

# FRIENDS JOURNAL

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*T*HE problem of darkness does not exist for a man gazing at the stars. No doubt the darkness is there, fundamental, pervasive, and unconquerable except at the pin-points where the stars twinkle; but the problem is not why there is such darkness, but what is the light that breaks through it so remarkably; and granting this light, why we have eyes to see it and hearts to be gladdened by it.—GEORGE SANTAYANA

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*Books—Letters to the Editor*

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## FRIENDS JOURNAL



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## Books

**GEORGE FOX ET LES QUAKERS.** By HENRY VAN ETTEN.  
Editions du Seuil, Paris, 1956. 192 pages. 80 cents

"Il y en a un, Jésus-Christ, qui peut répondre à tes besoins." So came the word of the Lord in French to George Fox in 1647. Or rather, so runs the familiar passage from the *Journal* in the French translation which Henry van Etten uses in his compact and lucid account of Fox and his "lengthened shadow," the Religious Society of Friends. It is curious what a different impression Fox makes when one reads his words in French; how much more restrained and rational he seems. Something of the crude vigor, the blunt, earthy power inevitably disappears when, for example, "Righteous Christer," the nickname of Fox's father, comes out "le Juste." But that is unavoidable when one translates from one language and culture into another.

This little book is part of a series devoted to "Maitres Spirituels" and places Fox—not inappropriately—in the company of Mahomet, St. Augustine, and John the Baptist. Henry van Etten contrives to pack a great deal of sound information into it, not only about Fox's career but about Quaker worship and social testimonies and about the history of the movement down to the present, with special attention, naturally, to French Quakerism. At the end is an excellent 30-page anthology of brief, illuminating passages (in French) by important Quaker writers from Fox to Howard Brinton. Perhaps the most notable feature of the book is the wealth of pictorial material—old prints, silhouettes, caricatures, maps, photographs. There are reproductions of several of the admirable etchings of Robert Spence, illustrating passages in Fox's life.

If your school or college French is a trifle rusty, this is a good chance to revive it—and to brush up your Quaker history in the bargain. If you don't read French, the pictures by themselves are worth the extremely modest price of the book.

FREDERICK B. TOLLES

*The Interpreter's Bible.* Volume 5: Ecclesiastes, Isaiah, Song of Songs, Jeremiah. Editorial Board: George A. Buttrick, Walter R. Bowie, Paul Scherer, John Knox, Samuel Terrien, and Nolan B. Harmon. Abingdon Press, New York and Nashville. 1,142 pages. \$8.75

This volume contains the complete texts and commentary of the four books listed in the title in both the King James and the Revised Standard Versions. As in the volumes published earlier, the explanations of the text (exegesis) probe back through changes in time and language to the original meaning of each biblical passage. An exposition which applies passages to life today is also given and contains many illustrative references to modern literature and contemporary events. A large number of general and introductory articles enrich the usefulness of this volume.

We warmly recommend this work to individuals, schools and colleges, and our Meeting libraries.

# FRIENDS JOURNAL

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

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## Editorial Comments

### *Psychic Speculations*

THE interest which the public takes in psychic phenomena, as evidenced in the sale of *The Search for Bridey Murphy*, is likely to arise whenever popular psychology and pseudoreligious movements flourish. The vast stores of Oriental wisdom and the traditional Hindu belief in reincarnation may have enhanced this interest. In some cases the need to fill an unspecified void in the minds of the many not caring to participate in a serious search for truth may contribute to these movements. Undeniably, there is a note of passivity or resignation in all such speculations about a second existence. The increasing record of scientific experiments in the field of psychic search may make us less inclined to reject it as quickly as we may have done at earlier times. Nevertheless, its uncritical acceptance easily favors a tropical growth of fashions that detract from disciplined thinking and living. Modern man is urged to consider these philosophies a permanent exhibition of exotic wares. The gates of this fair are wide open, and he may at his leisure climb on some metaphysical pony to undertake an exploratory ride in the picturesque landscape of Oriental fantasy. On such excursions the truth that we are creatures of two worlds gets easily distorted, and the effect of our becoming bewildered and passive onlookers in a maze of half-truths is apt to weaken our sense of discrimination, as it is also likely to lessen our desire for a positive religious commitment.

### *Dreams*

This caution should be expressed in spite of the fact that some psychic occurrences deserve serious study. Dreams, for example, have occupied us long before the psychology of the subconscious mind attained its present deserved status. The Bible is a rich source for this ancient interest.

When the Lord is reported to have announced that "I speak with him [the prophet] in a dream" (Numbers 12:6), this passage reminds us of the tradition that dreams have frequently been considered the medium for divine revelations and guidance. The dreams of Abimelech (Genesis 20:2), Jacob (Genesis 28:16), Joseph (Genesis 37:3, 4, ff.), Solomon (1 Kings 3:5), Joseph's dreams in the New Testament, and others illustrate the keen in-

terest which Jews and Christians have always taken in this second reality of man's existence. We are informed that the subconscious mind continues to work in the dark of the night on problems occupying us in daytime, and there is every reason to take serious account of this fact. Peter's dream (Acts 10:9) is interpreted by Canon Streeter as having furthered the admission of gentiles to the early Christian community, a matter that had worried him intensely for some time.

But such experiences still leave room for error and fanciful speculations which already Jeremiah denounced as false prophecy (Jeremiah 22:25 and other passages). All through the history of Christianity the best minds have tried to explore the validity of dreams, from Tertullian to Augustine, Thomas of Aquinas, Pascal, Emerson, and others. Daniel Defoe's opinion that the devil as well as God speaks in dreams will please many observers even now. Pascal finds himself in the company of poets when he calls our whole life a dream and asks, "How can we tell that we are awake?" The witchcraft of dreams is, indeed, confusing.

### *Their Limited Importance*

Some years ago, Howard H. Brinton extracted from the rich stores of Quaker journals a collection of dreams which earlier Friends had recorded. They, again, seem to substantiate the fact that during our sleep we continue to work on problems that occupy us seriously during the day; yet no valid, over-all conclusion could be drawn from this collection, either. The best minds have never been able to agree on the importance of dreams. Job (7:13) protests against his dreams because they terrified him. Cicero does not credit them with any "respect whatever." Calvin regards them as of possibly divine origin. Some thinkers hold us responsible for our dreams, while others continue to consider them senseless and useful only in part as hints for medical analysis.

