

FRIENDS JOURNAL

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We are concerned as Friends not only to live in personal integrity, but also to build up the common life of men. We must not think to wait until all are changed in heart before beginning the task of setting up a social order more in accordance with the mind of Christ. The institutions of society as a whole must be remodeled as an expression of the spirit of the Kingdom of Heaven, and we may hope and pray to be ourselves fitted, as we strive to build it, for our own place in the ideal society.—THE PRESENT SOCIAL ORDER, a Statement by Friends in Great Britain, 1925

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New York Yearly Meeting

July 27 to August 2, 1956

ON Friday evening, July 27, as dusk laid its silencing hand over lake and hill, the 261st session of New York Yearly Meeting settled into a gathered meeting for worship at Silver Bay, N. Y. Serene joy pervaded the room. After a year of practice in organic union, there was a complete sense of being one Yearly Meeting family.

Thoughts turned toward the men and women who longed for union and who labored through half a century to achieve it. There was warmly expressed thankfulness for the life of Hollingsworth Wood, who so recently had left us.

On Saturday morning, the entire Yearly Meeting, including its juniors, over 200 strong, attended worship together. After hearing plans for their studies on "God Works through People," the Junior Yearly Meeting retired, with its 65 counselors, to begin activities under the direction of Marian Paulsen. Heartfelt tribute was paid to Margaret Garone, so long responsible for the success of Junior Yearly Meeting. Margaret has prepared a *JYM Manual* to aid her successors in this widely ramified project.

Visiting Friends welcomed to the sessions included Barnard Walton, Clarence and Lilly Pickett, Henry Cadbury, Russell Rees, Bernard Clausen, Wilmer Cooper, Hugh Middleton, Shirley and Louis Locke, Betsy and Wayne Carter, Saito Okada of Japan, and Walter Alexander of Toronto Meeting and the Bruderhof at Woodcrest, N. Y.

State of the Society—Peace and Social Order—A.F.S.C.

Presiding over the meeting as clerk for Ministry and Counsel, James Stein requested that Mary Nellie Reeves, one of its summarizers, read the report on the state of the Society.

In speaking to that report, Friends emphasized concerns of the Meetings. Westbury and New York Quarterly Meetings asked approval of their union as a single quarter. Walter Ludwig of Scarsdale and George Corwin of Fairfield County expressed a concern for advancing the time when preprints of the report would be available so that Friends could do some creative thinking together at Yearly Meeting about the future of the Society. Erica Brooks of Albany commended the references to a concern for the "quality and the quantity of entertainment selected" by Friends, as well as the reminder of our testimony against the use of alcoholic beverages. Henrietta Carey, chairman, presented the concern of the Nominating Committee that Friends work out a method for reducing the size of some extremely large committees.

The Peace and Social Order Committee conducted Saturday afternoon's session, presenting up-to-the-minute information on all of its broad fields of interest. Specific activities of New York Friends pointed up deep concern for the increased militarization of daily life. Laura Trumbull reported on a visit to Jonathan Bingham, secretary to Governor Harriman, in which Ruth Eldridge, Kent Larrabee, Theodore Couklin, Burton Andrews, and she discussed with Mr. Bingham removal

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FRIENDS JOURNAL

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Silence as Discipline

THE mystics of mediaeval times stressed the need for silence as a preparation for hearing God's voice. In such practice silence becomes a voluntary renunciation of what in modern parlance is called self-expression. God and man cannot speak at the same time. This silence is a sacrifice; abstaining from the use of words will result in the clearing of our thoughts, the pacifying of our desires, and creating that "emptiness" of which the Quietists speak centuries later. The prevailing mood thus created is one of patience and confidence that an answer to our problems will reach us.

This particular use of silence is at least part of the mode of worship which Friends practice. It is hoped that God will speak when the individual as a member of the fellowship of worshipers becomes ready to listen. But the expectant or waiting silence of Friends is not the only one which the Christian community has practiced over the centuries. Silence as mute reverence before eternal mysteries; the unifying silence of ecstasy; the silent inability to express adoration; silence in magic, often used in exorcism; the monastic, or ascetic, silence of monks—these and other forms of silence are suggestive of a practice more widespread than the seemingly negative character of silence might suggest.

It is interesting to note the many cases in which early Christian practice demands silence of its followers as a discipline. At the end of the second century Tertullian speaks of the Christians as the "loyally silent ones." Chrysostomos (345-407 A.D.) regrets that pagan soldiers had been permitted to witness the elements of communion. St. Augustine (354-430 A.D.) likewise wants to keep sacramental practices secret, and the caution he demands includes the counsel to keep the formula secret by which transubstantiation is effected ("Hoc est corpus meus"). Even the Lord's Prayer was sometimes considered secret. Fear of profanation caused these practices.

Something of the cautionary advice of the Mosaic commandment "not to take the name of the Lord, our God, in vain" (Exodus 20:7) vibrates through the practice of this later arcane discipline, the silence to guard mysteries of faith. Obviously, he who practices silence is led to meditate about the mysteries of faith more profoundly and will arrive at a greater consciousness of their values. Words not only are incapable of expressing a

great truth or inward vision; they are also apt to dissipate or desecrate it, or let it evaporate in idle chatter.

Silence in the Gospel

The discipline of silence as advised or ordained by church leaders arose probably at the end of the second or in the middle of the third century. But we may see already in certain gospel incidents a foreshadowing of such practices. The gospels contain a remarkable sequence of advices to observe silence regarding the teachings of Jesus or incidents which only the apostles were privileged to witness.

Early in his Galilean ministry Jesus "strictly ordered them not to make him known" (Mark 3:12) when they saw how unclean spirits "fell down before him." As he healed the many who followed him, he "ordered them not to make him known" (Matthew 12:16). Isaiah's words are to be fulfilled: "He will not wrangle or cry aloud, nor will any one hear his voice in the streets" (Matthew 12:19). The apostles show impatience with the indirect character of Jesus' teaching methods. They ask, "Why do you speak to them in parables?" (Matthew 13:10)

Why was he not more direct or explicit, so that everybody could know what he meant to teach? Jesus answers, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given." And he adds the remark that his hearers are blind and deaf to the truth. Obviously, they no longer are considered capable of comprehending it through the ordinary channels of communication. Words alone cannot any more arouse in them the sense of wonder and mystery necessary for perceiving truth. They must learn to listen again to their voice within. They must experience the birth of truth arising out of themselves after their minds have turned over that which appears at the moment incomprehensible. They must make their own discoveries. They must become again like children to whom the teacher would do a disservice if he provided the answers himself. That is the reason his parables will "utter what has been hidden since the foundation of the world" (Matthew 13:35).

