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WHEN we, by withdrawal from our fellows, in any way cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the universal life flows. We then find ourselves mere bundles of strained nerves, trembling and shaking with fear and weakness, and finally dying for the lack of God's love. But omnipresent Spirit ever seeks to flow into us and to stimulate us in every faculty. We must, however, by our words and acts acknowledge this all-powerful Presence as the moving factor in our life, because each of us has inherent free will, which welcomes or rejects all, even God not being excepted.

—CHARLES FILLMORE

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Books

THE FAITH THAT BUILT AMERICA. By **LEE VROOMAN**. Arrowhead Books, Inc., New York, 1955. 258 pages. \$3.50

The author, Lee Vrooman, was dean of the International College, Ismir, Turkey, and was a long-time advocate of "Moral Rearmament." He wrote this book to increase the awareness of Americans of the spiritual foundations of the U.S.A. It is a brief history of the founding of the American colonies, plus brief biographies of great early Americans—Washington, John Adams, Jefferson, Franklin, and, from a later period, Lincoln. About half of each chapter is given to quotations from these and other leaders, and from vital documents. The quotations are often interesting, although to this reader public professions are not always conclusive evidence of orientation.

The book is pitched for the average man. It could be of use as collateral reading for junior and senior high school classes in American colonial history.

ERNEST F. SEEGER

NONVIOLENT RESISTANCE: A NATION'S WAY TO PEACE. By **CECIL E. HINSHAW**. Pendle Hill Pamphlet No. 88, 1956. 48 pages. 35 cents

This is an interesting experiment. By postulating a pacifist policy put into effect by a party elected with such a policy as its platform, the author is freed to show attractively the benefits he thinks would flow from total unilateral disarmament and from defense based on nonviolent resistance.

The postulate removes as well as frees the argument from the burden of current events. No attention is paid to the problems of international organization to provide means of finding mutually satisfactory solutions of common problems and of settling disputes peacefully.

Some pacifists may continue to feel that their service lies in these areas of immediate urgency and that they are called upon to apply their pacifist philosophy in the present world and among men and women who are equally earnestly, if in different ways, striving to realize the vision of peace on earth.

RICHARD R. WOOD

ALCOHOLICS ANONYMOUS. By various anonymous authors. Alcoholics Anonymous Publishing Company, P.O. Box 459, Grand Central Annex, New York 17, N. Y. 575 pages. Available in most top-rated book stores. \$4.50

The original book of the same title was published in 1939, with the edition selling over 300,000 copies. The book is designed as a help to those working with alcoholics and is a fine reference work for them. It is also required reading for alcoholics who are making a real effort to achieve sobriety.

This revised edition has all the material contained in the first edition, plus 33 additional case stories, together with a special section designed to reach younger people before they "reach bottom." It is an authentic guide for those interested in helping victims of alcohol.

E. HOWARD KESTER

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Editorial Comments

The Dead Sea Scrolls

THE appraisal of the Dead Sea Scrolls ranges all the way from an enthusiastic welcome to a skeptical, or at least cautious, conservatism as to their value. The former *Ex Oriente Lux* ("Light from the East") now reads for many observers *Lux ex Cavernis* ("Light from the Caves"). It will take many years to decipher and evaluate the scrolls, and perhaps some of the hastily expressed expectations concerning their revolutionary importance may yet have to be discarded as premature. We have, of course, always known of the "sacred community" of the Essenes, a monastic order of strict discipline that existed for several generations before Jesus. Our thinking has commonly associated John the Baptist's personality and message with the tradition of this community, although we are not certain about his membership in it; nor are we certain that direct influences from the Essenes have shaped his mind. The profile of the Great (or True) Teacher of this community, such as the scrolls contain, is as yet too vague and indefinite to identify him as the "pre-Christian Christ." At this moment the researchers seem inclined to attribute to him and his brotherhood only some definite influence upon the thinking and message of Jesus, without assuming that Jesus was his follower or "copy."

There is little doubt that Jesus knew about these "saints." It is likely that his praise of the "poor in spirit" refers to them. Does he refer to them, too, when he speaks of the ones impatiently wanting to bring about the Kingdom by force (Matthew 11:12)? Does he reject their excessive Sabbath observance in his saying that "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27)? There are striking similarities between the Essenes' *Discipline* and Jesus' counsel about our having to admonish each other in love and humility, the rejection of revenge, the love of the enemy, and other aspects of conduct as listed in the Sermon on the Mount.

But there are also differences. The Essene "Master" forbids his disciples to mingle with sinners, whereas Jesus associates with them and forgives them. The Essenes live in monastic security, ascetic, to be sure, but safe, whereas Jesus has "nowhere to lay his head" (Matthew 8:20). The "Sons of Zadock" stay away from

the Temple, while Jesus goes there to teach. Nevertheless, the stirring question as to these influences or relationships that undoubtedly have contributed to the forming of Jesus' mind will occupy us for years to come. He breathed the same air as the Essenes, air full of apocalyptic expectations and dynamic imagination. If any popular (and naïve) beliefs still assume a complete rupture between the Old and New Testaments, then such opinions will, we hope, now be discarded forever.

In Brief

Because of the initiative of a group of private Swiss citizens the markets of Katmandu in Nepal, India, are now supplied with dairy products for the first time in history. The Swiss have given specialized technical aid and created a dairy industry for Nepal. The same Swiss group is guiding citizens in Iraq in establishing a Pestalozzi-type village for mentally and physically deficient children.

Domenico Botta, an inmate of the Milan penitentiary in Italy, organized among his fellow prisoners a collection to contribute to the cost of an operation for a child whose parents were too poor to have it performed. One hundred prisoners gave up smoking for one month and donated the money. The ministry of justice has now pardoned Botta. He had served seven of the twenty years to which he had been sentenced because of embezzlement.

World Alliance News Letter (February 1956) states that Americans represent seven per cent of the world's population but command 40 per cent of the world's goods and services, while nearly 40 per cent of the people, those at the bottom, use only three per cent of the world's production.

Eisenhower Exchange Fellowships are awarded to promising individuals between 25 and 40 years of age, willing to serve in fields of greatest need as a force for international friendship. Americans and foreigners are eligible by applying to Eisenhower Exchange Fellowships, Inc., 149 East 78th Street, New York 21. In 1954 many leading firms, foundations, and individuals contributed more than \$350,000 to the Fellowships. Each year 15 awards will be made.