The rational mind opposes instinctively the tendency to ascribe to dreams a directive purpose. Medical findings carry weight in favor of their occasional diagnostic use, and the sweeping suggestion of their being altogether senseless can no longer be upheld. Curiosity about dreams is natural. But that is a completely different matter from regarding them as keyholes through

which to gaze into the closed chambers of life and eternity in order to use them as guides for the shaping of our own destiny.

### *In Brief*

Kiwanis International (520 North Michigan Avenue, Chicago 11, Illinois) sponsored a week of "Prayer for Permanent Peace" for April 8-15. Most of the 4,000 communities participated, where local clubs enlisted the support of churches, civic groups, schools, and individuals.

About 45 pupils of the Milford, Delaware, high school protested to the local Board of Education against the cancellation of football games with racially integrated teams. One of the questions which their letter of protest asked of the school board was, "How can our student body fulfill the principles of democracy which

teachers and parents are attempting to teach us?" Milford is the birthplace of the National Association for the Advancement of Colored People.

Public information about divorce is incomplete and misleading. It is estimated that in 1953 about 390,000 legal divorces were granted. In 1950-1953 there were fewer divorces than from 1944-1949. In the following countries the divorce rate has climbed since 1910 more than twice as fast as it has in the United States: Great Britain, Belgium, Holland, Sweden, and New Zealand. Egypt and Japan report higher rates than the United States.

Pastoral care for soldiers in the new German army will be civilian in character and remain entirely in the hands of the churches. Clergymen assigned to the chaplaincy will not wear uniform or insignia of rank.

## *Facing Bench Reflections*

By ROBERT J. LEACH

FRANKLY, I like to sit on the facing bench. By this I mean I like it after I am already seated there, and of course if I'm not too conspicuously alone up front. The trouble is that most facing benches I know are markedly depopulated, and most people seem to accept an invitation to "go forward" with the alacrity with which they might catch the plague.

Under these circumstances what I usually do, even in a strange meeting house, is to steel myself against the surprised and annoyed stares of the body of the meeting and march myself up to a prominent seat. The ice once broken, a few more conscientious souls, half gently coerced, half pleasantly relieved, join me in the gallery, and the meeting begins. These companions of mine soon recognize (albeit sometimes only half consciously) that their vantage point is superior to that of any other seat in the house and—what is far more significant—carries with it a corresponding sense of responsibility for the spiritual welfare of that particular meeting for worship.

In the light of the almost universal aversion to sitting on the facing bench, one is impelled to seek motivation for the aversion. Could it be that most Friends are unwilling to assume an *unusual* sense of responsibility for the spiritual welfare of our meetings for worship? Probably!

### *Filled Facing Benches*

Yet this situation must have been the case at almost any given point of 300 years of Quaker history. On the other hand, experience would tend to prove that until our generation the facing benches were generally well

filled, particularly at Quarterly and Yearly Meetings. For example, Bert Baily of Westtown once showed me a chart which his grandfather prepared, in which he noted who sat where on the five rows of double sets of raised seats in the ministers' gallery in the Men's Room at Arch Street a century ago. No place was left vacant. In fact, as death vacated the upper seats, everybody moved up, and new recruits were found for the lowest bench.

Under these circumstances no one man (or woman) appeared to be conspicuous. Those of us whose memories go back to the days of well filled facing seats remember that the invitation to "go forward" usually came from the top bench. Now that top benches are universally empty, one can hardly wait usefully any longer for more invitations from that quarter. Somewhere the escalator which carried our grandfathers upwards and forwards has broken down. And we feel conspicuously and inappropriately egotistical and self-assertive if we go forward unasked.

### *Newer Architectural Experiments*

Some newer Meetings have attempted to solve the problem by abolishing the ministers' gallery and installing fireplaces, picture windows, or, as in the case of the Stockholm, Sweden, Meeting, a protochancel. None of these newer architectural experiments has proved entirely satisfactory. They lack that essential Quaker drama which is *Presence* at its best. And they fail, it seems, essentially to correspond in outward form to the inner reality of the divine-human society as envisaged by Fox and his associates.

Informality as a current Quaker practice tends, espe-

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cially in places where tradition is weak, to become vague formlessness, to be equated, in turn, with the well-intentioned good will that many confuse with Quakerism. And the proper use of the ministers' gallery becomes almost totally incomprehensible to such members. We who are members of traditional Meetings have not escaped modern Quaker formlessness entirely. For instance, how many of our newer members (50 per cent) of Philadelphia Yearly Meeting have developed a keen awareness of what the birthright Friend calls "good order"?

#### *Authentic Atmosphere*

One hitherto Race Street Friend observed to me the morning that our two branches of Philadelphia Quakerdom merged that until she saw the facing seats of the Arch Street Meeting House entirely filled she had missed the true beauty of that building.

It is no accident that the Quaker meeting houses of Philadelphia and vicinity are exquisitely proportioned and detailed. They are the outward shells of an inward approach to Christianity, of which we find ourselves the inheritors. Viewed thus, the responsibility to sit on the facing seats offers the opportunity to help recreate at least for one hour the life for which the structure was built. No less authorities than Paul the Apostle and Loyola the Jesuit have declared that perfection comes first by taking on the appearance of perfection.

Just as the truly prophetic ministry gives tincturing assurance of the presence of the Eternal Christ, so a fully filled facing bench gives authentic atmosphere for the exercise of a worship which is neither primarily ceremonial nor expository. Bearing these considerations in mind, I would like to lay my concern upon the hearts of Friends who take Yearly Meeting attendance seriously. I would hope that the Arrangements Committee and/or the Yearly Meeting of Worship and Ministry would regularly make practical plans whereby all facing benches will be fully occupied at each session of the Yearly Meeting. And I would hope that similar practical arrangements would follow at Quarterly and Monthly Meeting levels in the course of the ensuing year.

No outward arrangement can replace the life of God in

the heart. But I can envisage no better outward arrangement to encourage that life than the above concern. We should often remember that woman of whom our friend Rufus Jones liked to say, "She did what she couldn't."