Even the question of his messiahship was to be subject to this discipline of silence, at least for some time to come. At Caesarea Philippi he concludes his vision of the

kingdom by commanding his disciples again "to tell no one that he was the Christ" (Matthew 16:20). The exalted moment on the Mount of Transfiguration was another occasion for him to request silence from the apostles. As they came down from the mountain, Jesus "commanded them, 'Tell no one the vision until the Son of Man is raised from the dead'" (Matthew 17:9).

The pungent counsel "not to throw your pearls before swine, lest they trample them under foot and turn to attack you" (Matthew 7:6) may also have to be remembered in this connection. Chrysostomos criticizes those "who gossip about salvation and reveal to anybody the pearls and the dogma and throw the holy before swine." Similar warnings were expressed by other church leaders. In all likelihood the discipline was part of the mystery of Christian vocation. To become a Christian was a special calling to be guarded discreetly.

The Power to Speak or Not to Speak

Such psychological considerations are in part explained by the fact that the early Christian church had to rise and grow under conditions of danger and persecution. The teachings of Jesus were open to wilful or erroneous distortions even in his lifetime. Silence, then, was not only an expression of reverence but also of caution.

This caution needed to be observed under even more secure circumstances. A community of Christians without well informed teachers must not dissipate truth in idle talk. If "there is no one to interpret, let each of them keep silence in church and speak to himself and God," advises Paul in I Cor. 14:28. Under such conditions he prefers, then, the practice of an inaudible debate or internal dialogue. Yet in Athens Paul followed also the commission of Jesus to preach the good news everywhere by arguing not only in the synagogue but also "in the market place every day with those who chanced to be there" (Acts 17:17).

As always, such profound insights concerning human nature convey a prophetic note. The fateful quarrels of the later church fathers lead to idle chatter of the Christian populace on a large scale. The market place at Constantinople became for a time the scene of violent

controversies between women who quarreled about church dogmas.

The light is easily extinguished when we transfer it from the heart to the head and then expose it to the hot winds of public clamor. William Laurence Sullivan wrote, "Rate a preacher's power not by what he says, but by what he has seen and does not say." Somehow, truth will mediate itself by indirection or suggestion. Those who participate in retreats, such as Friends are increasingly attending, know of the integrating effect of silence practiced over a period of several days. The silence of the mystic is one imposed by the fulness of the heart. No vocabulary, not even the richest of language, could ever convey the wealth of his inner experience. His silence is one of overabundance, not of absence or poverty of thought.

Religious and Worldly Silence

Friends are aware of the blessings of silence as a form of worship. Perhaps it needs to be said again that the discipline of silence, with which this brief sketch deals, has only a distant relation to the waiting or expectant silence which is the center of our meetings for worship.

Precious as it is, we are also aware of the problems which its practice entails. We know of those repetitious and tiresome messages that deal with the value of silence, so strangely interrupting our silent meetings. The habitual speaker is apt to irritate us. The "keynoter," who thinks he has to be the first one to speak, is looked upon with disfavor. And the hasty Friend who leaves only insufficient time for our inward gathering is apt to disperse our thoughts rather than assist in their collection. There are probably other such categories of Friends who remind us that at times we pay a high price for our free ministry.

We should guard our testimony concerning the use of silence in meetings for worship. Our silence is to condition Friends to listen to the intimations of God which reach us either in an inaudible manner or through the spoken word.

Keeping this in mind, we ought, nevertheless, to take now and then a glance at other forms of silence. In daily life silence lends itself to the most lofty purposes as well

*M*OST of all, adventure and excitement in life are for those who look for purpose, who have the clue that reality is at heart exciting, who greet the unseen with a cheer. Townspeople said, "It's a nice night," while the Psalmist sang, "The heavens declare the glory of God." Most Egyptian herdsmen found underbrush a nuisance, but Moses, eternally seeking, discerned a bush burning. Galilean fishmongers saw young Pete and Andy beside a smelly dory, whereas our Lord beheld before him two sons of thunder.

Who is really aware of the adventure of the Good News? "Seek first the Kingdom . . ." is more than just good theology and ethics: it is the cue for the greatest venturesomeness in all history.—KIRKBRIDGE CONTOUR, April 1956

as abuses. Fear or insincerity may induce silence when we ought to speak up for a cause or a fellow man in trouble. There is a silence of charity that controls our impulses to make a rash remark, but silence may also be uncharitable when it withholds a consoling or encouraging word that may be greatly needed. A Latin proverb suggests silence because it may bestow the rank of a philosopher even upon the ignorant. There is, then, a

silence from knowledge and also one from ignorance. A Jewish proverb says, "Silence is the fence of wisdom, but mere silence is not wisdom." It may, therefore, be wise to test even ordinary silence as to its motives or purposes before we praise or practice it indiscriminately. Silence as a mental discipline needs guidance from wisdom, tact, and charity.

WILLIAM HUBBEN

Roots of Conflict and Cooperation

By LEON J. SAUL

Effects of Hostility and Violence

HOSTILITY, because it is the primitive reaction to any threat or hurt (from within as well as from the world), can spring from many different sources, and produces many effects. A young man's hostile feelings isolated him from people and made him feel persecuted. In another, it caused suicidal depression. A third young man acted it out in the form of semidelinquent behavior. A fourth controlled it successfully, but it induced high blood pressure. Thus hostility is the main driving force in a whole variety of conditions: sexual disturbances, divorces, neuroses, behavior disorders, psychosomatic symptoms, psychoses, criminality.