A Deepening Life of Prayer

By MARSHALL O. SUTTON

PRAYER is a relationship, a response. It does not come ready made or at the end of a series of exercises. It happens. It need not be described in high sounding terms. Each event, each condition is a creative opportunity; every contact can be an insight, a revelation. The events may be ones of suffering and despair as well as wholeness. The condition may be a longing for fulfillment as well as the presence of the living Spirit.

Nine months in a relief project abroad stripped me of much superficial prayer. If prayer is a relationship with God, it is not unlike relationships with persons. With other persons we know our worst responses, and we know true, abiding devotion.

We did not know one another when the relief work abroad began. We all entered it with enthusiasm, high ideals, and a desire to identify ourselves with suffering that we could never really know. The first of two weeks we were at our best. We were learning to be present with one another in work and worship. Then came a period of three or four weeks when physical and spiritual energy seemed spent. We were not getting enough rest. Important decisions had to be made as a group. Our worst selves came to the surface. That which was hidden was now bare. Tempers sometimes flared, and we began at last to know our whole selves. Feelings could not be subtly hidden in this situation.

Then it happened! One could almost feel the hidden lift of new Light in the midst of emptiness. This inner response born in our own darkness was the most real thing that happened to me. We all tasted it. The response to each other was more real than when we had been parading our best efforts untested in tension. Our relationship took on depth; and because we had experienced a darkness, we knew with certainty the only power that could lift to a new level, a level far more profound in meaning than the first two or three weeks of early enthusiasm. We sincerely cared for each other. Prayer and work were fused into a meaningful whole. It knew no time or place. One felt rested even though there was little time for sleep.

Is it not the same in our relationship with God? In the beginning it is easy to show our best attitudes to Him in prayer. We are not forced to our knees to ask forgiveness, and often our devotion fits our own convenience. Then unwanted tensions may come, suffering, a deep dis-

appointment; or, worse yet, everything we do may seem dull, and meaningful experiences seem empty.

Then it happens if we let it happen. Prayer takes on a realness not known before. We pray sincerely and earnestly in Meeting and in secret. What's more, we learn to know what it really means to care for those around us. We have tasted the Truth, and the meaningful journey in life begins. George Fox writes: "Stand still in that which is Pure after ye see yourselves" (Ep. 10, 1652).

Anxiety and Spiritual Security

We were fortunate to have this group experience, but I believe the same conditions exist in our everyday living. The psalmist tells us: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psalm 139). Where we are is sometimes a state of anxiety. Anxiety is different from fear. If we have fear, it usually centers in pain, the rejection by a person or a group, the loss of something or somebody, the moment of dying. Such a fear can be faced, analyzed, possibly conquered by our own plan of response. Anxiety has no such clear-cut object. It is a state of being. It is a feeling (and we usually cannot endure it for long) that life lacks meaning. Death itself is not so much our concern as what happens after death. One senses that life is transitory. One touches his own nonbeing and asks for meaning here and now. We reach after perfection, yet at the same time sense our own imperfection.

These feelings cannot be overcome by our own efforts. We can escape them; but even if we succeed for periods of time, they have a way of returning. They seem to be part of human existence. We seek spiritual security; yet we confront deep insecurity. Many things are attempted; nothing really satisfies.

This anxiety is present in the novel *The Stranger* by Camus. His hero is a man without subjectivity. Whatever happens to him has no reality and meaning: a love which is not a real love, a trial which is not a real trial. He does not experience guilt or forgiveness, despair or courage. He never becomes a person.

Spiritual security cannot be produced intentionally, and the attempt to produce it only leads to deeper anxiety. The need is so deep that it is easy to become dogmatic in upholding the secondhand answers other generations have handed down. In our desire to bring security to ourselves, we force these dogmatic answers on those around us. Possibly this is the reason many surrender the freedom of answering this anxiety by accepting doctrines that have all the answers. The other extreme is

Marshall O. Sutton is executive secretary of Baltimore Yearly Meeting and Baltimore Monthly Meeting, Stony Run.

to be a cynic and cultivate a stoic silence accepting what comes, never becoming deeply involved in anything.

Anxiety is not always present with us, but the occasions in which it is present determine our very being. We know an existence which our surface lives of activity and intellectual analysis cannot extinguish. It is here that prayer can happen. For the first time we know the hunger and thirst about which the fifth chapter of Matthew speaks. This prayer that happens is a movement in, with, and under anxiety or other states of existence. Its presence is not questioned, just as anxiety is not questioned. It is felt, an ocean of Light. Call it faith if you will. I call it prayer because a new response is present; a meaningful relationship exists. Anxiety is still there, but it has been overcome and accepted by the Source of all being, the Inner Light, the Holy Spirit. Prayer for the first time becomes vital and creative: vital because something has been overcome; creative because something new has appeared. We have a need for relatedness which activity can never satisfy. Prayer asks for the ultimate source of the power which heals.

Flash Prayers

I wish to share a practice I found in the writings of Dr. Frank Laubach, but I am sure Thomas Kelly and Brother Lawrence are speaking of the same thing: "flash prayers," the quick, brief prayers lifting self or friend before God. They need not take us away from our work of the moment; though if we can find time to sit quietly, it is better. A daily period of prayer has meaning, if it can be reinforced during the day by surrounding it with quick, brief prayers. Before meeting a friend—after giving the telephone number to the operator or dialing, after pushing a doorbell, or when you see a person waiting for you—offer a brief moment of thanksgiving. Upon entering a store or office, before speaking to the person you are to contact, breathe a prayer that the relationship may be in God's hands. In the many minutes of idle waiting—while the fountain pen is filling up, while you are waiting to speak over the telephone, while shaving, just before meals, while the light is red, the line is busy, or it's not quite time for the committee to begin—offer

prayers of intercession and petition. Eyes need not be closed or prayers memorized to ask simply that God's love surround whatever is at hand.

The deeper levels of prayer felt at appointed times for worship need these "flashes" during the day.

