groups as much as possible, and for that reason new arrangements have been made regarding the use of the Meeting Houses Loan Fund, which will greatly help forward any projects for buildings. The group at Stevenage, for instance, has already got out its plans, and I may end this letter by a comment on them, since the proposed new meeting house is octagonal.

Some Friends have expressed doubts as to whether such "a peculiar shape" might frighten people away. Yet a superficial dig into architectural history is enough to show how frequently in former times the octagon was used for temple, church, and cathedral buildings, and, later, for the nonconformist chapels of this country.

Even Friends have worshiped in an octagon. The Abbots Kitchen at Glastonbury Abbey (used for a time by Friends) is a case in point. But let me refer again to the Yearly Meeting for Wales. Friends there made a minute 16 years after the one at the beginning of this letter in which they refer to Peter Edwards as a "prisoner for tythes." It was at the country-surrounded home of this Friend, in Radnorshire, that he entertained American Friends when they were visiting in that area, and his descendants followed his example for very many years. How the imagination dwells on the isolation, the peace, the depth of the Quaker meetings which were held in the little summer house on his farm! That summer house, now gone, was still standing in 1920; and I find it pleasant to recall that it, too, was octagonal.

HORACE B. POINTING

Friends and Their Friends

Ralph Bunche and Paul Hoffman are scheduled to speak at a High School Civil Liberties Institute sponsored by the Northern California Regional Office of the American Friends Service Committee, at the Asilomar Conference Grounds, March 23 to 25.

Ralph Bunche, undersecretary of the United Nations for Atomic Energy Affairs, will take as his subject "Individual Liberty in the World." Paul Hoffman, chairman of the Board of the Studebaker-Packard Corporation and a director of United Airlines and the New York Life Insurance Company, will speak on "Individual Liberty in the United States."

Maurice A. Mook, professor of anthropology at Pennsylvania State University, has been appointed by Governor Leader to the Pennsylvania Historical and Museum Commission. The appointment has been confirmed by the Senate of the State Legislature.

More than 300 persons attended the program in observance of the 25th anniversary of the Friends Meeting of Washington, D. C., on January 22, filling the meeting room nearly to capacity. Sina Stanton, Harold and Sarah Stabler, J. Austin Stone, and Margaret E. Jones related many interesting stories of the Meeting's early years. Hornell Hart, in the principal address of the day, spoke of the contribution which a Friends Meeting can make in a city such as Washington. He emphasized the value gained from the experience of meditation such as is provided in a Friends meeting for worship; the possibilities for constructive discussion techniques on the pattern of a Quaker meeting for business; and the need for lives disciplined from within. Anthony Gould announced the establishment of an Educational Fund as a memorial to Mary Walcott and Lucy Foster, whose generosity made possible the purchase of land and the construction of the meeting house 25 years ago.

Frank S. Loescher, a member of Radnor Monthly Meeting, Pa., has an article, "Racism in Northern Churches," in *The Christian Century* for February 8, 1956. In the same issue appears a poem "The Creation," by Bruce Cutler, whose poems have often delighted readers of the FRIENDS JOURNAL.

A report by Horace M. Burton, vice president of the Friends Institute, Philadelphia, contains an interesting historical survey of the development of the Institute and concludes with the following paragraph: "Much of the building at 20 South 12th Street, Philadelphia, is occupied by the American Friends Service Committee, which makes a substantial contribution to the Institute for these accommodations and is a most welcome tenant. The Scattergood Motto Calendars, long a feature of Philadelphia Quaker life, are distributed by the Institute, about 55,000 being sold each year. The reading room and committee room are maintained. When you enter its door, a gracious hostess at the desk will greet you and help you with your errand. You will find a choice of magazines and a lending library, a place to sit and write, or read or talk, or just plain sit. If committee-bent, you will find a place to meet. These facilities are free and open to you whether member or nonmember of the Institute. So far as is known, no membership cards have ever been issued, and no distinction has ever been made in the use of the facilities between members and nonmembers. However, the burden of maintaining these facilities has over the years fallen upon a diminishing group of members. If more Friends would feel a concern to become members and assume a share in this work, it would be most welcome. In any case, the Institute started as a service to the Yearly Meeting, and it will carry on so long as enough Friends feel that it is worthy of their support."

Sidney Jenkins, treasurer and assistant to the publisher of *The Farm Journal*, opened the series of seven weekly laymen's Lenten sermons at Christ Church, Philadelphia, on February 15. His 15-minute presentation of "Franklin's Kind of Toleration" was broadcast over station WCAU, Philadelphia, on February 19. Sidney Jenkins is a member of Green Street Monthly Meeting, Philadelphia.