In the outright criminal one sees unrestrained hostility. In the Bible the record of murder begins with the slaying of Abel by his jealous older brother Cain: not with the first parents, but with the first children of the earth! Today in our own country, 1,650,000 major crimes are committed annually, and it is estimated that about seven million of our citizens have criminal records. In many others hostility and rage may be equally intense but are controlled and put out of mind, that is, repressed. This by no means eliminates them as drives; they press for expression and come out in disguised forms, thus sparing society the direct attack and sparing the individual society's punishment, but causing him private suffering and neurotic symptoms. In the broad sense of the term, crime is a public neurosis; nonviolent symptoms such as unreasonable fears and functional conditions comprise private neuroses. It is estimated that between 14 and 30 million persons in this country are in acute need of psychiatric help for severe personal emotional disturbances.

Dr. Leon J. Saul delivered an address with the above title in Philadelphia at a joint conference on Quaker testimonies in everyday life on October 29, 1955. The three extracts above are a part of that lecture. Dr. Saul has dealt with the subject more fully in his recent book, *The Hostile Mind—The Causes and Consequences of Rage and Hate*, published in early June 1956 by Random House, New York. We hope to review the book shortly in our pages. Dr. Leon J. Saul is a practicing psychiatrist in Philadelphia.

The neuroses are in essence infantile reaction patterns accompanied by feelings of weakness, inferiority, and frustration, arousing fight-flight reactions. Thus every neurotic symptom is at the same time a defense against and a disguised expression of hostility. At one extreme is the private neurosis, which the individual tries to keep entirely to himself. Lincoln suffered from severe depressions but also was socially constructive. At the other extreme is naked criminality.

The hostility of some of these persons is obvious; they are mean, cruel, or definitely "peculiar." Many fall into the group called "neurotic characters" or psychopaths. But in other individuals the hostility is hidden from themselves as well as from others. They may be pleased with themselves as virtuous citizens and pillars of society, though their inner hostility may make them their own worst enemies—and also society's. Their behavior may be well within the law, yet hostile and detrimental to others. I call this behavior "criminoid." The good not only dream what the wicked do, but they are apt to do it themselves—unconsciously and indirectly. Let us say that the criminal does it with the sword, and an apparently good citizen may do it through the way he handles his wife, his children, his neighbors, his business associates, his prejudices, his votes.

The captain of the Men of Death is no longer the plague, nor tuberculosis, nor drought. He is man's primitive animal reflex which impels him to try to remove irritation, solve every problem, by attacking and killing, if not individually then through group organization for war.

The Nature of Man

Hostility is not brute strength which effeminizing civilization has failed to inhibit; the human being is not simply a higher ape incapable of accepting the restrictions imposed by society upon his instincts. Man's brutality to man is a mechanism of reaction which is vestigial for mankind, and signifies a disturbance in the development of the individual. It is a disease which, like

tuberculosis, is not inherited, but is transmitted by contact from parents to children, from generation to generation; also like tuberculosis, hostility is preventable by cutting into this process of transmission.

Disordered infantile behavior can pervert social cooperation as a means of aiding human life. Tyranny hampers the development of both rulers and ruled. Democracy not only fosters, but its strength and very existence depend upon the development of qualities of maturity in its citizens. And the solution of most emotional problems and disorders with which individuals and society struggle depends precisely upon the achievement of emotional maturity.

With this concept of emotional maturity, science—especially preventive psychiatry—merges its goal with religion, morals, ethics. The goal of peace and mutual helpfulness is revealed as a manifestation of biologic and emotional maturity; therefore it is so hard to achieve. Therefore people try to love each other but cannot; people struggle to cooperate but fear they will destroy themselves. Evil is shown to be the reaction of the abused and vengeful child which persists into adult life under a veneer of reasonableness and maturity. This concept indicates how the goal of brotherhood and peace can be attained, through preventing hostility in childhood by facilitating the child's emotional growth.

Upon this development alone can security for mankind rest, in the long run. League of Nations or United Nations, whatever machinery is set up as essential for channeling the needs of society, is yet only machinery, and will be used by people for their own ends. If society is dominated by infantile motivations, these will find expression in any world organization. The physical plight of Europe's children after the last war—grossly undernourished, 75 per cent of them tubercular, and vast numbers syphilitic—defies description; but even more horrible is the prospect of how this kind of childhood will warp their behavior as adults in society and in their own families, and what misery they will transmit through their children to untold generations. Peace is not an unattainable goal; it will be reached when we take as much care in growing our children as we do in growing our fruits, our grains, and our cattle.

Conclusions

Hostility should be a central research project. It should be tackled by all the related sciences. It should be pursued as widely and energetically as cancer, tuberculosis, infantile paralysis, and heart disease combined. Our best brains, with adequate funds, should be mobilized to attack this program on a national scale. Hostility is a sign of disturbed development in childhood, of revenge for mistreatment in childhood; it is a mass neuro-

sis or psychosis in the true sense of the term. This can be studied. Phil Jacob of Providence Meeting, Pa., and I began in a very small way an interdisciplinary seminar at the University of Pennsylvania on what factors make for hostility and what for friendship between two countries. There are large-scale efforts in other universities.

Besides strategic education and research, there are many potentially effective tactics. For example, planned parenthood is important as a way of assuring every newborn of being a wanted child. It is a way of preventing the mass production of neglected, rejected children, the vast majority of whom are foredoomed to be warped adults who will exacerbate the disorders of society.

And what if, in considering national and international policies, as well as local community policies, the central issue were always kept in mind of how this would affect the children of the world during their earliest formative years, from conception to five, six, or seven? It is during these years and within the home that peace and war begin. As Herbert Hoover said, if the world had just one generation of well-reared children, we would have utopia itself.

Decision by Consensus

MANY of the customs, both good and bad, which we observe in religious fellowships did not originate in those fellowships but are vestiges or reproductions of ancient ways. The custom of decision by consensus is of that character.

As so ably described by Henry Sumner Maine and others, in ancient times there existed a common form of local government administration clear across the Eurasian continent from England to India. Substantially the same form existed among most North American Indian tribes, and exists today in many parts of tribal Africa. We may illustrate this method from Denmark.

Up to a century ago there was still to be seen in some villages of Denmark a tree near the center of the village surrounded by a circle of stone seats. Here the elders would meet to consider issues of concern to the people. The villagers would stand round in a larger circle. While most of the discussion would be by the elders, any villager might comment, and the weight given to his remarks would depend on his general reputation for good judgment. An issue would be discussed until there was general agreement. Since the whole village participated, this persistence of discussion until general agreement was reached largely eliminated any lingering feeling of bitterness or injustice. This was highly important in communities where people lived in intimate relations.