The Living Word

"Ye allow the deeds of your fathers"

THE word "allow" is used five times in the King James Version of the Bible. In each case it has the sense of praise, approve, or accept, the common meaning of "allow" in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11:48), "... ye allow the deeds of your fathers," does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What he said was, "You approve the deeds of your fathers." The Greek word means literally "join in thinking well of." The revised versions use the word "consent"—"you consent to the deeds of your fathers."

When the King James translators used the word "allow" in Paul's vivid description of the predicament of the sinner (Romans 7:15), "that which I do I allow not: for what I would, that do I not; but what I hate, that do I," they used it in the sense of "approve." Their rendering would be expressed today in the words, "I do not approve what I am doing." But in this case they mistranslated the Greek verb, which means "know" or "understand." What Paul said was, "I do not understand what I am doing." The Revised Standard Version translates the verse: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

Paul's statement in 1 Thessalonians 2:4 does not mean merely that God permitted him to be entrusted with the preaching of the gospel, but that God approved him for this mission. The Revised Standard Version uses the word "approve" in Romans 14:22 also, and the word "accept" in Acts 24:15.

LUTHER A. WEIGLE

*T*HERE is no person more distressing to live with than the one who must every moment be justifying his existence, for though he seem profoundly humble, he is in fact profoundly proud, for his thoughts are always busy with himself. He can do nothing freely and spontaneously; everything must be dissected, explained and justified. As fear is at the root of such a life, so complete love which casts out fear is the only cure. Perfect love is not a scrupulous love, for love and scrupulosity are opposites; perfect love takes no thought of self, for it knows that all belongs to God. It was for the scrupulous man that St. Augustine wrote, "Love, and do what thou wilt; whether thou hold thy peace, of love hold thy peace; whether thou cry out, of love cry out; whether thou correct, of love correct; whether thou spare, through love do thou spare; let the root of love be within, of this root can nothing spring but what is good."—GILBERT KILPACK, *Scruples*, Pendle Hill Pamphlet No. 89

Letter from India

MANY Friends in India have been giving earnest thought to Friends service here, the kinds of service that can best be offered, the kinds of service that are needed most, and those best manifesting our religious convictions.

From time to time the matter has been considered by the Friends Advisory Committee, a somewhat fluid, and I take it, thoroughly unofficial group consisting of members of Friends Centers and projects in India and Pakistan, together with other Friends resident here. I believe it is fair to say that no convincing unanimity on these matters has thus far emerged; and these comments therefore reflect only the writer's own thought, and are, at that, admittedly based on no experience of Quaker service.

In a country as definitely launched on economic and social programs as is India, it can probably be agreed that whatever is done from the outside must take account of the fact that, in the last analysis, it is easier to give than to receive. Hence there is much to be digested before any technical problem, even the distribution of emergency relief, should be approached, and India is, after all, not so desperate as to be uncritical of would-be givers.

But what deep or urgent meaning does this reflection carry? Does it mean that the matter of forming projects and programs in India can be satisfactorily settled on official or semiofficial levels, or does it mean more especially the direct commitment of individuals to a self-identification with India, asking in fact a gift of brotherhood from India and Indians? I am more and more convinced that all of us here, whether with Friends or otherwise, will have to measure up to the latter standard first; and then, if we have a gift to give, it will be most assuredly welcomed.

A second consideration, I believe, supports this view and was referred to in a minute of the Advisory Committee a year ago under the heading "Funds for Rural Projects": "In discussing the projects we brought under review the nature and structure of Friends projects in India. It was seriously questioned whether Friends principles could be truly expressed through projects of an institutional or bureaucratic structure. The world is faced with loss of creative qualities in the human personality when personal responsibility is lessened or eliminated by bureaucratic methods. Friends traditionally have a valuable contribution to make at this point, and the Friends projects should therefore place a major emphasis on the personal approach."

The shortcomings of bureaucracy are apparent in

India as elsewhere. Is coping with administrative detail the service Friends, as a Religious Society, most should seek? May we not protest against the paralyzing effects of overcentralization by working out, in small ways if need be, the short cuts to the hearts of our brothers—quite unofficially? Meetings for worship in the United States and England have in the past supported and encouraged gifted members to wander far afield. Cannot this be developed under the guidance of the Service Committees to become explicitly, as it already is implicitly, a major work of Friends today as in the past? Much is needed here, and India is hospitable; but to attach our work to either government will, no matter how much we wish it otherwise, change the witness of Friends from that of personal concerns to that of the good citizen in the democratic state. May we not as a Society stake our all in this twentieth century on the conviction that the mediation of the state is as unnecessary—and unwanted—now to us as was the mediation of priests to George Fox? I believe the world sorely needs this demonstration, and I believe Friends may yet find it put upon them to give it.

Full participation, full commitment in India by those who are called to it, will of course best carry weight when reconciliation is needed. The Prime Minister can justly feel that India's foreign policy is a tangible contribution to reconciliation at the official level. For Friends abroad, if uninvited, to take on too much at this same official level, or near it, may be as wrong as to yield too much at the administrative level. Are we as a Society and as individuals capable yet of dissociating ourselves from the world's and our own nationalisms? When we prove this dissociation by our lives, as some Friends are certainly doing, then our advice can assuredly have great value. Friends of experience who through intellectual understanding and human sympathy can guide discussion and study, who can teach by example, could help to work out a permanent retreat, or ashram, where individuals, Indians from the various Centers and projects, could meet for informal and deep thought together. There are many vital questions disturbing India that can be informed by Quaker study, and India is receptive to a thoughtful approach to them.

The inner searchings of the heart of those many Friends in India—English, American, Indian, and others—who, unlike myself, have grappled with these questions first hand, would, whether in agreement with this letter or otherwise, be of great value to Quaker meetings for worship throughout the world. Perhaps some way can yet be found to set forth in these pages the quality of their experience.

BENJAMIN POLK

Moss Rose and "The Peaceable Kingdom"

By BLISS FORBUSH

WHEN you are in London, it is worth a visit to the Victoria and Albert Museum to see the moss rose painted by William Pegg. It is called the most beautiful rose ever painted on china, "almost natural in size, lovely in color, with tender translucent petals, showing slight damage by insects to one petal, portrayed with loving exactness and skill."

William Pegg

William Pegg, son of a gardener, was born with a love of flowers. He started painting at the Old Derby China factory in 1796, and his geranium, thistle, and moss rose—almost life-size—reveal a delicate shading of color and remarkable variation of form. His masterly work brought from 35 to 50 guineas.

