

# FRIENDS JOURNAL

*A Quaker Weekly*

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OCTOBER 20, 1956

NUMBER 42

## IN THIS ISSUE

*L*IFE from the Centre is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done, we lie down quietly in peace, for all is well.

—THOMAS R. KELLY

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*Books—Poetry*

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## FRIENDS JOURNAL



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## Books

HISTORY OF EUROPEAN MORALS FROM AUGUSTUS TO CHARLEMAGNE. By WILLIAM E. H. LECKY. Introduction by C. Wright Mills. Two volumes in one. George Braziller, New York, 1955. 875 pages. \$5.00

This is a two-volume-in-one edition of a famous work by the eminent nineteenth-century Irish historian, William E. H. Lecky. It was one of the early works of Lecky, whose fame rests especially on his *History of England in the 18th Century*.

Lecky was one of the first historians to stress the interrelation between ideas and their historical settings. This work is mainly concerned with the morals of pagan Rome, the conversion of Rome to Christianity, which he called "the most powerful moral lever ever applied to the affairs of man," and then what he feels was the decadence of Christianity in the five centuries following its triumph. There are also interesting chapters on the nature of morality and on the position of women.

ERNEST F. SEEGER

THE GIVE AND TAKE IN HOSPITALS. *A Study of Human Organization in Hospitals*. By TEMPLE BURLING, M.D., EDITH M. LENTZ, Ph.D., and ROBERT N. WILSON, Ph.D. G. B. Putnam's Sons, New York. 355 pages. \$4.75

This is a specialized book of real interest. Five years were consumed in a study of interrelationships in hospital organization within six sample hospitals. Observations on the functions of trustees, doctors, and administrators at the top, as well as nursing and many operating departments are set forth in generalizations and details. One of the reasons for reader interest may lie in the fact that the book is partly a report of ordinary daily activities in departments sometimes tending to emphasize the uncomfortable situation or the cause for gossip. These may be necessary in a study aimed at improving human relations, whether they represent personality problems or organizational problems.

Modern hospital administration functions at the forefront of developments, providing a setting for the doctors in caring for patients and facilitating the further application of complex and highly specialized medical techniques. In medicine there is a constant struggle to keep abreast of change and a need for almost universal adaptability. In a hospital unexpected things are always happening. The need for a decision on when to break rules without rewriting the rule book is not an uncommon one and rests on judgment and experience.

The material discussed in this book should aid institutions and employees in maintaining sometimes elusive harmony. Basic personnel and human relationship approaches apply in hospitals as in any organization; always needed are adequate communication, mutual courtesy, respect, and confidence. Tender, loving care for patients and co-workers, with emphasis on constructive goals and the high purposes of medicine should never fall before the difficulties or irksome features of the work to be done.

J. HUSTON WESTOVER, M.D.

# FRIENDS JOURNAL

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

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## Editorial Comments

### *The Hazards of Self-Reflection*

THERE are few countries where the interest in psychology and psychoanalysis has become as firmly rooted as in the United States. There exists, to be sure, a healthy reaction against a one-sided psychologism in the education of children, and the analytical bias in "explaining" all human relations is also under critical attack. Nevertheless, the flood of books teaching either psychological or psychoanalytical self-analysis continues to inundate the minds of millions of readers. It is probably fair to say that such readers, including those having recourse to pseudoscientific "techniques" like dianetics, are frequently plagued by personal difficulties for which no outside help seems available. They may be conscientious, if not overscrupulous, individuals whose Puritan upbringing intensifies the normal doubts and self-reproaches which haunt all of us. How to win friends and influence people or how to be even a mildly successful "mixer" is for many as much of a problem as getting along with one's self. The introspectively inclined are apt to aggravate or expand moments of what is only a normally recurring insecurity. Theirs is an oversensitive awareness of shortcomings, and the ever-present sense of inadequacy paralyzes them.

### *The Maze of Introspection*

Such a condition justifies a measure of psychological interests, apart from the question of their usefulness. Yet somehow the sense of unwarranted defeat seems to mislead us when we try to reach the inmost citadel where the supposed sinister conspiracy is working against us. The amateur psychologist who considers his mind the strategic center of all life and therefore makes it the focus of his exploration mistakes the tool for the work, the gate for the abode, the reflection of reality and life for reality and life itself. That which calls forth the deed is greater than the doer. The cause is greater than we who join it. Those we love must remain more important to us than our love for them. The achievement must rate higher than our efforts to attain it. Tragedy and misfortune are likely to bear within themselves a message greater than our reaction to them.