In traveling in the back country of West Africa a few years ago I found the same practice, with the same row of stone seats around the village tree. Near the extreme southern tip of India, at the city of Madura, the highly cultured Surashtra people, a closely knit group who moved from north India 400 years ago, had this same practice until the days of some men who are still living. For very long ages this apparently was the nearly universal human way of handling common problems. Henry Sumner Maine, a British Indian judge, in his "Ancient Villages East and West," after living in India, and after observing the changes being wrought on that structure by English constitutional methods, concluded that the ancient structure worked better and resulted in far less social conflict.

The constitutions of Pennsylvania, Virginia, New York, and Massachusetts, and later that of the United States, which copied them in some degree, adopted important provisions from a famous utopia of the day, Harrington's *Oceana*. Harrington borrowed heavily from the governments of North Italian cities. One problem which troubled him much was the matter of voting. Some authorities held that voting was undemocratic—a form of coercion of a minority by the majority. For large bodies, voting seemed essential.

Empire, feudalism, and power politics destroyed much of the ancient structure of local society, the good along with the bad. Some elements which survived almost by accident we count to be good. The ancient process of democracy was almost stamped out, surviving in mountain fastnesses such as Switzerland, in isolated Iceland, and especially in local government close to the soil. It was largely from that element of English life that "ancient" democracy came to America. We prize it, notwithstanding its being old. The New England town meeting was not invented here, but likewise is an inheritance from ancient days in England and Germany.

George Fox, in my opinion, performed a great service in helping to preserve this ancient policy of agreement by consensus. Decision by majority vote is an expression of power rather than of unity of spirit. A sense of being coerced may remain.

Like the process of democracy, which was almost eliminated, and then was rediscovered, agreement by consensus is being rediscovered, and its use is increasing. In a very large number of boards of directors of large and small industries and other organizations, action commonly is taken by consensus and not by formal vote. In boards where the members fully respect each other, if a single person strongly disapproves an action, it may be deferred until the difference is cleared up. As chair-

man of the TVA, I introduced the general, though not invariable, habit of action by consensus, and I am informed that the Atomic Energy Commission followed that example.

It is practicable in some elements of public business. In our little village of Yellow Springs, Ohio, the village council includes members with a wide range of attitudes—extreme right-wing Republican and left-wing New Dealer; Negro and white; management and employee—a "natural" setting for discord. Yet discord is absent. There is no indifference or attitude of appeasement. If an issue arises, it is an occasion for mutual exploration. When agreement is lacking, the matter is continued for further consideration. If two members are greatly at odds, they may get together privately to discover just where the difference lies. No member tries to discredit an opponent. No secret deals are made by three members to outvote the other two. The result is that in the past five years of active community development, with many issues to be decided, there have been but two decisions by other than unanimous action. And we have excellent local government.

Conventional parliamentary procedure has become a confirmed American folkway. It seems to be the feeling of most American presiding officers that when Moses came down from the mountain, under one arm he carried the tables of stone with the Ten Commandments graven on them, and in his other hand he carried a copy of Roberts' *Rules of Order*. We do well sometimes to realize that our conventional parliamentary procedure is a recent folkway—sometimes very time-consuming—and that there are other valid ways for reaching agreements.

Many Friends business meetings are deadly dull and wasteful of time through puttering over trivial details. Perhaps the way out of that is by a businesslike type of management rather than by giving up the practice of decision by consensus. In the village government referred to, most details are handled by appropriate officials working under direction of the village manager. The council concerns itself with policy and with important decisions and appointments.

Should not Friends business meetings commit most details to the suitable committees, and thereby save time for consideration of matters of substantial importance to the Meeting and to the Society? Would it not be well if at least half of each business meeting were used for clarifying and strengthening the major purposes and interests of the Society? Cannot this be accomplished without loss of the unifying principle of decision by consensus?

ARTHUR E. MORGAN

New York Yearly Meeting

(Continued from page 538)

of the compulsory features of civil defense laws, if not their complete abolition as extensions of the military state.

Ruth Eldridge called attention to a recent Service Committee statement signed by Henry Cadbury as bolstering her concern that Friends request their high school principals to disregard pamphlets extolling militarism now being offered to high school social studies teachers by the Pentagon.

Curt Regen offered to members copies of superb peace posters recently acquired from England.

Speaking on behalf of the Service Committee's many fields of action, Norman Whitney stated that he had been asked to emphasize the availability of the youth programs to New Yorkers, and quoted members of recent peace caravans as saying, "I want to thank God for the richest experience of my life."

F.C.N.L.—Young Friends

Reporting with other members of the F.C.N.L., Delbert Replogle told of the way he had become convinced that political action is important. Sleeping with an Arab in a food truck, at the time of the evacuation into the Gaza strip, he had no answer to the question, "Why don't you do something with your government?" When talking with legislators, one feels "they greatly appreciate any encouragement to stand by what is right rather than what is expedient."

At night the Young Friends Fellowship presented a panel on the topic "What Can Friends Do to Promote Fellowship between Peoples?" Speaking chiefly to the immediate and burning question of integration were Barbara Harcourt of Ryder College; Bruce Kimball, recently graduated from Cornell and on his way to Kenya; Audrey Morgan of Guilford; Laurie Siever of Kansas; Bill Wood, Haverford graduate; and Walter Alexander of the Woodcrest Bruderhof. Eternally young Clarence Pickett was co-opted to relate his recent experiences in Alabama to the subject.

Sunday, July 29

Sunday was a day of continuing worship and challenge. Some Friends began their worship-fellowship with the dawn. Early morning gatherings by the lakeside, in the little Norman chapel, out in the woodland council ring found spiritual enrichment which brought to the large 11 o'clock meeting in the auditorium hearts and minds as well prepared as those which benefited by the leadership of Dorothy Hutchinson in "Bible Study."

Elton Trueblood addressed an afternoon meeting on "The Possibility of New Life." Reminding us of the well-nigh incredible story of the first Christians, he challenged us to "break through the crust of dullness" in our lives "with a sense of urgency," and, "having already the doctrine," take advantage of "the possibility of new life" by exercising our own vocations to the service of God.