William Pegg became a Friend in 1800, and soon his conscience troubled him concerning his painting. Persuaded that the practice of art for purely decorative purposes was sinful, he gave up his position and for a time suffered real hardship. He entered a stocking factory, but soon wrote in his *Journal*, "I was employed in making neat silk stockings, but I felt uneasy at the kind of work, because the hose were more for show than use. I often blush'd with guilt when I reflected on it, considering that I was as much wrong in that kind of work as in painting china." Pegg was no better off when he changed to a cotton factory, as his employer discovered his artistic talents and set him to making clocks on the better grade stockings.

After an unsuccessful experience with schoolteaching, William Pegg returned to the Derby China works. By 1823 his religious scruples again so preyed on his mind that he could no longer paint. With his wife he bought a small huckster's shop in Derby. Only once after his retirement from the factory did he make use of his artistic skills; this was in the creation of a masterly painting of red herrings for his shop window by which he encouraged passersby to purchase "this toothsome delicacy." William Pegg was "driven to hard, monotonous, unremunerative, distasteful labor by his own tender conscience and stern, almost savage self-mortification." He died in poverty without the satisfaction which an artist can receive from the work of his hands, but with a clear conscience.

Edward Hicks

The artistic world is richer because Edward Hicks, a

contemporary of William Pegg, followed a different course. Edward Hicks learned painting from working on the coaches built by his employers, the Tomlinsons of Bucks County, Pennsylvania. Later, in business for himself, Hicks painted all types of carriages—two-horse chariots, two-wheeled chairs drawn either by one or two horses, the chaise, coach, waggon, sulkey, gig, stage coach, phaeton, barouche, dearborn, dog-cart, and sleigh. He also painted floor cloths, lettered signs, tables, chests, dough troughs, weather cocks, landscape fireboards, clock faces, tavern signs, and alphabet blocks. He painted nearly one hundred "lustrous, thickly coated versions, many of them superb primitive examples, of *The Peaceable Kingdom*."

While in his shop at Newtown, Edward Hicks, like William Pegg, began to have conscientious scruples about painting. "Simple painting," as he called it, was allowable for a Quaker, but not "decorative painting." John Comly urged Edward Hicks to give up all but simple painting and become a farmer. In his *Journal*, Comly wrote of Hicks, "It appears that from the time he gave up to the heavenly vision, and joined in fellowship with Friends, he felt conviction in his mind on the subject of ornamental painting. These scruples he sometimes attended to, but not so fully as he ought to have done, though for some years past he declined to indulge what is called a native genius for such paintings, a genius and taste for imitation which if the Divine law has not prohibited, might have rivaled Peale or West—but at the indulgence of it, appeared to him, to feed a vain mind and promote superfluity, and having a testimony given him to bear in favor of Christian simplicity, he clearly saw the contradictions and inconsistency of such a calling."

For a time Hicks kept to "simple painting"; but he was no farmer, and to support his family and pay his heavy debts he found it necessary to return to more ornamental work. Comly felt that Hicks was doing wrong in thus returning to luxury painting and wrote Isaac Hicks in Westbury, Long Island, "Thou wilt wonder to think that with such impressions and such views *any consideration*, relative to this world, should induce such a man as Edward to return again with eagerness and such application as often keeps him up till near twelve o'clock at night painting pictures." To the Byberry teacher, the action was made more glaring when Hicks advertised in the Bucks County papers "to execute sign and Ornamental Painting of *all descriptions*, in the neatest and handsomest manner."

Bliss Forbush is principal of Baltimore Friends School and author of the well-known book *Elias Hicks: Quaker Liberal*. He was formerly chairman of Friends General Conference and for many years served as secretary of Baltimore Yearly Meeting.

Edward told John Comly, when the latter urged him to get out of "the deep mire of painting," that he would quit painting when his debts were paid. Meanwhile, he continued his artistic work, receiving from \$3 to \$25 for a sign, \$15 to \$25 for a coach, up to \$50 for a tavern sign, \$25 for a landscape fireboard, \$25 for a chimney board, \$1 for a breakfast table, and 37½ cents for a chest. On a tavern sign he painted the coat of arms of Pennsylvania, with lions rampant on each side and banners floating over the shield; on a coach door he placed the portrait of Andrew Jackson.

After Isaac and Samuel Hicks of New York State came to Edward's rescue by consolidating his debts on a nonpaying interest basis, many carriages were painted for their Long Island relatives. A number of versions of *The Peaceable Kingdom* were painted for these relatives, either as gifts or as acknowledgment for favors received. Silas Hicks of New York City returned a check of \$100 to Edward on receiving one of these paintings. On the other hand, Hicks said he sold "one of the best paintings I ever did" to Joseph Brey of Middletown for twenty dollars.

Edward Hicks continued to belittle his work as an artist. He wrote in his *Memoirs*, "If the Christian world was in the real spirit of Christ, I do not believe there would be such a thing as a fine painter in Christendom. It appears to me to be one of those trifling, insignificant arts, which has never been of any substantial advantage to mankind." As late as 1846 he wrote, "Steadily engaged in my shop. My business, though too trifling and insignificant for a Christian to follow, affords me an honorable and I hope an honest living. Having to work with my own hands, for all the money I get, appears to me to be more in accord with primitive Christianity, than living on the work of other people's hands, especially on rent and usury."

Peace of Mind

In the end, Hicks decided that for him painting—even "ornamental painting"—was allowable. He evidently became certain in his mind after his old friend, Abraham Chapman, "a shrewd, sensible lawyer that lived with me about the time I was quitting painting," said to him, "Edward, thee has now the source of independence in thyself, in thy peculiar talent for painting. Keep to it, within the bounds of innocence and usefulness, and thee can always be comfortable." Following his unfortunate attempt at farming, and again settling in his shop at Newtown, Edward wrote, "Diligent at my trade and business, which must be right for me, as it brings peace of mind."

He still had an occasional qualm, for he wrote a few months later, "Spent in my shop. It seems a pity that

my business should be of such a character as to be of no real use to anybody but myself, being the only way I can get an honest living." Shortly afterwards he added, "Oh, how thankful I ought to be for the blessing of being relieved from debt which once broke my heart."