### **The Living Word**

#### *"Admire" and "Admiration"*

THE words "admire" and "admiration" were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity." He meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse"—that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired." In other words, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *Hamlet* (1:2, 192), when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile  
With an attent ear, till I may deliver,  
Upon the witness of these gentlemen,  
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17:6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "When I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

LUTHER A. WEIGLE

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*LOVE is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, as the restorer of every lost perfection, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God which passeth all understanding. Through all the universe of things, nothing is uneasy, unsatisfied, or restless, but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving are as totally suppressed and overcome as the coldness, thickness, and horror of darkness are suppressed and overcome by the breaking forth of the light.—WILLIAM LAW (1686-1761)*

## Letter from Jordan

February 29, 1956

TWO of the most interesting Dead Sea Scrolls (see the article by Edmund Wilson in *The New Yorker* for May 14, 1955) and easily the most controversial are the two copper rolls not yet opened. Until recently one of them was on view in the Palestine Archaeological Museum (Rockefeller) in Arab Jerusalem. This one is believed to be a text of Isaiah from the writing visible on the outside of the roll. It is about the size of a coke bottle and much the same color due to oxidation over the past 1,900 years or so when it lay buried in a cave near the Dead Sea.

For three years experts have worked to develop methods for unrolling and deciphering this brittle copper oxide. Early this year the two copper scrolls were quietly flown to England. (Cynics here predict they will never return from the omnivorous London Museum.)

One such copper scroll was recently unrolled and read one mile from the Rockefeller Museum, but that was in the Jewish-occupied quarter of Jerusalem. It turned out to be an ancient copy of Genesis with a few interesting additions and variations but nothing startling. Reports of that new biblical discovery reached us via Paris, London, or New York.

Only eight years ago no one dared to hope biblical manuscripts extant at the time of Jesus could still survive. Indeed until five years ago few competent scholars would accept the first of the Dead Sea Scrolls as genuine. Now every nomad in the region of the Dead Sea is an amateur archaeologist looking in caves for "old writings." On a recent visit we flushed dozens of them as we approached the cliffs. It was the guard's day off, and they were wasting no time.

Unfortunately, the tribe of that area, the Beni Tamr (Sons of Dates), are not a real tribe with law and honor. They are remnants and outcasts well known for smuggling and shady deals. One can still buy fragments in the markets of Old Jerusalem if one knows a bit of Arabic. Some are clearly forgeries; some, only a few hundreds of years old. But, unfortunately, many may be genuine. Curious but untrained tourists or pseudo-scholars may be carrying off crucial scraps of history to proud oblivion.

Tradition relates that the Bible editor Origen found scrolls in a jar near Jericho sometime in the first half of the third Christian century. Near the beginning of the ninth century a Patriarch of Seleucia learned that great numbers of Old Testament books had been found near Jericho. This discovery may account for the ancient

script of the Zadokite copies dating from that century. Found 60 years ago in Cairo, they were formerly the oldest extensive Hebrew writings. Writings and practices of an heretical Jewish sect of the ninth century in Iraq may have been founded on these same discovered manuscripts.

All the scrolls we know have been found, plus those that might have been discovered but not recorded, may still leave whole segments of the Dead Sea library as yet hidden. Well over 200 caves have been searched by the Department of Antiquities. Père de Vaux of the Dominican Ecole Biblique is again digging in the area of previous finds. He and the Antiquities Chief, Harding, consider this only a necessary precaution, for de Vaux says the present fragments cannot be fully read in less than ten years. The Beni Tamr are now beginning to dig, having learned by observation that all the scrolls are not simply in jars in unexplored caves. Indeed, there are not likely to be any visible caves left unexplored by the Beni Tamr!

Recently I spent the night in the cave where the copper scrolls were found. We cooked our meals in the hole where they had been concealed below the cave floor. This area near the ruins of what may have been the Essene monastery was once honeycombed with chalky cells. This one had been covered over by ruse or erosion. Perhaps others are likewise hidden.

The Isaiah scroll will be opened first, experimentally, because the Dead Sea Scrolls already gave us one whole copy that was likely contemporary. The second copper scroll now in London is hoped to contain a full list of the library of which the scrolls already found are only a fraction. This hope is based on the names of books resembling a bibliography seen from the outside of the scroll. It may even tell where they were hidden. The location and manner of storage of the scrolls clearly indicate that they were hidden from some impending danger, perhaps the Roman armies of Titus in 73 A.D.

If the second copper scroll proves to be an index to a whole library, we may begin to know what amazing additions to Old Testament resources may be expected. In any event, the presence of the scrolls already found proves that biblical manuscripts from even pre-Christian times still exist. Important as the specifics of the present discoveries may be, the hope of finding contemporary references to Jesus and early Christianity offers greater potential.

GRAHAM LEONARD

(Note: The reader is referred at this point to the second news item on page 137 of our issue for March 3, 1956. The badly oxydized scroll is undoubtedly "the second copper scroll" referred to above.)

## Baltimore Yearly Meeting, Stony Run

March 28 to April 1, 1956

(Concluded)

*Friday Evening, March 30*

At a joint session held Friday evening at Stony Run Meeting House, Gilbert H. Kilpack of Pendle Hill gave a lecture. The speaker departed from his scheduled subject because of the imminence of Easter Sunday. He began by reading the biblical account of the crucifixion of Christ.

With the suffering and humiliation of Jesus as his theme, he enumerated various types of humiliation which a modern Christian should experience. There is the humiliation that is inflicted on others and harms the inflicter's humanity. Prayer is an act of humiliation through watching and waiting, since it is an humiliation not to know what to expect. The church can only win and hold people in freedom, and this slowness is an humiliation. The church must be a fool for Christ and not make it seem that success will come from church membership.

Gilbert Kilpack's talk was the sort of experience which could not be abstracted with any justice to the speaker or his subject.

*Saturday Morning, March 31*

After minutes of the second, third, and fourth sessions were read and approved, a special commendation was made of the panel-type presentation of the reports given in the fourth session.

It was felt that it would be more accurate and profitable to the Meeting if minutes were read back immediately at the close of the minuted session rather than at the beginning of a later one. This procedure would be especially helpful when there had been controversy and wide discussion before a sense of the meeting had been reached.