Clarence Pickett and Russell Rees, presenting the picture of our Yearly Meeting affiliations, outlined the backgrounds of today's American Quakerism as exemplified in General Conference and Five Years Meeting and set forth some queries

for the future: Are we instruments for the Kingdom? Is life being enriched? Is our sense of mission increasing? Do we stand toward the continent of Africa today in a relationship similar to that of Early Friends and the continent of North America; i.e., in a position to contribute influentially to its customs and constitution?

Procedures and Practice—Education

For the Committee on Procedures and Practice, Herman Compter presented the pamphlet preprint, Part II, of a proposed New York Yearly Meeting Discipline. This outlines practical procedures for the conduct of business and presents queries formerly used in both Yearly Meetings. It was the decision of the meeting that this be accepted on a trial basis for a period of three years, each Meeting to send in to Representative Meeting whatever suggestions it may have for improvement and elucidation.

Each day Dorothy Hutchinson's "thoughtful conversations," in which she directed our consideration to the relationship between our most urgent spiritual problems and the foundations of our faith, awoke an equally thoughtful response in the worship period which followed. Tender of conscience, Friends deepened their search for truth, for the veritable will of God.

In this spirit of integrity, Monday night's session grappled with problems of education.

From statements in many epistles received from other Yearly Meetings, it is evident that a ground swell of educational concern is causing uneasiness throughout American Quakerdom. Our Education Committee, in its statesmanlike approach; Norman Whitney, in his appeal for restoration of eternal values; Russell Rees, in his concept of religious education as a continuing and cooperative effort,—all of these laid a weighty responsibility upon each Friend.

Receiving the report of our Yearly Meeting school, Friends proceeded with unselfconscious freedom to probe deeply into all its aspects. Accepting responsibility as a corporate group, relentlessly pursuing truth, the meeting sought to know the will of God and to accept the burden of His governance in relating faith to practice in education which bears the name of Friends.

World Committee—Advancement—Statistics— Religious Education

Following Hugh Middleton's report on the World Committee for Consultation, the link binding all Yearly Meetings together, the meeting approved a minute of travel for Walter and Clarice Ludwig, who have a concern to travel in Asia and the Near East, attempting to unite the interests of social studies classes in this country and those visited by tape-recording discussions and promoting airmail correspondence.

Roy Angell, chairman, spoke to the Advancement Committee report, rejoicing at the way in which the meeting "was caught up in advancement," "adjusting to changing community patterns," "alive to the things of the spirit, wherein the future progress of the world lies."

Cabled greetings arrived from Kenya, signed by Levinus Painter, Joan and Rodney Morris, and the Kimballs.

With characteristic thoroughness, Curt Regen has clarified the statistics of the united Yearly Meeting, which now number 6,500 members. The largest single Meeting growth was found in Fairfield County, at the rate of 40 per cent. All Friends Quarter in New Jersey shows the largest area growth, with 34 per cent minors. The entire Yearly Meeting rate is only 23 per cent minors, a percentage which is not enough to perpetuate the Society.

As chairman of Religious Education, Lois Vaught reminded us that the whole Meeting is responsible for helping children to learn how to handle their world without bitterness, develop a true sense of values, and grow in religious experience.

Prison Committee—Records—Indian Committee

Once again, the Prison Committee appealed for women visitors for isolated prisoners such as those the men visit and help. In their own studies of maximum security and open prisons, they found that prison personnel themselves are studying to discover how to handle prisoners with less damage to personality and greater chance at rehabilitation. Robert Phair would like to receive reports from local prison visitors.

The report of the Committee on Records was presented by Hiram Norton, who presented a gloomy picture of the present record rooms and referred to a half dozen minutes empowering the committee to work on a new building, possibly combining a library and reading room with the record room. This building would be on the campus at Oakwood School, if the trustees agree, and its architecture would harmonize with that of the new dormitory. A special minute of appreciation for the long and devoted service of Percy Clapp was also approved most warmly.

Speaking to the report of the Indian Committee, Glad Schwantes reminded Friends that concern for the Indians is "not a Quaker philanthropy, but a work of common justice." Two delightful Winnebago women, Red Wing and Morning Star, have been with the Indian table and the children throughout the week. Working in a Friends Community Center among the Kickapoo Indians were three youthful New York Friends sent by the Indian Committee. Wilmer Stratton and Becky Henderson Stratton were directors. As in all building, funds ran out before completion. Friends contributed a goodly sum to help complete the floor and plumbing.

Mission Board—Epistle—Closing Message

Highlighting the report of the Mission Board, Willard and Christina Jones, fresh from their service to Arab refugees in the Near East, laid before us the tragic suffering of this "sore spot." Their presentation of the history of dissension was also a spotlight on the Suez situation. Their appeal was for great humility in an effort at reconciliation.

Chosen as next year's clerks were Elizabeth Hazard and Paul Schwantes, Florence Stevens and Frances Compter.

Thursday evening was a time for evaluation. Epistles and messages offered a summary of a remarkable Yearly Meeting, one of intellectual probing, emotional intensity, and great enrichment in the fellowship.

Norman Whitney gave the closing message, as he had been requested, "somewhat in the light of what has transpired."

Reading the story of the Valley of Dry Bones, he asked again, "Son of Man, can these bones live?" Speaking "in that spirit of commitment and love" which has characterized this meeting, he challenged, "There are some differences which *make* a difference. We ignore them at our peril. These are Friends attitudes toward missions, world religions, the ecumenical movement, and free and open group worship.

As in this Yearly Meeting we have faced differences and difficulties together in a powerful yet joyous experience, so we must find the mutual trust and confidence to raise these questions openly, searching only for the will of God and for His truth. This choice is before us, not behind us; but we now know that through our sufferings come new spiritual power and great richness.

RUTH HUDSON

Friends and Their Friends

Thirty-eight Friends attended the Conference of the Historic Peace Churches at Manchester College, Indiana, July 24 to 26, 1956. About 150 Friends, Brethren, and Mennonites were present. Some of the concerns felt by the group are included in the following excerpts from the "Message to Our Home Churches" formulated at the conference: "We note a growing sense of meaningful fellowship and mutuality among members of the Peace Churches. . . . We sense an urgent call for a renewed examination of the basis of our pacifism. . . . The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. . . . We are humbled to reflect on how solidly ethnic our groups remain and how few members are added to our churches from other cultures and backgrounds. . . . We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counteract these detrimental influences. . . ."