Conscience spoke differently to William Pegg and Edward Hicks. Abraham Chapman and John Comly, both respected Friends, gave conflicting advice; the artistic world is grateful that Edward Hicks listened to Abraham Chapman.

World Protestant Group Meets in Hungary

FOR the first time in its history the World Council of Churches has held a meeting in a country of Eastern Europe. From July 28 to August 5 the World Council's Central Committee met in a mountain resort hotel not far from Budapest in Hungary. Fellowship with Christians from the West has given strength to the pastors and lay leaders of the Eastern European countries. It is unfortunate that the representatives of the Eastern churches took so little part in the discussions. The fact that the discussions were carried on largely in the English language put the Hungarians, Czechs, Poles, and Roumanians at a distinct disadvantage; but aside from the language question, most of these churchmen seemed reluctant to give public expression to opinions about matters of controversy. There is every indication that contacts between Eastern and Western church people will increase.

The setting of the Committee meetings in Eastern Europe bore particular relationship to the theme "The Churches and the Building of a Responsible International Society." Churchmen of both East and West, rather than making pronouncements against an ideology whose main influence is felt thousands of miles away, had to recognize the differences which exist and to rise above these differences in the effort to find the Christian answer to some of the problems which trouble all mankind.

The statement of the Central Committee urges understanding of the processes of economic growth in order that "rapid social change may be guided so as to advance the interests of the people." The churches are asked to appreciate the urgency of the demands of dependent peoples for self-government and independence; to appeal to national governments and to the United Nations to negotiate an agreement "for the discontinuance, or limitation and control" of tests of nuclear weapons; and to continue insistently to press for an adequate system of disarmament. The statement recognizes that men must be ready to "abandon practices which make for war," and declares that a state of "cold war" can be ended only if all nations maintain a respect for truth under all circumstances. Freedom for travel, to meet and know other peoples through personal encounter is required for the achievement of mutual confidence and respect. In all these matters Christians and the churches have responsibility.

Significant to the preparation of this statement was the

presence of K. H. Ting, Bishop of the Anglican Church in China, who came as an observer for the Chinese Christian churches. Mrs. Ting also attended the meetings. Bishop Ting was given opportunity to report on the church in China, and he made a striking defence of its position. He expressed the dissatisfaction which Chinese Christian leaders have felt with certain positions taken by the World Council of Churches in recent years, but said that preliminary steps toward reconciliation have been taken. He described the revolution in China as a turning point in history, long overdue, which the Chinese people do not want to reverse. It is an "act of God," Bishop Ting said, "and not a judgment of God." He recognized the danger in putting the state above God, but expressed the hope that in 100 to 200 years the church might win Communists away from atheism. Chinese Christians have unity with the People's government in action if not in belief.

Bishop Ting declared that freedom of religion in China includes freedom to give religious instruction to children, freedom to work among students, and freedom to publish literature. Nothing was said to indicate how much of this kind of activity is maintained by the church. Western theology and theological writings are not useful to the Chinese Christians. In Western theology there is a notable lack of love, says Ting, because the theological thinking of the West rises from a political framework of hatred and strife. The English missionaries always hoped the Chinese would understand the game of cricket, learn to enjoy the game, and to cheer it. This the Chinese were unable to do. No more are they able to be enthusiastic about Western theology. The Chinese Christian Church is now developing independently a theology which is oriented toward Chinese life.

The Chinese Christians are grateful for the good things of the missionary movement; but good missionaries, the Bishop said, worked to make themselves dispensable. The Church in China is determined to be independent, and the dynamic "Three Self Movement" within the church has gone far toward attaining its threefold goal to be self-supporting, self-administering, and self-propagating. When this church is confident in its independence, then it will be ready to take its place in the world church movement.

In response to Bishop Ting's statement, the Central Committee adopted a resolution expressing its satisfaction that contacts with the Chinese Christian Church have again been established and suggesting that a visit of representatives of the World Council to the churches within the People's Republic of China would increase good will, understanding, and fellowship. Outside of the sessions, one sensed that a number of church leaders, particularly among the Americans, feel that the Chinese church displays arrogance and ungratefulness for missionary contribution.

Negotiations between World Council officials and leaders of the Orthodox Church in Russia point toward an early meeting between representatives of the two bodies. Such a meeting was endorsed by the Central Committee on behalf of the World Council of Churches.

The Central Committee endorsed the continuation of the

World Council's services to refugees, and called upon governments and intergovernmental agencies to bear a greater share of the operational role in resolving refugee problems. The Division of Studies reported that a Commission has been organized to study the theme "Christians and the Prevention of War in an Atomic Age—A Theological Discussion." This Commission, which includes our Friend Douglas V. Steere, will meet for the first time on September 16 to 20, 1956, at Bossey, Switzerland. A special study of "Racial and Ethnic Tensions" will be made by the Division of Ecumenical Action during the next four years. Authorization was given for preparation of detailed recommendations for integration of the World Council of Churches and the International Missionary Council. These recommendations are to be considered by the two bodies, and final action may be taken by the World Council at its Assembly in 1960.

HERBERT M. HADLEY

Apology to an Unseen Bird

By MARGARET GRANT BEIDLER

Each of us had a private plan
About those burdocks in the field.
I thought their elephantine ears
Unsightly, and too coarse to yield
To browsing lips of lambs. My aim
Was, sickle-armed, to slash them low,
Opening arcs for grass to grow.

You, too, had spied that burdock fan:
You found those spreading leaves a shield —
Green refuge from your bead-eyed fears.
Five eggs, from fox and hawk concealed,
Lay safe and warm—until I came.

Your plan held singing, winged life,
Mine wore a knife.

It's Good-by Again

At the end of the summer vacation some of you are packing bags for your son and daughter who are going back to college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.

The best way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.

Write us today.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

"That of God"—A Moratorium?

Letter from the Past—158

OTHER elderly Friends should check my impressions, but I believe the above phrase or, more fully, "that of God in every man," has had a striking and perhaps increasing vogue, at least in parts of the Society of Friends, in recent years. If so, I wonder if such a fashion is wholesome.