On November 1, 1955, A.F.S.C.'s national office, field, regional, and overseas staff totaled 460, of whom 43 were part-time workers and 67 were volunteers. Of the total number, 175 were Friends, who comprised 32 per cent of the national office and field staff, 37 per cent of the regional office staff, and 67 per cent of overseas volunteers, the average being 38 per cent. This gives statistical expression to the broad participation of non-Friends in A.F.S.C. Quaker Service programs. A related fact is that a large part of the financial support of the Committee's work is given by non-Friends.

Elise Boulding has been asked to present the William Penn Lecture for 1956. Her subject will be "The Joy That Is Set before Us."

Denver, Colorado, Friends Meeting (unprogrammed) has addressed a letter to President Eisenhower, in which Friends make a plea for abandoning further "experimentation with atomic or H-bomb type weapons." The letter says in part: "We are sensitive to the tasks which confront you. We are aware of the great burdens you bear, the problems you face, and the decisions you must make in these times of tension and uncertainty. We know the whole world, east and west, is beating a path to your doorstep because you represent the leadership of a powerful nation upon whose actions the peace of the world is dependent."

A positive program of Federal assistance to the nation's 400,000 American Indian citizens was called for by Friends from 12 states meeting January 21 to 23 at Washington, D. C. In a draft statement of principles presented to Acting Indian Commissioner W. Barton Greenwood, the group expressed grave concern with the current policy apparently aimed at hasty termination of the government's responsibility for Indian administration. The statement stressed Friends' belief in the right of Indian tribes to consent to legislation affecting their relations with the government.

Adoption of a policy of expanded Federal aid was strongly urged in the statement, which pointed out that the government's obligations in Indian administration would not be fulfilled "until Indians have been given adequate educational opportunities, have been aided in attaining normal health standards, have been assisted in effectively developing their own economic resources, have been given experience in business management, and have gained confidence in their ability to manage their own affairs."

Participants in the three-day seminar sponsored by the

Friends Committee on National Legislation, the American Friends Service Committee, and the Associated Executive Committee of Friends on Indian Affairs reached agreement on a number of points:

There is a wide discrepancy between policies announced by top officials of the Bureau of Indian Affairs and their implementation in the field.

Most Indians still do not have access to fully adequate health, education, and welfare facilities.

Grave concern was expressed for educational programs which force the long separation of Indian children from their families on the reservations. The Friends also expressed grave concern with the government's apparent failure to help Indian individuals and communities move toward economic self-sufficiency. Friends seriously questioned the present policy of relocating reservation Indians in urban centers from their homes.

Seminar participants heard resource people from Congress, the Bureau of Indian Affairs, the U.S. Public Health Service, and representatives of the National Congress of American Indians and other concerned private organizations.

Sessions in the Friends meeting house were chaired by Lawrence Lindley of the Associated Executive Committee; Raymond Wilson, executive secretary of the Friends Committee on National Legislation, and David Scull, chairman of F.C.N.L.'s Race Relations Committee.

Following meetings with the staffs of the Senate and House Interior and Insular Affairs Committees and the Bureau of Indian Affairs, a number of Friends visited their Congressional delegations to share personal concerns in the Indian field.

In 1795 a group of young Quaker ladies felt a concern to assist the widows and children who were victims of the yellow fever epidemic of 1793. Out of that concern grew the Female Society of Philadelphia for the Relief and Employment of the Poor. For 160 years the Female Society has continued, changing its program as new needs arose.

In recent years people over 65 have constituted the most rapidly growing section of the population. Social security and old age assistance provide for their subsistence. But what of their mental and spiritual needs? Of the thousands of old people who exist on old age pensions in Philadelphia, over 61 per cent live alone. The Female Society, sensitive to their loneliness and needs, once more changed the pattern of its efforts, and in 1952 the Philadelphia Center opened its doors.

When program plans were being made, Josephine M. Benton, a Board member, offered to have a poetry club, a new and previously unexplored idea. Since its start in 1953 the Poetry Club has been one of the most flourishing clubs at the Center. The minutes of the club have been kept by Josephine Benton; they are delightful and of such interest the Philadelphia Center decided to publish them. Through these minutes Friends can catch the flavor and spirit of the Philadelphia Center. A mimeographed publication, *Footprints on the Sands of Time* may be ordered at 50 cents a copy from the Philadelphia Center for Older People, 921 North 6th Street, Philadelphia 23, Pa.

LILIAN I. BAILEY

Letters to the Editor

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

I was shocked to see that Richard R. Wood wants us to admit Red China to the U.N.

The Chinese may have voted for communism with their feet by joining Mao's army rather than Chiang's, if enough of them had a choice. But as Communists they are engaged in conspiring to enslave the world, using deceit as one weapon. They appear to be trying to poison the world with opium and heroin.