Douglas V. Steere, Haverford College, Pa., has been invited by the World Council of Churches to be a member of a commission of ten to discuss the "Christian Responsibility for the Prevention of War in the Atomic Age." The meeting will be held from September 16 to 20 in Geneva, Switzerland, with church leaders from the following countries participating: France, Germany, Great Britain, Italy, the Netherlands, and the United States. The Commission expects to meet again in 1957. On his way to Geneva, Douglas V. Steere will stop briefly at Stockholm, Lund, Copenhagen, Bad Pyrmont, and Basel.

Robert and Gladys Gray and their three daughters will sail on August 26 for Japan. Robert Gray, who was associate executive secretary of the Pasadena regional office of the A.F.S.C., will be field director of the Korea Unit for two years.

Ten Friends representing nine Meetings or Yearly Meetings have benefited this summer from the special Quaker Leadership Grant of the Clement and Grace Biddle Foundation. They are Mary F. Bogue (Bradenton-Sarasota Meeting, Fla.), Janice Clevenger (Western, Five), Mary Ellen Hamilton (Indiana, Five), Barbara Sowersby (New England Yearly Meeting), Martin and Anne Vesenska (Philadelphia Yearly Meeting), Richard Newby (Iowa, Five), Floyd Moore (North Carolina, Five), Elohim Ajo from Cuba Yearly Meeting, and Ian Hyde from London Yearly Meeting. These members of the Quaker Summer Study Tour, after having attended Friends General Conference at Cape May, participated in the Summer School at Pendle Hill. They visited the A.F.S.C. and several other places of Quaker interest in Philadelphia. Their program also included a visit to the United Nations and the Friends Center in New York and to the Friends Committee on National Legislation, International Student House, and Davis House in Washington, D. C. Most of the group attended North Carolina Yearly Meeting, Five Years, at Guilford College, N. C. Floyd Moore, on leave of absence from Guilford College, where he is associate professor of religion, has received a long-term grant from the Biddle Foundation toward a piece of research on the "Biblical Influences on the Ethical Thought of Rufus Jones," which he will be carrying out at Boston University during the next academic year. The Quaker Leadership Grants are administered by the Friends World Committee and Fellowship Council.

Bruce L. and Barbara R. Pearson are in the United States for a furlough in the middle of their five-year appointment for the Japan Committee. During their two-month stay they will have some speaking engagements. Until the end of September they will be at the home of Barbara's parents, Harold and Anna Ruch, 8615 Millman Place, Chestnut Hill, Philadelphia, Pa. They expect then to return to Osaka, Japan, to continue their work of teaching and helping with Quaker-sponsored work camps and seminars. Bruce Pearson is a correspondent of the FRIENDS JOURNAL, the author of the series called "Letter from Japan."

As the result of a definite concern, three group meetings were held at the John Woolman Memorial during the fall and winter of 1955-56 to consider the subject of "Simplicity." The paper prepared by Euell Gibbons, which appeared in abbreviated form in the FRIENDS JOURNAL of May 26, was read at one of these meetings. At another Wilmer and Mildred Young told of their experiences in putting into practice their ideas of voluntary poverty. And Samuel Cooper, who initiated the concern, gave us some of his experiences and philosophy.

There was general agreement with the idea brought out by Euell Gibbons that simplicity is the by-product of consecrated living, rather than an end in itself. It means different things to different people, but we did realize that in order to be able to live a consecrated life it may be wise to eliminate what John Woolman called "cumber."

Wilmer and Mildred Young found that the practice of

voluntary poverty did not, of itself and alone, give them all that they were hoping for in opportunity really to serve their fellow men, but it did help. A deep religious dedication was also necessary; and in the carrying out of their project some of their earlier plans were discarded, and some other unexpected avenues of service opened.

John Woolman reduced his life to simpler dimensions by giving up his merchandising shop, and so was more able continuously to practice consecrated living.

We find that while we must not confuse our methods, simplicity, voluntary poverty, and so forth, with our purpose and goal of consecrated living, still it may help to make use of these methods in attaining the goal.

JANE B. DYE

Conanicut Island is at the entrance to beautiful Narragansett Bay between Saunderson and Newport, R. I. To this ancient settlement of Friends came George Fox to preach in 1672 while on a visit to Yearly Meeting at Newport. Occupied by the British forces during the Revolution, the meeting house was finally burnt. The present little house on a hill in a grove of trees at about the middle of the 14-mile-long island is a quaint, very primitive structure. In the 1880's Jamestown, the Dumplings, and Beaver Tail became a summer colony for Philadelphia Quakers, Emlens, Evanses, Hackers, Shoemakers, Loverings, Whartons, Lippincotts, Clothiers.

Now the third generation is carrying on this Meeting in affectionate memory of dear Friends who have passed on. "We miss them very much, but we will still feel them close on summer Sundays, as we sit in our little, old, well-loved meeting house." They are gathering help now to clear the wreckage of hurricanes and for the care of their broken trees. Friends passing across the island should step aside from the immediate to invite their souls in the hallowed place. Those in charge this summer are Sarah L. Biddle, Esther Fisher Benson, Maria Carr Bowser, Sarah O'N. Leary, and Catharine Morris Wright, Fox Hill, Jamestown, R. I.

HORACE MATHER LIPPINCOTT

Letters to the Editor

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

We need Christ in our lives. We need to touch his garments. He who walked among the sins and temptations of men looks down with pitying eye, all compassion, all love and tender understanding. It is he who places in our path that help in time of need, and so often the ready hand to guide us over the bridge of faith.

Turn then to Christ, the mediator between God and man. Turn your face to one who will stoop low into the pit of human misery, who will ask nothing but an abandonment of that which is evil and a faith in him to deliver.

We seek the Father, and sense the Presence, and here is the radiance of His love. Again there is the need of closeness with the Son of God that we might be kept in the Light.

Mount Holly, N. J.