I do not object to what the phrase is intended to express. It has its merits. It was, unlike many other current Quaker expressions, actually used by George Fox. In fact, it was used very frequently by him, but not so frequently as other phrases to express the same idea. Those familiar with Quaker literature would have to check my impressions again. I think he used it frequently for 25 years but later practically abandoned it.

A few contemporary occurrences in other Friends' writings have been found; it was not, however, widespread and did not continue current. In his biography of Elias Hicks, Bliss Forbush quite properly feels the need to explain it for the general reader as "a phrase used by George Fox and later Friends to suggest the universality of the Quaker message, as well as the divine element within man." The phrase is not quoted from Hicks or his contemporaries. The "later Friends" probably begin with Neave Brayshaw and other modern students of George Fox.

Edward Grubb 25 years ago indicated another asset when he wrote:

This impersonal mode of speech had advantages, especially as a disclaimer of the idea that man is in any way equivalent to God or carries within him the Divine nature in its fulness and perfection—as in the difficult question which was soon raised whether the Light of God in a man renders him infallible.

If I suggest that we, like Fox himself, after overusing the term, now initiate a partial moratorium on it, my reasons are these: (1) Its implications are partly missed by those who use it, or at least we are often not using it as Fox did. The verb "answer" which he usually prefixed to it suggests that concern for our own conduct as finding a response in other persons, whether Friends, other Christians, or non-Christians, is more in his thought than the divine element in ourselves or than any metaphysical theory about God and man. The eliciting of response through our consistent character is a striking feature of the Quaker witness, contrasted, for example, with mere verbal propaganda. A list of alternative phrases used more frequently in Fox's printed *Epistles* in the same context in both his early and his later years may be of interest. What it is that we are to

"answer" (or "reach") in others ("in all") is called also "the witness of God" or "the good [or righteous, etc.] principle," or "the light of Christ," or more simply the witness, the principle, the light, or the truth. These phrases outnumber two or three times the more colorless modern favorite "that of God." If all alternatives in the *Epistles* are included, the occurrences come to fully 60.

(2) To express the divine potentialities of man or "perfectionism" against the neo-Calvinism of our day as against the Calvinism of Fox's and Barclay's days, some fuller or clearer exposition would probably be necessary, and we commend our message better if we use a less neuter-sounding phrase like Light Within, or, as Penn preferred, "Light of Christ within," or the scriptural "Holy Spirit."

(3) Its apparent implication that the divine in man is something alien and separate from all that is human is neither good psychology nor good modern Quakerism, like Robert Barclay's rather wooden idea of a *vehiculum dei*.

(4) The phrase tends to become a mere cliché. What we need is fresh and varied and meaningful restatement of truths, including this truth. It needs spelling out in attitude and in action as well. Least of all should Friends, who shy away from creeds and fixed wording, allow themselves to fall into the repetition of phrases of their own sect. If a good Roman Catholic like Cardinal Newman could admit that there is nothing commoner than for persons to use the name of God and mean nothing particular by it, Friends may well be on the alert against similar danger in this case, lest it become a kind of shibboleth and get debased like worn-out currency.

NOW AND THEN

Friends and Their Friends

A women's group interested in exploring "Pathways of Inner Growth" will gather once a month in the parlor of the Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., on Thursday mornings from 9:30 to 11:30. The first meeting will be held on Thursday, September 20, when Elined Kotschnig, Friend and practicing analyst, will give an introduction to the psychology of Carl Jung (Depth Psychology) as one pathway to inner growth. Subsequent meetings will center on study of basic books in this field.

Duplications of the complete report on the round table "What Makes the Meeting Vital," held at Cape May, N. J., June 22 to 29, are available free on request from the office of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The report was compiled by Mary Sullivan Patterson and J. Harold Watson.

Friends Hospital, Frankford, Philadelphia, has received a check for \$50,000 from the Ford Foundation, half of its share of the Foundation's \$200,000,000 grant program to assist the nation's voluntary, nonprofit hospitals to improve and extend their services. Friends Hospital is America's first nonprofit institution to be devoted exclusively to the care and treatment of the mentally ill. It was founded in 1813 by members of the Religious Society of Friends.

Edward L. Webster, president of the Hospital's Board of Managers, said that in making formal application for the grant, the Board has informed the Foundation that the money would be applied toward the Hospital's current Development Program. This program includes (1) improvement of male patients' occupational therapy facilities; (2) a new wing for the Nurses Building; (3) increased out-patient services; (4) construction of new living quarters for male employees; (5) and renovation of the Main Building.

57th Street Meeting, Chicago, which celebrated its 25th anniversary in January of this year, was in 1931 a pioneer united Meeting, one of the first in the United States. Fifty-five members belonged to Illinois Yearly Meeting and 38 to Western Yearly Meeting. Of the total of 93, 67 were resident in the Chicago area and 26 were nonresident. In 1956, differences have largely disappeared. Thirty-nine are members of Illinois Yearly Meeting, and 23 of Western Yearly Meeting, while 294 are united members of both. New members are encouraged to join as united members. Three new Meetings, Madison, Milwaukee, and Downer's Grove, have followed the Meeting's lead in becoming members both of Chicago and Fox Valley Quarterly Meetings.

During its 25 years, 57th Street Meeting has given birth by fission to Preparative Meetings in Oak Park and Downer's Grove, and by request has accepted Preparative Meetings in Kansas City (Penn Valley) and Rockford. Penn Valley and Downer's Grove are now Monthly Meetings.

The Friend (London) of August 3 publishes a detailed review by Edward H. Milligan on Philadelphia Yearly Meeting's *Faith and Practice*. The author commends the fact that it appears as one volume as against the "three decker publication" of English Friends. He calls the section on "Practice and Procedure," which attempts to harmonize the two traditions, a major achievement. He suggests various points which should stimulate the thinking of English Friends and hopes that the new *Faith and Practice* will be widely read.

The A.F.S.C. is getting used to newspapers applying well-meant but non-Friendly metaphors to its work, such as "The A.F.S.C. in its war against prejudice" or "The A.F.S.C. does battle with suffering" or "The A.F.S.C. fights for equality." But a new one has been added. The Staunton, Va., *Leader* (in a 15-inch review of the *Brief Description*) exclaimed: "Honor to a vast humanitarian enterprise, dealing in human sympathy, compassion and applied practical religion—and more powder to its horn!"