I suspect that Richard R. Wood takes too literally the instruction, "Judge not." I think Jesus did not mean it to be taken so literally. He judged the scribes and Pharisees and appears to have passed his judgment along to his disciples. We need practically to judge one another, though we may acknowledge our judgments to be superficial and tentative, and remember that only an all-seeing God can accurately weigh degrees of guilt.

Even if Red China's claim to represent China were originally just, she has morally forfeited it by asserting it unilaterally with guns.

It is a great pity we invited Soviet Russia to join the U.N. with us. We had better have tried to organize something more or less like Clarence Streit's "Union Now."

Ft. Lauderdale, Florida J. DELANCEY VERPLANCK

I quite agree with Bruce Pearson in your issue of February 4, 1956, that it will be better when we use the "plural language" uniformly to all persons, as do nearly all English Friends. But language habits change slowly and perhaps we can be patient with those who still have strong sentimental attachment for the "plain language" or remnants of it. I think it has no other virtue.

Swarthmore, Pa. J. PASSMORE ELKINTON

I wish to express my joy in the article from our Friend Domingo Ricart regarding the Cuban Friends. When I was in Cuba five years ago, I was very much impressed with the devotion, the thoughtful religious liberality, and genuine consecration of the Friends that I met there. I felt then and I feel now that Friends in the United States and those in Cuba would both benefit from more intervisitation and closer acquaintance. I am anxious to return and renew my friendships there, and I hope others will want to do the same.

Philadelphia, Pa. SAMUEL J. BUNTING, JR.

My attention has been drawn to the fact that your reporter in writing about the sessions of the Five Years Meeting referred to me as "Elder Statesman." *Ecce Homo!* Behold the man! Both the adjective and the noun are an undeserved compliment and evoke the astonished rejoinder: "Who? Me?"

Oh, no!" At forty-four, one is flabbergasted that he should merit such designation so soon! Besides in view of my ardent championing of the proposals for reorganization, the crucial point of which was turned down—unhappy decision!—I am sure there may be some Friends who consider me not at all "elderly" but in need of "eldering."

As for Charles Lampman, administrative secretary of the American Friends Board of Missions, who was also classed with me in that exalted rank, he is five years my junior—age thirty-nine! What liberties to take with the gift of our language!

Indianapolis, Indiana

HERBERT HUFFMAN

Inga Bergman's letter in the FRIENDS JOURNAL of January 14 is interesting.

I was born, like Inga, on the Continent of Europe and have lived in different countries; in England, for 23 years. I can see what she means. First impressions are, of course, necessarily most times strongly colored.

When Anglo-Saxon Friends (and non-Friends) say, "I am so happy to meet you," they, to my mind, mean what they say.

Each country expresses itself in its own way. Take, for instance, the effusive way in which the French express themselves. It takes, I admit, straightforward persons like Inga Bergman and me some time to get used to the ways and means of other countries. The same applies to the introduction of speakers, about which she writes, even of speakers who claim for themselves no outstanding qualifications.

I have met very many women in the U.S.A. and elsewhere with fancy hats, lipstick, etc., who did *not* neglect the important things in life. To my mind, what matters is where the emphasis in these matters is being put.

I suppose that what is of primary importance for us all is to practice what is so beautifully and clearly expressed in the motto on the cover of the British weekly, *The Friend*: "In essentials unity, in non-essentials liberty, in all things charity."

The Hague, Holland

TIA MEYNE

Coming Events

FEBRUARY

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

25—Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithan, Pa. Leader, Douglas V. Steere. Program: brief talk leading to meditation, 10:30 a.m.; luncheon in Forum Room, 12:30 p.m. (visitors to bring sandwiches and beverages; reading during luncheon); brief talk leading into an informal meeting for worship, 1:30 p.m.; tea to be provided in Forum Room, 3:30 p.m. This meeting is open to all who care to come.

26—Combined Adult Classes at Gwynedd, Pa., Meeting House, 9:45 a.m.: Charles C. Price, University of Pennsylvania,

and John Gummere, Penn Charter School, "Liberal Arts vs. Technical Training."

26—Warrington Quarterly Meeting at York, Pa. Ministry and Counsel, 10:30 a.m.; meeting for worship, 11 a.m.; meeting for business, 1:30 p.m. Omar Pancoast, Jr., will give an address on "Point Four Problems in Egypt and India." Coffee, dessert, and other refreshments will be served.

26—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic eight, "Community Responsibility." Leader, Alice L. Miller.

26—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Annalee Stewart, "A Woman Looks at Congress."