EDITH N. YOUNG ELLIS

As a new member of the Society of Friends and after making my first visit to New York Yearly Meeting at Silver Bay, I am very proud of my membership. The Silver Bay Meeting was a very soul-satisfying experience. I enjoyed every minute of it and made a reservation for 1957.

Valhalla, N. Y.

FRANK MURPHY

Every year in the United States, a vast and terrible cruelty to animals is perpetrated by otherwise kindly people. As a result of it, millions of dogs and cats are suffering because there are more animals than there are people who can or will decently maintain them. I refer to the breeding of an oversupply of animals by the nation's animal owners.

The National Humane Society, among its other programs to prevent nation-wide cruelties to animals, also is campaigning to prevent "surplus" animals. The surplus now totals 40,000,000 and is constantly increasing. Only a small percentage of these tragic creatures are fortunate enough to reach humane society shelters, simply because there are less than 300 such institutions in the entire country. The inescapable fact is that the nation is breeding more cats and dogs than can possibly be owned.

I urge readers of the FRIENDS JOURNAL to write to the National Humane Society, 733 Fifteenth Street, N. W., Washington, D. C., for its free leaflet on this subject. Its interest is not limited to pet owners, although I especially recommend it to them.

Baltimore, Md.

ELIZA RAKESTRAW

I was much interested in Euell Gibbons' article on "Simplicity" in the JOURNAL of May 26. Although I agree with him fully when he says that simplicity of living is not the cause but the effect of a God-centered life, I believe, however, that the concept of simplicity is far more inclusive than his presentation implies, that it can play as important a part in the realm of the mind as in one's mode of living, and thus it becomes a means as well as an end. To me simplicity signifies the ability to think and act with directness, unhampered by prejudice, tradition, social pressure, fear, or pride. It requires great mental acumen, a highly developed sense of values and infinite courage. Such was the simplicity of Gandhi, of John Woolman, and of Jesus; and such is the simple and direct approach of the best of our modern Quaker leaders. To be the exponents of such a quality is indeed a high calling, which lays upon every member of our Society a deep responsibility and an exciting challenge. Would that more of us were able and willing to accept it!

Geneva, Switzerland

EMERSON LAMB

What a pity that Amelia Swayne's excellent "On Not Speaking in Meeting" in the issue of June 23 was not printed in late February or March! We may forget her wise words before next Yearly Meeting.

There is indeed too much speaking by some and not enough participation by others. It's a tough problem. The

clerk could possibly rise more often than he's apt to as the lengthy, repetitious speaker seems unable to come to a close.

But in the end, as Amelia Swayne says, it's a matter of self-discipline and sensitivity on the part of each attender. Certainly in a large meeting brevity should be cultivated and a care not to speak too often. A Friends meeting—Yearly or otherwise—can be so fine that it's worth thought and effort to make it so.

Germantown, Pa.

RUTH VERLENDEN POLEY

Friends do well to make some changes with the times in certain traditional methods. But key tenets of belief should be guarded carefully if Friends are to retain their character and mission. Changes in basic principles have not been so sweeping as insinuated in an article in the FRIENDS JOURNAL of July 28. The writer advocates a new revolutionary change that is not minor but strikes at the root of Friends' beliefs, the overthrow of the method of making decisions by a quiet, deep search for truth. The proposed alternative of a superficial count of persons who happen to be present at some meeting is patently open to temporary influences from self-assertive motives alone. The strange suggestion of autocracy in the Friendly way holds no water if the search for truth is sincere and deep as the Friendly method intends.

Friends today have much to contribute through their way of deciding, for thoughtful students of social practices are now severely questioning whether the purposes of a democratic society can be developed best by a mere majority count. Even sessions of mundane business groups are discovering that the Friendly method of search for a united understanding is eminently superior to the more customary ways. It would be a pity for Friends to be insensitive to their opportunities for extending good offices, or to adopt in their own groups the divisive tactics fostered by enemies of enlarged truth.

To those who deeply and sincerely believe in the basic principles of the Society of Friends, the whole history of the Society stands as a shining proof that the merely numerical minority may have far finer and more enduring truth than the majority, and the spiritually dedicated minority often may go far toward leavening the lump.

Washington, D. C.

MARY ELIZABETH PIDGEON

Since mankind was created, normal parents have tried to make a better world with the help of their own experiences for their children. Why did so many young men and women start the Society of Friends? Here are some facts:

When Charles I was king, England was ruled from Rome by Archbishop Laud and the Star Chamber. Laud had a 17-year-old girl named Ann Askew hanged for asking a priest what became of the Holy Ghost if mice got into the box holding communion wafers, and ate them. Ann Hutchinson and three others were hanged in Boston for reading the Bible. The Friends meeting came as a place where one could remember God and Christ's teachings without ritual or parade of fine clothes and emblems.

Philadelphia, Pa.

SYLVESTER S. GARRETT

The use of statements of fear is not the best way to fight communism. If, as followers of Christ, believing in the teachings of Christ, loving God as Christ taught us in the two chief or great commandments, how can we explain this fear? How is it possible to fear someone you love? Certainly you cannot love God and be unable to trust in Him. To trust in the Lord with thy whole heart is the only way to overcome this fear and regain love and childlike faith in God. The fear of communism recalls to me the passage in the Bible when the great storm came and the waves beat into the ship so that it was full, and Christ said unto the disciples (Mark 4:40), "Why are ye so fearful? How is it that ye have no faith?"

The greatest weapon we can have against any oppressor is our unfailing faith in God.

Trenton, N. J.

GORDON D. LESLIE

Coming Events

AUGUST

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting. 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, August 24, 6:30 p.m., at Doylestown Meeting, Pa.

26—Annual meeting for worship, Plumstead Meeting House, Pa., 2:30 p.m.

26—Annual meeting, Peach Lake, N. Y., 3 p.m.

26—Warrington Quarterly Meeting, Warrington Meeting House, Route 74, near Wellsville, Pa., 11 a.m. and 2 p.m. Ethel Barrett will speak of her recent trip to Thailand.

26—Special meeting at Barnegat, N. J., Meeting House, 3:30 p.m. All interested Friends are cordially invited. The meeting house is located in the center of Barnegat not far north from Tuckerton Meeting, N. J., opposite Barnegat Light and close to Route 4. Friends might wish to attend Tuckerton Meeting that morning at 11 a.m.