Pendle Hill summer school is vividly written up by Ian Hyde in the London *Friend* of August 3. He characterizes the place as one of "serious study, and also of relaxation; of humor, endless talking, discussing, arguing—a continuous dialogue. . . ." And there is beyond this "Spiritual refreshment, rededication, finding oneself—perhaps for the first time; seeking, learning, caring for one another: this is the real aim," Ian Hyde, assistant editor of *The Friend*, writes.

Quäkerhaus in Vienna will welcome four new appointees in the fall and winter. The first ones will be Bernard G. and N. Mary Lawson from Jordans Meeting, England. Bernard Lawson, Home Organization Secretary of Friends Service Council, will thus return to the place where he began his service in 1920. He and Mary Lawson will be the secretaries of Quäkerhaus for two years. Finn and Bodil Friis will begin their service in 1957. Finn Friis, an experienced Danish diplomat, was connected with the League of Nations in Geneva for several years prior to the Second World War. In Denmark he re-entered the Danish Foreign Ministry, acted as adviser to the Danish delegation to United Nations, and was Danish representative on the Economic and Social Council and on several other international committees. He will be Quaker international affairs representative in Vienna. Bodil Friis is a member of Denmark Yearly Meeting and its former clerk.

Ernst Schwarz, a Friend living at Vienna, Austria, will soon publish a German edition of the A.F.S.C. publication *Speak Truth to Power*.

The following letter, dated June 1956, has been received from the Monteverde Friends Meeting, Monteverde, Puntarenas, Costa Rica, Central America:

To Friends Everywhere

Dear Friends:

Having found our minds and hearts of late drawn toward a feeling of closer communion with Friends everywhere, we would like to make a sojourn to each of your Meetings, worship with you, and come to know you better. This not being possible, we would like to share our lives and Meeting with you by letter.

Here in our mountain fastness we have a peculiar advantage for feeling one with all humanity. In our community are individuals from several different countries, and we have visitors from many other places. "There is neither Jew nor Greek—for ye are all one in Christ Jesus."

We find there is much to be learned from the Costa Rican people in the art of human relations. A woman with braids and bare feet has a courtesy, friendliness, dignity, and human warmth to which we are not accustomed. Children from a home of dirt floor and thatched roof have a graciousness and decorum that come from a home of Spanish refinement.

We have been especially gratified with the cooperation

and attitude of our Costa Rican neighbors who are members of the Catholic church, whose understanding hearts have made possible a closer working together of the two communities.

From our experience here we agree with Tolstoy, "You may think there are situations where love is not needed, but there are no such situations."

We have found among ourselves that perhaps we have too much busyness and not enough profound living in the consciousness of God. "Let every man . . . never forget that the divine spark is in him, and that he is free to disregard it, or to come closer to God by showing his eagerness to work with Him, and for Him."

We close with prayerful concern for friends everywhere that the Abundant Life may become universal through expanding Love.

Signed on behalf of the Meeting,

HOWARD ROCKWELL, SR., Clerk

Letters to the Editor

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

I think that it is a great mistake to confuse majorities with rightness. It is much better to follow the ancient Quaker "sense of the meeting" and take more time to arrive at an approach that meets with the approval of the group than to win by 51 of the 100 votes available. The history of the human race shows that usually the majority, stimulated by oratory and noise, can win people, but I am not sure that this always indicates that the wisest course has been adopted. It seems to me that frequently in history it has developed that a minority of one is nearer right than a majority, and that it is much better to find the middle-agreeable course than to win votes. One of the basic weaknesses of democracy comes from the ability of people to win a majority. Very often they win them for the wrong course at the wrong time. I hope that Friends will rather follow the Inner Light in seeking the right course regardless of popular acclaim. This nation, which was founded on nonconformity, is rapidly developing a conformist pattern, and I think it is fundamentally wrong. We were developed by religious, economic, and other non-conformists, and when the day arrives that we all accept the mass verdict, this nation is heading for failure. If we follow the Inner Light, we will come closer to doing what is proper and just than if we follow the mass hysteria of our times.

Yardley, Pa.

PAUL COMLY FRENCH

I have been reading with interest the letters concerning Friends ways of doing business by trying to arrive at the "sense of the meeting." I seem to be in a large minority in that I feel taking a vote is the fairer way. I have often myself disagreed in my mind in what seemed the "sense of the meeting," but have not spoken up because I thought if the majority feel a certain way about a matter, I did not wish to push my views. Perhaps a great many others kept silent for like reason. Therefore how can you tell what is the desire of the

Meeting except by voting? Of course I believe in ample discussion, but then I think a vote would come closer to the desires of the Meeting than an edict of the clerk that so and so is the wish of those present. When the clerk has given his or her pronouncement, then especially does one hesitate to disagree.

West Chester, Pa.

BERTHA SELLERS

Many of us were surprised and shocked when we read our friend Horace M. Lippincott's article, "The American Way," in the July 25 FRIENDS JOURNAL. We had supposed that the "sense of the meeting" method of reaching decisions had been proven trustworthy and that it was satisfactory to everyone.

It is indeed reassuring to read the "Letters to the Editor" which are appearing week by week, testifying to the soundness of our present practice. In the way of emphasis may I add a word which grows out of a good many years of experience as a Monthly, Quarterly, and Yearly Meeting clerk? When important matters are before the meeting, often there finally emerges what seems to be without question the real sense of the meeting, a position which is higher than that of either the majority or the minority. Sometimes a period of silent worship helps to bring about such a satisfying result.

We are very much pleased that the FRIENDS JOURNAL provides such an opportunity for concerned Friends to express their views.

Philadelphia, Pa.

D. ROBERT YARNALL

(The publication of these letters commenting on the article by Horace Mather Lippincott concludes the discussion on Friends business methods which has been carried on in these pages for several weeks.—Editors)

May I express my appreciation of the JOURNAL's publishing the letter of the minority group in Plymouth Meeting in the August 18 issue?

I have grave doubts as to whether our leadership is always correct in adopting the policies and aims of the NAACP, the ADA, the CIO, and other radical groups. I doubt, moreover, that anything like 100 per cent of the Friends really believe in some of the radical propaganda.