Friends commented that we criticize too much or too little speaking in meeting, while what we do personally and corporately in our worship needs to be rediscovered by each of us.

There was a feeling that the state of the Meeting reports do not adequately reflect many real problems which each Meeting has.

The meeting settled into a period of quiet worship.

*Young Friends Day, March 31*

Saturday, March 31, was Young Friends Day at the combined Yearly Meetings. We heard reports from the Primary Group, Junior Yearly Meeting, the Hi-Q's, and Young Friends. Young Friends had numerous get-togethers, including camping trips and conferences, but the vitality of the group is declining. There has been a big loss of active Young Friends in the Yearly Meetings during the year. Older Friends were appealed to for aid, leadership, and more positive direction of Young Friends activities.

Youth of today are a cautious generation. This is understandable in an age of changing mores. David Stanfield of North Carolina, the main speaker of the evening, urged that youth change from cautiousness to recklessness. Of course he

differentiated between reckless and foolish behavior. Verifying what one believes is the most difficult aspect of life, but once this is done, David Stanfield believes the way to live is to throw cautiousness to the wind and work with intense effort for the goals that follow from these truths.

*Sunday Morning, April 1*

Bliss Forbush led a round table, discussing his new book *Elias Hicks—Quaker Liberal*. This biography was written because Elias Hicks was a great Quaker who needed reinterpretation. There was no modern expression of the liberal view of the Separation.

Elias Hicks lived in a very exciting time in American history, 1748 to 1830. He lived through the Revolution in Tory territory, and he, as well as other Quakers of the time, would probably have voted Tory. The book depicts in lively fashion life, politics, and religion in America during his life. He followed the frontier as far as Indiana and knew and lived with the Indians. He lived while Wesley was at his prime; in fact, Wesley's evangelism and Hicks's rationalism were part of the beginning of the schism in Quakerism.

Hicks traveled 40,000 miles by horseback and by carriage in his lifetime, taking such trips as that from Long Island to Canada by way of the Indian trails. He had many thrilling and harrowing experiences on these journeys, spreading the message. He visited every Meeting in large areas.

He was a deeply religious man. The Inward Light was always the keynote of his sermons. It gave a man power to be in harmony with God. His explanation of the personality of Jesus is the most perfect one by a liberal. He was one of the first to teach "continuing revelation."

His home life was superb. The greatest tragedies of his life were the deaths of four of his children.

Hicks advocated the boycott of all slave-manufactured products. He is given the credit for causing the freeing of all slaves in New York State. Several suggestions which he made, had they been carried out, might very possibly have prevented the Civil War.

*Sunday Afternoon, April 1*

At the final session of Baltimore Yearly Meeting, Stony Run, a minute was made in answer to a letter from Potomac Quarter, read Saturday, that the two Baltimore Yearly Meetings are not ready for organic union. We need to know one another better through having Yearly Meeting sessions in one location.

The following report by the chairman of Representatives for clerks for the ensuing year was accepted: presiding clerk, Edna P. Legg; alternate presiding clerk, C. Edward Behre; recording clerk, M. Elois Rogers; alternate recording clerk, Margaret H. Sanderson; reading clerk, J. Albert Blackburn; and alternate reading clerk, Dorothy B. Heacock.

The reports of the treasurer and the chairman of the Budget and Audit Committee were presented by J. Harold Passmore. Appreciation was expressed for the work of the Yearly Meeting treasurer, A. K. Taylor, Jr.

The Epistle was presented by the chairman of the Epistle



Committee, Sam Legg. After lengthy discussion it was accepted with thanks.

It was recommended that letters of greetings be sent to absent members usually present at our Yearly Meeting.

The Meeting heartily commended our able clerks, appreciating the particular ability of our presiding clerk, Edna Pusey Legg.

The closing minute indicated that we adjourn to meet at the same place on Wednesday, March 27, 1957, unless otherwise decided by the Yearly Meeting Executive Committee.

### Three Quakers in Montgomery

"WE are aware that there is no simple, easy answer to the problems with which you are faced. We come in humility, to learn as much as we can from both sides, and to give support and encouragement to the creative potentialities we believe exist in both groups toward bringing about a solution which does not compromise basic human dignity.

"We bring Christian greetings to both parties of this conflict, holding you in our hearts as you search for answers, and for that spirit of God which is in all men."

These two paragraphs were part of a written introductory note used by Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin as they visited people representing both sides of the tragic segregation dispute centering in the bus boycott at Montgomery, Alabama.

For three days there we kept a busy schedule, calling on leaders of both groups and other citizens of this city of about 140,000, 51 per cent white and 49 per cent Negro. We watched the infrequent and almost empty buses and did not see a colored person on one. We rode in the free-ride cars which carried Negroes, cars ranging from an indigenous old jalopy to a handsome new Buick station wagon "on loan for the duration" from a Detroit family.

"Paternalism" and "gradualism" are common words in talk about race. Time has suddenly been jerked both forward and backward, and a new word, "nowism," has been coined.

You frequently hear comments like, "This has set us back 25 years," but our little band of three Quakers would challenge this and agree that this ferment period is all a part of the process. Generations of habits and training and culture patterns are not easily changed.

We had conversations with about 25 individuals, Negro and white, and with some small groups, and as so often happens in areas of controversy, it is not easy to be sure of the facts. However, we did not go to Montgomery with the hope of negotiating a settlement of the bus situation but with the hope that we might express Friends' concern that the controversy should be nonviolent and that those belonging to each side should be led to a deeper search for their responsibility in the light of their religious faith.

The controversy over segregation in buses is no longer of central importance. The Negro community announced while we were there that more than \$25,000 worth of church-purchased station wagons would augment the free transportation system for Negroes. The Negroes' real interest, as they put it,

is in freedom and full citizen rights. This probably means more specifically school integration and voting privileges. They have a strong sense that their cause is just and that God is on their side. There is, however, the inevitable sad feature to this emphasis that they are fighting for rights which, although approved by Supreme Court action, continue to be hindered by white resistance, and this tends toward separation between the two communities.