29—A.F.S.C. Program at Mill Valley, Calif., Methodist Church, 8 p.m. Topic, "Youth and Peace." Moderator, Ben Seaver.

MARCH

1—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Carl F. Wise, "Communion of Saints."

2—Open Meeting planned by the Teacher Training Section of the Religious Education Committee, at Plymouth, Pa., Meeting House, 8 p.m.: Chester Reagan, director of religious instruction at Penn Charter School, "Teaching the Bible."

3—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; business meeting, 1:15 p.m. Bertram and Irene Pickard will attend the meetings.

3—Haverford Quarterly Meeting at Merion, Pa., Meeting House, Montgomery Avenue and Meeting House Lane, Merion. Planning session for clerks of Worship and Ministry, 1:45 p.m.; meeting on Worship and Ministry, 2:30 p.m. ("We Should Like to Know," a discussion of points raised by the annual reports); meeting for worship, 4 p.m., followed by meeting for business; supper, 6 p.m. (to cancel, telephone WE 4-7989); evening meeting, 7 p.m.

3—Philadelphia Quarterly Meeting at the Friends Meeting House, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:30 p.m. (\$1.00); at 7:30 p.m., David G. Paul, "Quakerism through Poetry."

4—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic 12, "Peace of Mind and Spirit." Leader, Mary M. Cuthbertson.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing, sociologist, author of over 30 books, "Economics for the Power Age."

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rabbi Elmer Berger, executive vice president of the American Council for Judaism, will speak on his recent trip to the Middle East. He visited both the Arab States and Israel,

speaking with heads of state, community and religious leaders, and many others. He found many Jews living as loyal citizens of Arab countries. All are cordially invited.

4—Community Lecture at Gwynedd, Pa., Meeting House, 7:30 p.m.: Henry J. Cadbury, "Civil Liberties."

4—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Dorothy P. Hutchinson, who recently visited 16 countries on a Journey of Friendship sponsored by Abington Meeting, Pa., "What I Learned about World Communism." Moderator, J. Theodore Peters.

6—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Helen Kirk Atkinson, "Music: Language of the Spirit." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

6—Lecture presented by the Committee on Indian Affairs of New York Yearly Meeting at the 20th Street Meeting House, New York City, 7:30 p.m.: Dr. David M. Corey, minister of a congregation of the Iroquois Indian settlement in Brooklyn. Baskets made by the Papago Indians of the West will be sold. Refreshments will be served early in the evening.

8—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Chester Reagan.

9—Illustrated Lecture at Oxford, Pa., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America."

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

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

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E. Chief speaker, William Edgerton, who will tell about the visit made by Friends to Russia last year and show pictures of the trip.

BIRTHS

CURTIS—On January 3, at Yap, Western Caroline Islands, to Russell and Verna Curtis, a daughter named KATHLEEN RUTH CURTIS. The parents are members of Florida Avenue Meeting, Washington, D. C.

ROBERTSON—On October 4, to Lawson J. and Marian Fitzgerald Robertson of Hollis, N. Y., a daughter named SARAH LAWSON ROBERTSON. Marian Robertson is a member of Haverford Monthly Meeting, Pa.

DEATH

VAUX—On February 14, suddenly, at her home in Bryn Mawr, Pa., MARY JAMES VAUX, wife of the late George Vaux, Jr., at the age of 80 years. She was a member and Elder of Haverford Monthly Meeting, Pa., where the services were held. Burial was in Harriton Family Cemetery, Bryn Mawr.

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.

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, 8th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

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.

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

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

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 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 1558.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

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

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

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

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

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

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.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.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. Central Philadelphia, Race Street west of Fifteenth Street.

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 Walm Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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.

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

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

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

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

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.

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A scholarship fund is being raised for the children of Byron Thomas who was suddenly taken by cancer last fall. The income from this fund will be used exclusively for the children's education. When that need is past the capital will be divided between the Friends World Committee and a memorial scholarship at Friends Boarding School. All interested contributors please contact:

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For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.



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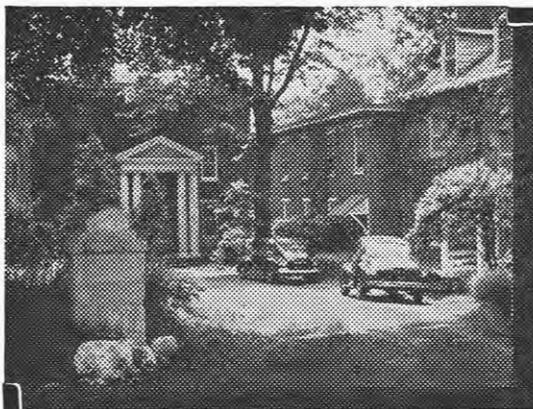
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