Kansas City, Missouri

CLYDE L. CLEAVER

Coming Events

SEPTEMBER

15—Annual Fair at the Friends Community Center, Westbury, N. Y., 11 a.m. to 5 p.m. Benefit of the Jericho and Westbury Meeting Building Funds. Home-cooked food, handwork, garden products, luncheon. Games for children.

15 and 22—Fifth Annual Teacher Training School, 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, Rachael Gross, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

16—Baltimore Quarterly Meeting (United) at Sandy Spring, Md.

Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m. Lunch for all attending. Conference and business meeting, 2 p.m. Conference speaker, Frederick B. Tolles, Swarthmore College.

21 to 23—Pendle Hill Reunion at Pendle Hill, Wallingford, Pa. The annual reunion begins with tea at 4 p.m. on Friday, September 21, and ends with dinner at 1 p.m. on Sunday, September 23. The total cost is \$8.

22—Third Annual Jeanes Fair to benefit Jeanes Hospital, Fox Chase, Philadelphia, on the hospital grounds, from 10 a.m., rain or shine. The Women's Auxiliary of the hospital will be assisted by women representatives from Friends Meetings, including Abington, Wrightstown, Yardley, Horsham, Plymouth, Langhorne, Green Street, and Newtown, Pa. For details, see page 581 of our issue for September 8, 1956.

22 to 23—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House. The business session will open under the care of Ministry and Counsel at 10:30 a.m. and reconvene at 2 p.m. At 7:30 p.m., Manasquan Friends hope to present Esther Holmes Jones, accredited observer to the United Nations for the Friends General Conference, who will illustrate her talk on the U.N.'s work in South America with color films of Columbia, Ecuador, Peru, and Bolivia. Sunday, First-day school, 10 a.m.; meeting for worship, 11:15 a.m.

23—First-day Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa. Speaker, George A. Walton; subject "Quaker Faith." Time, 10:15 a.m.

23—Providence Meeting House, Oaks, Pa., meeting for worship at 3:30 p.m. (Black Rock Road, Oaks, Upper Providence Township, near Collegeville.)

23—Friends in Durham, North Carolina, will dedicate their new meeting house at 404 Alexander Ave., at 4:00 p.m. Douglas V. Steere will speak. Visiting Friends are asked to notify Donald K. Adams, 2508 Cornwallis Rd., Durham.

25—Philadelphia Quarterly Meeting, Race Street, west of 15th Street, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business meeting, 4:00 p.m.; supper at Friends Select School, 6:30 p.m.; A.F.S.C. reports on India and the Middle East at Friends Select School, 7:30 p.m. Eleanor Eaton and Smedley Bartram will speak. Color film on work in India.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

28-30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00. Registration should be mailed by September 25 to Virginia DeLano, Macedon, N. Y., who also will give further information.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series of evening meetings on the subject "The Basic Beliefs of Quakerism." They will begin at 8 p.m. Question period and coffee hour afterward.

30—Frankford Meeting, Unity and Walnut Streets, Philadelphia, Conference Class, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

OCTOBER

6—"Beliefs into Action," joint conference on "Quaker means to Quaker ends." Sessions held at Race Street meeting house, Philadelphia, from 9:30 a.m. to 7 p.m. The conference is sponsored by the A.F.S.C., F.C.N.L., and five Committees of Philadelphia Yearly Meeting (Race Relations, Social Order, Social Service, Civil Liberties, and Peace Committee). Further details from Olcott Sanders, 20 S. 12th Street, Philadelphia 7; telephone, Rittenhouse 6-9372.

BIRTHS

CORSON—On June 28, 1956, to Geoffrey Alan and Adelaide Barrett Corson of Harrisburg, Pa., a daughter named BARBARA ELIZABETH CORSON. Parents and child are members of Harrisburg United Monthly Meeting.

LAITIN—On August 28, 1956, in Belvidere, Illinois, to Donald R. and Barbara Crawford Laitin their second child, a son named JOHN CHRISTOPHER LAITIN. His father is a member of Flushing Monthly Meeting, Long Island, New York.

MENDELSON—On September 1, 1956, to Everett Irwin and Mary Maule Leeds Mendelsohn of Cambridge, Massachusetts, a son, DANIEL LEEDS MENDELSON. His mother is a member of Germantown, Pa., Monthly Meeting (Coulter Street).

PUTH—On Sunday, August 26, 1956, at the Morristown Memorial Hospital to John W. and Betsey L. Puth a son, DAVID WELLS PUTH. David is the grandson of Colin and Elizabeth Leeds Tait and the great-grandson of Caroline Leeds Warrick, all members of Burlington Monthly Meeting of Friends at Rancocas, New Jersey.

MARRIAGE

COX-FURBAY—On August 31, in White Lick meeting house at Mooresville, Indiana, ANNA CRISTINE FURBAY, daughter of James and Ethel Furbay, and LOWELL WADE COX, son of Garfield and Jeannette Cox, of Chicago, in a ceremony according to Friends, with Garfield Cox and James Furbay participating in the wedding.

DEATHS

FULTON—On August 3, at her home in Baltimore, Md., MARIA DAVIS FULTON, in her 89th year. She was a faithful member of Stony Run Meeting, Baltimore. She is survived by her husband, Charles Lee Fulton; five children, Arthur D., Charles L., and Franklin D. Fulton of Baltimore; David M. Fulton of Pontiac, Michigan, and Maria Kent Fulton Hinze of Brooklyn, New York. She had seven grandchildren and ten great-grandchildren.

MAULE—On August 22, 1956, at her home in West Chester, Pa., PHEBE D. MAULE, wife of the late Howard C. Maule, aged 97 years. She was a member of Sadsbury Monthly Meeting. She is survived by three daughters, Ada E. Maule Perrott, Lydia C. Maule, and Katherine L. M. Calvert.

REGULAR MEETINGS

ARIZONA

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

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.

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.

MASSACHUSETTS

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.

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 YORK

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: 141 East 20th Street Brooklyn—110 Schermerhorn Street

Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

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.

OREGON

EUGENE—Meeting for worship and First-day school, 11 a.m., 2274 Onyx Street.

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, 20 South 12th Street. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. 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.

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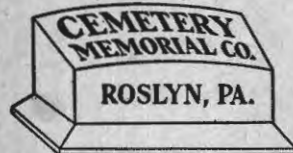
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