The central issue in this controversy is not unlike the one faced by Friends and others who did not believe in the use of violence during the period before the War between the States. They wanted both peace and abolition of slavery. Here both communities, and especially the Negro community, are concerned to carry forward their struggle in the spirit of their religious faith, but at the same time they resist any concessions which deny justice and rights of free citizens. This dilemma and the religious commitment of the Negro community make the struggle in Montgomery of crucial importance. We feel that Friends will want to hold the entire community of Montgomery in their affection and prayers.

The white community is made up of three groups: (1) the liberals who tend toward an accelerated schedule of steps to integration; (2) the moderates and liberals who are gradualists in the longer-term sense; and (3) the extreme segregationists. From the usual channels of communication one would gather that the White Citizens Council represents the prevalent deep-seated determination not to yield one bus seat lest this be the first step in a whole series of desegregating practices here and elsewhere in the South.

On April 16 there were 700 Negroes at a church mass meeting. More were in the basement and on the street listening by loudspeakers. This meeting helped us to realize how deeply involved the Montgomery Negro community is in this struggle for rights and what a thin line divides a constructive, non-violent protest from one which might have a very different outcome. There is a new driving emphasis on "first class citizenship" now. There is lack of training and preparation against rough situations, such as Gandhi prepared for. What will keep this movement moving in a direction that will work creatively on the whole community, whites and Negroes alike, is leadership. A person like the Reverend Martin Luther King, Jr. (Ph.D. from Boston University School of Theology), an able, quiet man, 27 years of age, inspires confidence.

No single group, no monolithic action by a mediating body will solve the short-range bus problem or the long-range segregation problem. But there are signs of hope in a number of small hammer-tap actions—the 39 young businessmen who call themselves Men of Montgomery, the little prayer groups of women, the meetings of the Fellowship of the Concerned, the level heads of a substantial number of moderates, the recently planned joint meeting of the two ministerial associations.

This is a moving and important experiment in America today. We have tried to do what Philadelphia Yearly Meeting asked us to do: to carry a message of love and good will to both sides, and to keep a balance of the two focal points of racial justice for both sides and nonviolent methods for all. We did our best to speak the truth in love at all times. In all



of this we avoided publicity. We feel that this journey was worth the time and money. We are all glad that we could be part of carrying this concern to Montgomery.

CLARENCE E. PICKETT

DOROTHY M. STEERE

GEORGE C. HARDIN

## Friends and Their Friends

The Inn at Buck Hill Falls, Pa., was host to the U. S. Conference of the World Council of Churches, April 18 to 20, 1956. Dr. Henry Smith Leiper, the first secretary of the World Council organization, unveiled a bronze plaque in the library with the following inscription: "In this room, April 22-25, 1947, was held the first meeting in America of the Provisional Committee of the World Council of Churches, then in process of formation. In attendance were fifty-three distinguished church leaders of twenty-one communions from fifteen nations representing more than one hundred and fifty denominations in fifty nations, including the Friends. Here were drawn up final comprehensive plans for the official launching of the World Council of Churches at its first world assembly, in Amsterdam, Holland, August 22-September 4, 1948."

George A. Walton was standing under the picture of his father at the time of the unveiling. Alexander C. Purdy and Jeannette Purdy, Richmond P. Miller, J. Bernard Haviland, and Clifford R. Gillam were the other Friends present.

Charles Wetherill Hutton has been appointed principal of Oakwood School, Poughkeepsie, N. Y., effective September 1. A birthright Friend, 39 years of age, he is at present chairman of the science department at Moses Brown School, Providence, R. I. William W. Clark, who has been principal of Oakwood School for the past six years, will continue in office until August 1.

Dr. Earl A. Loomis, Jr., at present associated with the Western Psychiatric Institute and Clinic of the School of Medicine at the University of Pittsburgh, will give the evening address on Wednesday, June 27, at the Cape May conference. Dr. Loomis is a theologically trained psychiatrist and this coming autumn will be joining the faculty of Union Theological Seminary in New York City.

Meetings for worship are being held each Sunday at 9:30 a.m. in the Danforth Chapel on the campus of Kansas State College, Manhattan, Kansas. The clerk is Lloyd Hulbert, 1944 Hunting Avenue, Manhattan, Kansas. Visitors will be most welcome.

Richard Packer, a senior at Pennsylvania State University and a member of Newtown, Pa., Meeting, has been chosen to play on the United States soccer team for the Olympic Games to be held this fall at Melbourne, Australia. He is the only college student among the 15 players selected.

Stanley Potter of Swampscott, Mass., an active member of Lynn Meeting, Mass., with his partners, Dwight S. Simpson and John McArthur of Boston, designed the S.S. *Nantucket*, which was launched at the Mathis Shipyard, Camden, N. J., by Governor and Mrs. Christian Herter on March 23. At a cost to Massachusetts of more than \$2 million, it will provide ferry service from Wood's Hole to Martha's Vineyard and Nantucket, beginning this summer, for 60 cars and 1,200 people.

The Association of Woodbrookers in America is eager to have more Americans traveling abroad consider attending Woodbrooke. Loan scholarships are available to assist Friends with expenses at Woodbrooke, which is located in a beautiful spot on the outskirts of Birmingham, England. There are always students of varying ages and different nationalities in residence, together with a capable staff.

Scholarships are available on application from Anna Saylor Morris, 777 Gravel Hill Road, Southampton, Pa., the chairman of the Woodbrookers in America. Early applications and information about attendance at Woodbrooke, not only for the summer sessions but also for the usual terms in residence during the year, may be secured from Olive and William A. Comber, Wardens, Woodbrooke, Selly Oak, Birmingham 29, England.

The Barchem Movement of Friends in Holland (Woodbrookers' Association) will hold an international conference at Barchem from September 8 to 11, 1956. Herbert G. Wood of Selly Oak, England, will speak on "Woodbrooke's Contribution to Religious Life in and outside the Churches." Henry J. Cadbury's topic is "The Churches in the U.S.A. Today." Robert Davis of Woodbrooke, England, will speak on "The Quaker Contribution to Christian Life and Thought," and M. de Jonge on "Religion and Theology—Some Remarks by a Continental Theologian." Dirk and Tia Meynen will be hosts. For detailed information write to M. A. J. Kelling, Woodbrookershuis, Barchem, Gelderland, Holland.