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Theme, "The Meeting and the Religious Society of Friends." Friends interested in attending should make their needs for lodging and meals known by writing to William Bliss, 6011 Theota Avenue, Cleveland 29, Ohio.

31 to September 3—Third Annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, at Camp Colorado, west of Sedalia, Colo. Theme, "Creative Living." Informal family activities, fellowship, serious discussions. Friends from other areas, and others interested, are invited to participate. For information and directions write Sidney M. Ostrow, 100 South 34th Street, Boulder, Colo.

SEPTEMBER

1 to 3—Missouri Valley Conference of Friends at the Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilbur, 2542 S.W. Thornton Avenue, Des Moines, Iowa.

2—Annual meeting for worship at Mill Creek Meeting House, near Korner Ketch, Del., 2:30 p.m.

2—Meeting for worship at Huntington Friends Meeting, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m.

8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and

Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from San Salvador.

9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.

Coming: Fifth Annual Teacher Training School on Saturdays, September 15 and 22, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

BIRTHS

HARRELL—On February 13, in Baltimore, Md., to Bryant E. and Elizabeth Forman Harrell, a daughter named BETH CAROLINE HARRELL. Her mother is a member of Stony Run Meeting, Baltimore, Md.; her maternal grandparents are Henry Chandlee and Caroline Lippincott Forman of Easton, Md. Her maternal great-grandmother is Caroline Biddle Lippincott of Moorestown, N. J.

HOLLINGSWORTH—On July 7, in Carlisle, Pa., to Dr. Norman B. and Helen Platt Hollingsworth, twins, a son named SCOTT EYRE HOLLINGSWORTH and a daughter named DIANE STUBBS HOLLINGSWORTH. They are birthright members of Plainfield Monthly Meeting, N. J.

PETERS—On August 2, in Rockford, Ill., to Hans and Doris Holly Peters, a son named STEPHEN HANS PETERS. His parents, who have three other children, are members of 57th Street Meeting, Chicago, Ill., through the Preparative Meeting in Rockford, Ill.

POWELL—On May 10, to J. Lewis and Elizabeth LePatourel Powell, a daughter named ELIZABETH FLÈRE POWELL. She is a birthright member of London Grove Meeting, Pa.

SOLENBERGER—On July 31, to Donald Moray and Ann deForges Solenberger of Havertown, Pa., a son named STEPHEN deFORGES SOLENBERGER. His father and paternal grandmother, Edith Reeves Solenberger, are members of Lansdowne Meeting, Pa.

MARRIAGE

FERGUSON-TEMPLE—On July 14, in State College Friends Meeting, State College, Pa., JOAN ANNE TEMPLE and MILTON O. FERGUSON. Milton Ferguson is a member of State College Friends Meeting.

DEATHS

CONRAD—On August 9, at her home, "Elmcroft," Chester Road, Devon, Pa., ELIZABETH WEST CONRAD, wife of the late William Y. Conrad, aged 85 years. She was a birthright member of Valley Meeting, Pa. She attended Swarthmore College, Class of 1891. Surviving is a son, William W. Conrad of Devon, Pa. Entombment was at Riverside Cemetery, Norristown, Pa.

HAINES—On August 5, at Germantown, Philadelphia, Pa., CHARLOTTE E. OTIS HAINES, wife of the late Dr. Samuel S. Haines of Moorestown, N. J., in her 85th year. She was a member of Moorestown Monthly Meeting, N. J.

ROGERS—On July 10, at the home of her daughter, Marion G. Haines, in Moorestown, N. J., ANNA L. ROGERS, wife of the late Edward Rogers, in her 85th year. She was a member of Medford

Main Street Monthly Meeting, N. J., and served as recording clerk and overseer for many years. She is survived by a daughter, Marion G. Haines of Main Street, Moorestown, N. J.; two sons, Albert Rogers of Surf City, N. J., and William Rogers; and several grandchildren.

SHARPLESS—On August 19, in Moylan, Pa., EDITH F. SHARPLESS, daughter of Isaac and Lydia Sharpless of Haverford College, aged 72 years. She was long resident in Japan in work of the Society of Friends. A memorial meeting was held at Haverford Meeting, Pa., on August 22, at 4 p.m.

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 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

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.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

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 88-6629.

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, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 6 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 4-8887.

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.

SHREWSBURY—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 0252.

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 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at 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. 80, 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, 20 South 12th 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.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKson 8-6413.

AVAILABLE

CAR TO BE DRIVEN TO WEST COAST. Will pay expenses. Telephone Herman Somers, Haverford College, Pa., Midway 9-9600.

MIDDLE-AGED HOUSEKEEPER wants position where retired husband can live too or sleep out. Responsible, first-class references. Box S124, Friends Journal.

PRINTER, Friend, age 40, experienced in various phases of typography, printing, publishing, and public relations, seeks position or business connection with congenial individual or organization. Box G122, Friends Journal.

WANTED

HOUSEHOLD DIRECTOR for small suburban Friends guest home. Please write for interview and state qualifications. Box F125, Friends Journal.

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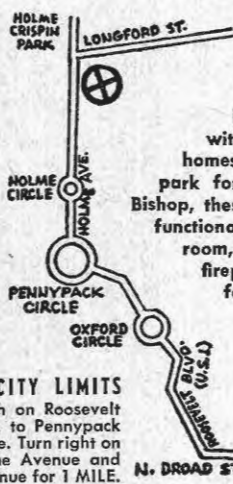
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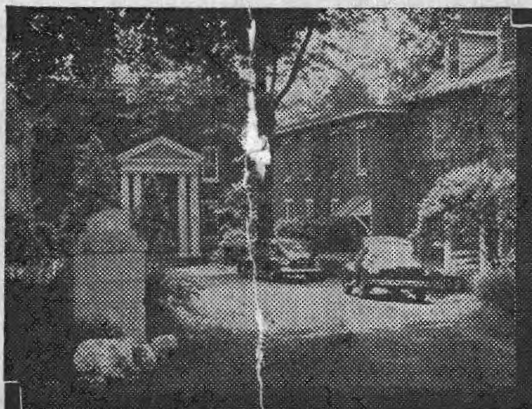
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