Dr. Horace F. Darlington, president of the Board of Trustees of Jeanes Hospital, Philadelphia, has announced that the Board had approved a one-million dollar expansion program. The expansion program will include: (1) a new X-ray department for the new high voltage, deep therapy equipment so necessary in the modern treatment of certain malignant diseases; (2) a relocation and expansion of the present Out-Patient Department; (3) modernization and expansion of the present laboratory and operating room facilities. A new wing will also be added to the present hospital building to house the most modern and up-to-date maternity facilities.

The program of expansion is entirely in keeping with the Ford Foundation's intent to increase existing hospital facilities by giving aid to present institutions. Complete details of the program have been presented to the Foundation for approval, and it is anticipated that the Hospital will receive the entire amount of \$42,800 announced in the Ford program.

When Susan B. Anthony died fifty years ago March 13 (the day in 1906 was also a Tuesday), Friends in Rochester made this entry in their register: "13th 3rd mo. 1906. Susan Brownell Anthony died this morning in the 87th year of her age at her home 17 Madison Street at 12:40 o'clock. Pneumonia the cause." She had been attending William C. Gannett's Unitarian Church since 1891, but Rochester's largest church, the Central Presbyterian, was needed for the funeral service.

Susan Anthony's certificate of removal from the Monthly Meeting of Easton, New York, had been received 26th of 8th mo., 1853, by the Rochester Monthly Meeting of Women Friends, "men friends concurring therewith." It is the opinion of Katharine Anthony, Susan's most recent biographer, that concurrence of men Friends was noted to signify their acceptance of the bloomer dress which she was wearing at the time.

Writing in *New York State Education*, February 1956, Walter Ludwig of Scarsdale Meeting notes that it was also in August 1853 when Miss Anthony asked for women teachers the privilege of the floor at annual meetings of the New York State Teachers Association. "The Quaker tradition in which she had been reared led her to break the silence of her sex with an answer to the perennial question about teaching as a profession." The article, "Her Classroom Was the Nation," shows Miss Anthony also as a pioneer in behalf of equal educational opportunities for Negro youth "in public schools, academies, colleges, and universities."

Friends from three nations are contributing to the development of the International Christian University near Tokyo, Japan. Among them are five faculty members, Dr. Iwao Ayusawa, Dr. Elizabeth Babbott, Dr. Frederick Hung, Tane Takahashi, and Dr. Tatsunosuke Ueda.

Dr. Ayusawa, a leading Japanese Friend, is an expert in the field of labor-management relations. Elizabeth Babbott, who has taught at Westbrook Junior College and Harvard University, will join the faculty of I.C.U. as instructor of biology. She is a member of the Cambridge, Mass., Monthly Meeting. Dr. Hung, a Chinese scholar, is professor of geography. He is a member of the Hartford Friends Meeting in Connecticut. Tane Takahashi, who studied at Pendle Hill, is acting chief librarian and instructor of library science. She is widely known for her work with Elizabeth Gray Vining in the education of the Crown Prince of Japan. Dr. Ueda is part-time guest professor of economics. He is one of the best known Friends in Japan.

Sitting on the Board of Trustees of the International Christian University is Esther B. Rhoads, former principal, Friends School in Tokyo.

In the United States Dr. Hugh Borton, director, East Asian Institute of Columbia University, is vice president of the Japan International Christian University Foundation, Inc.

A member of the Women's Planning Committee of the Foundation is Jane Rittenhouse, who is teaching at the Friends Center in Tokyo. Esther B. Jones, wife of the presi-

dent of Earlham College, and Elizabeth G. Vining, author and former tutor of Prince Akihito of Japan, are sponsors of the same women's group.

Sponsors of the national I.C.U. Campaign drive in America include Thomas E. Jones, president, Earlham College; Clarence E. Pickett, honorary secretary, American Friends Service Committee; and D. Elton Trueblood, head of the department of religion and philosophy, Earlham College.

"Friends will await with interest the forthcoming publication of a book about Agatha Harrison's life and work which has been written by her sister, Irene Harrison," notes *The Friend*, London. "The book will be published by Allen and Unwin."

Scarsdale, N. Y., Meeting has mailed the following letter to the President: "We are deeply disturbed by the recent announcement that our government is planning nuclear bomb tests at Eniwetok atoll in the spring of 1956.

"Our country has already, in war time, used atomic weapons against the civilian population of Japan. Subsequent tests of such weapons since the war have deepened the fears of peoples whom we seek to win as friends.

"As a religious society dedicated to the search for an alternative to violence, we urge (1) that as commander-in-chief of the nation's armed forces, you order a suspension of the projected nuclear bomb tests, and, as a world leader in the search for peace, you call on other governments to follow this example; and (2) that the government of the United States, working through the United Nations, intensify its efforts to end the manufacture and use of nuclear weapons.

"Signed by direction and on behalf of Scarsdale Friends Meeting,

FRANCES B. COMPTON, Clerk."

### Ohio Valley Friends

Brenda Bailey of London described British Friends' activities in behalf of colored groups in England as well as in the rest of the Empire at the second annual spring get-together of Ohio Valley Friends, April 7, in the old Highland Creek Meeting House near Salem, Ind. She said a certain race consciousness, which is not yet, however, race prejudice, appears to be growing in England, perhaps as a result of a recent influx of dark-skinned persons from other parts of the Empire, especially Jamaica.

Besides Brenda Bailey, Friends of 13 Meetings in three states and a Formosa-born Japanese friend of Friends were present. Ying-yen Chang, a student now at Earlham College, spoke briefly about a Tokyo meeting he has attended.

Nonpastoral Meetings represented were Indiana: Indianapolis Independent, Indianapolis First Friends, Bloomington, Plainfield, West Lafayette, and the no-longer-functioning Highland Creek; Kentucky: Louisville and Berea; and Ohio: East Cincinnati, Waynesville, Wilmington, and Yellow Springs.

The only pastoral Meeting represented was Blue River, near Salem. Milea Graves represented the Meeting.

## Letters to the Editor

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

Two matters concerning the Society of Friends will not let me rest. One regards membership and the other I will call "unused power."

I feel there should be a tribunal in each Yearly Meeting composed of weighty Friends to judge those who apply for membership. Proper questions might be: Why do you wish to join our Meeting? What do you know about the history of our Society? What responsibility are you willing to assume? Can you plan a quiet time for prayer and meditation each day? If the applicant failed, a period of study and growth could be planned, and another test given.

There should be also in each Meeting a vital core of the membership whose roots go deep and whose vision reaches far. The responsibility of this group would be to solve the problems of the Meeting, individual members, and perhaps of people and situations outside the Meeting. This group should come together frequently for study, prayer, meditation, and guidance.

A problem might be a member who spoke unacceptably in meeting. The group could center their thoughts and prayers on him.

Some person in or out of Meeting might be ill, who could be cured this way. It seems to me that Friends are especially privileged with their dependence on silence and the belief in God's presence always about and within them, to make use of this power.

Mattapoisett, Mass.

HELEN M. HILLER

I have discovered that Christian Science and Quakerism have many similar points. Both services are extremely simple, free from ritualism and ceremony.

The fundamental faith of the Christian Scientist has as its realization the fact that God is Spirit, Love, Mind, Goodness, Truth.

We have all known Friends who have based their life decisions on guidance. They have always listened for the still, small voice, for the guidance of their Inner Light, which to them is the voice of God. So also the Christian Scientist believes that "In the ever present ability of Mind to control harmoniously *all human action*, we find a known solution—a sure answer to any problem that may appear in our ever changing horizon. When we decide to turn to God for solutions, then success is guaranteed."

In George Fox's *Journal* and the accounts of the early Quakers, we find that the belief in miracles was part of their faith and that healings were not uncommon. Vernon Noble in his *The Man in Leather Breeches*, referring to Fox, says, "At this time Fox was also beginning to get a reputation for healing, not only mental disorders but bodily complaints." Noble says further: "That people *were* healed, whatever the explanation, is borne out by testimonies other than Fox's."

New Rochelle, N. Y. MARJORIE HUGHAN ROCKWELL

The following reasons are alleged for the use of singular and not plural pronouns in addressing one individual:

- (1) One person is not two persons.
- (2) The singular pronoun to one person is used today by a majority of nations and individuals. So far as is known, only English, Americans, Spanish, French, Germans, Scandinavians, and Italians use the plural form. Also some of these use the singular in the circle of the family and familiar friends.
- (3) The use of the plural form will not be lasting. Christ said, "Every plant which my heavenly Father hath not planted will be rooted up." The use of the plural form to one person was originated to flatter. God did not initiate it. It will one day be forgotten or smiled at.
- (4) The use of "you" to one person can be confusing. Thus the invitation, "Will you come to dinner?" may be taken to mean that more than one individual is included.
- (5) Recent translations of the Holy Scriptures present curious dilemmas. Should God be addressed as "Thou" or "You"? Some use the one, and some the other. Christ is usually addressed as "You," but there are occasional exceptions, as when voices came to him from heaven. Mortal men are usually addressed as "you," except in ancient prophecies, as when Abram may be given the singular, and again the plural. John the Baptist is distinguished by being addressed as "thou," while Satan is honored (?) with "You."
- (6) At the present time in the prayers of both Roman Catholics and Protestants God is sometimes invoked as "Thou," and sometimes as "You." Here is a confusion which spells unsettlement.
- (7) Some of our Friends will continue to use "thou," and "thine" among themselves, and to say "you" and "your" to outsiders. Thus they create a barrier between themselves and others. This gap can best be overcome by using the singular pronoun to everyone without respect of persons, as it is recommended in Scripture.

Haverford, Pa.

WILLIAM BACON EVANS

## Coming Events

### MAY

5—Joint sessions of Fox Valley Quarter (Illinois Yearly Meeting) and Chicago Quarter (Western Yearly Meeting) in Milwaukee at Friedens Church, 13th and Juneau Streets. Ministry and Counsel, 10:30 a.m., addressed by Ralph A. Rose on the lost art of eldering. After lunch Ralph Rose will present the concerns of the Friends World Committee, followed by a worship service and meeting for business. After 5:30 supper comes a symposium on "The Education of Friends."

5—Concord Quarterly Meeting at Concord, Pa., at 10:30 a.m.

5—Fritchley General Meeting, at Fritchley, near Derby, England.

6—Purchase Quarterly Meeting at Scarsdale, N. Y., Meeting House, 131 Popham Road. Presentation of "The Terrible Meek" by the Dramatic Club of Cooper Union, 10 a.m.; meeting for worship, 10:45 a.m.; business meeting, 11:45 a.m., fol-



lowed by basket lunch (dessert and beverage served by Scarsdale Friends). Juniors and Young Friends will meet at 10:45 a.m. at Scarsdale Congregational Church, Heathcote and Post Roads. Young Friends (teen-agers) will be led by Samuel Marble, president of Wilmington College; topic, "How Can We Find the Will of God in Our Lives?"

6—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 1 to 6." Leader, Lydia C. Cadbury.

6—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in Upper Chichester Township, Delaware County, three quarters of a mile north-east of Boothwyn.

6—Dedication of the new meeting house of Pittsburgh Meeting, 1353 Shady Avenue, Pittsburgh, Pa., 3 p.m. Speaker, James F. Walker, executive secretary of the American Section of the Friends World Committee. Worship, 10:30 a.m. Guests will be given lunch at homes of members of the Meeting.

6—Meeting for worship at Huntington Meeting, York Springs, R.D., Pa., 3 p.m.

6—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., illustrated talk by Curt Regen on his recent visit to Europe, "Curtains and Corridors: An Experiment in East-West Relations, as seen in Germany and Spain." All are invited.

6—Lecture at Activities Building, Merion Meeting, Montgomery Avenue and Haverford Road, Merion, Pa., 8 p.m.: Hugh Moore, finance secretary of the A.F.S.C., "The Good Will Trip to Russia of Six American Quakers Last Summer." This lecture was postponed from March 18.

7—Lecture by Muriel Lester, former international secretary, Fellowship of Reconciliation, and apostle of the Christian pacifist faith, "Walking with Vinoba Bhave: Land Giving and Self-Judging in India," 8 p.m., at the First Baptist Church, 17th and Sansom Streets, Philadelphia. The event is sponsored by the F.O.R., Philadelphia Branch, Friends Peace Committee, W.I.L. (Pa.), and the Women's Problems Group.

10—Abington Quarterly Meeting at Abington Meeting House, Jenkintown, Pa. Meeting on Worship and Ministry, 3 p.m.; meeting for worship, 4 p.m., Second Query; "Purposes and Program of Pendle Hill," Dan Wilson, director; evening session, 7:30 p.m., Seventh Query; "Is Quakerism Relevant to the Poor Housing Community?" (with slides), James C. Kietzman, staff member of the Social Order Committee. For supper, accept by May 7 to Mrs. Jim Smith, Abington Friends Meeting, Jenkintown, Pa. (telephone, TURner 4-2865).

10 to 14—New Zealand General Meeting at Wanganui, New Zealand.

12—Spring meeting of the American Friends Service Committee at Plymouth Meeting, Pa. (on Route 422). Worship, 11 a.m., followed by basket lunch (beverage and dessert supplied by local Friends). Reports, 2 p.m. This meeting will recognize 29 years of creative leadership given by Ray Newton. Reports will emphasize some of the activities which he was largely responsible for beginning, international student seminars, Mexico-El Salvador projects, high school and college work, institute of international relations, community peace

education, Friends Peace Service, work camps, peace education with special groups.

12—Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." For details see page 236 of our issue for April 14, 1956.

12—Ground-breaking ceremony for New Lower School Building on Field Day at Lincoln School, Providence, R. I., 12 noon, rain or shine.

12—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry, 2:30 p.m. (all interested are encouraged to attend); meeting for worship and business, 3:30 p.m.; supper served by Crosswicks Meeting, 6 p.m. Margaret E. Jones, who is associated with Quaker House, New York City, and the A.F.S.C. work with the U.N., is expected to be present.

12 to 14—Denmark Yearly Meeting at Danish Quaker-centre, Vendersgade 29, IV, Copenhagen Denmark.

13—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 7 to 12." Leader, Alfred Jacob.

17—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: George A. Walton, "The Friendly Way of Doing Things."

18 to 24—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

19—Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. The history of this meeting house will be given by Bruce French, president of the Princeton Historical Society. Bring a box supper; ice cream and coffee will be served. Suggested tours for earlier part of the day in Bucks County, Pa., Pennsbury (recreated home of William Penn), and Princeton; for details about these tours write Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa.

19 to 21—Switzerland Yearly Meeting at Schloss Hünigen, Stalden bei Nidfingen, Switzerland.

19 to 21—France Yearly Meeting at 12 rue Guy de la Brosse and 110 Avenue Mozart, Paris, France.

*Coming:* Meeting sponsored by the Friends Peace Committee and the Committee on Race Relations, on May 24, at the Race Street Meeting House, Philadelphia, 8 p.m. Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin will talk about their experiences on the visit to Montgomery, Alabama, following Philadelphia Yearly Meeting.

## DEATH

STOKES—On March 31, at Haddonfield, N. J., EMILY BRANSON STOKES, a member of Woodbury Meeting, N. J. She was born at Woodbury, N. J., September 18, 1868, the daughter of Dr. William C. and Elizabeth Branson Stokes. Nearly all her life she lived at Woodbury, only a few years ago transferring to Haddonfield. She graduated from Friends Select School in 1888. All her life she was interested in the temperance cause, gave active support to the W.C.T.U., and, like her mother before her, was devoted to the Friends mission in Japan.

## REGULAR MEETINGS

## ARIZONA

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

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

## CALIFORNIA

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

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

**PASADENA**—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.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

## CONNECTICUT

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

## DISTRICT OF COLUMBIA

**WASHINGTON**—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.

## FLORIDA

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6628.

**ORLANDO**—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

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

## ILLINOIS

**CHICAGO**—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.

## INDIANA

**INDIANAPOLIS**—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

## IOWA

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

## KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First

## LOUISIANA

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

## MASSACHUSETTS

**AMHERST**—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

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

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

## MICHIGAN

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

## MINNESOTA

**MINNEAPOLIS**—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.

## MISSOURI

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

## NEW JERSEY

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

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

## NEW MEXICO

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

## NEW YORK

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

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0262.

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

**NEW YORK**—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 Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

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

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

## OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

## PENNSYLVANIA

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

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

**PHILADELPHIA**—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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEltrose 9983.

## FOR RENT

**NEWTOWN, PA.**: Third-story apartment. Opportunity for part payment by assisting in household of two older women. Box F99, Friends Journal.

**CHESTER COUNTY, PA.**: Lovely ranch-type house, mid-June through October or shorter season. Beautiful view. Large living room, two fireplaces, two baths, three bedrooms, study, and shop; small guest house; all new electrical equipment. Parkersville, near Longwood Gardens; \$200 per month. A. L. Baily, Jr., West Chester, R. D. 4, Pa.

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**POEMS**, Religious and Devotional from the works of Whittier, published by the Friends First-day School General Conference, Philadelphia, 1893. C. M. Taylor, 140 Cedar Street, New York 6.

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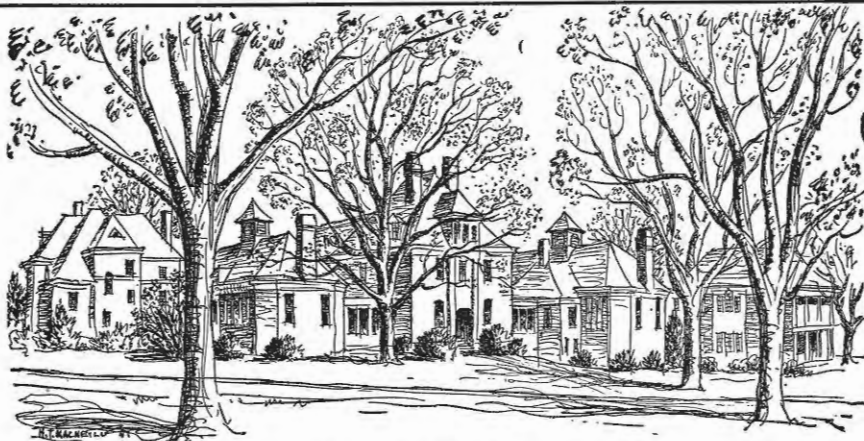
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