Hope and prayer must lead us beyond ourselves. There is, to be sure, always room for the petition to

have our house cleansed and readied for that which is meant to occupy it, but the focus of prayer must be the goal beyond ourselves. God, and not our faith in Him, must be our supreme search. The worshiper absorbed in silent adoration can well dispense with a message praising silence. The recognition of God's will ought to govern our reflections concerning the ways to achieve faith. Ideally, our readiness to believe ought to be a spontaneous surrender. Religious life is deprived of its immediateness when it gives way to a rationalizing interior debate. The mind is apt to smother the best impulses of the heart. When we think of righteousness as a psychological achievement and a cause for self-congratulation, righteousness is corrupted into self-righteousness.

That the cult of psychology easily leads to a self-conscious or vain exhibition of the I may be a minor hazard. That it also weakens discretion, tact, and charity toward others when we omnisciently presume to "know what goes on" in their hearts and minds is a more grievous fault. The purely psychological effort to sharpen the very tools of our perception may result in their becoming blunt. The fascinated observer of his own psyche confines himself to a castle of self-aggrandizement. Here an inevitable sense of alienation, like a stale moat, will keep him from seeking healthy contacts with man or venturing out in quest of God.

### *The Greater Self*

These considerations still leave room for disciplined self-reflection. It ought, however, to derive inspiration from the sphere of religion rather than from the intention "to live victoriously." The burden of guilt will then be relieved by the assurance of divine absolution; alienation, by a sense of homecoming and fellowship. We shall have our courage renewed because guidance is given to us. The healing of mind and heart will then prove to be an incidental gift, not to be obtained by directing the limelight of attention at our own psyche, its interesting structure, its operation and perfection. We can then "put off" our old nature which belongs to the "former manner of life" and be renewed in the spirit of our minds in "true righteousness and holiness" (Ephesians 3:22-24).

## Interreligious Communion

By NETTE BOSSERT

THE world today in many ways is becoming more integrated. The days in which individuals could be concerned only with their own tribe and nation have passed, and mankind on the whole shows a great deal of international interest and even understanding. To a certain extent the same is true of the growing interest in other religions than our own, an interest that started to develop a century ago.

There are various ways to study and interpret religions. First came the search for that which was parallel or similar, especially in mythology. Later the genuine, detailed aspects, philological and historical, became a main concern. The third period is characterized by the desire to penetrate deeper into the nature of religious experience, a field in which interesting studies have already been made.

Another approach studies the essence of other religions against the background of a firm foundation of Christian theology, a method which still has great adherence today. By interpreting other religions this method examines notions about God, men, and the world, conceptions about revelation and salvation, the meaning of history and suffering, the life values and the fruits they bear, taking Christianity as a starting point. One of the great exponents of this method, Karl Barth, is doubtless clear when he writes: "The values of non-Christian religions must be abandoned without reserve. Christendom should advance right into the midst of these religions—and let come what will, deliver its message without yielding a hairbreadth. . . . The Christian must not add to his doctrine, the doctrine of contact."

It seems most regrettable that in our era this astonishing doctrine has still a tremendous grasp over the minds of many people within the Christian fold and directs consciously or unconsciously the minds of many people.

### *Bridge Building*

If we want seriously to build the kingdom of God on this earth, then we have to start to take seriously and with intelligent interest other religions and their conceptions of truth. In this respect it seems important not only to compare holy books, their similarities and differences, but also the religions as they are experienced

and lived by people, villagers, farmers, artisans. What we need today is bridge building, not only between different political, economical, and social systems but between the great religions of this world.

It is clear that we cannot have understanding between religions as such. The discovery of truth is not a matter of reasoning about religious systems. Truth concerns the people who adhere to the different faiths, and is known through religious experience.

What constitutes genuine religious experience is not easily answered. If I am brought up in Europe and find through religious experience truth in Christ, then is this partly because every aspect of my life and its values has the mark of Christendom? The deeper I enter, however, into the experience of Christ, the more I become aware of what Christianity ought to be and what—in all its forms without exception—it actually is. Inversely, I have become deeply aware that there is so much that is Christ-like, so much thought and done in the spirit of Christ in my non-Christian fellow men that through their life and contribution my notion of Christ becomes enriched and fulfilled.

If we believe in the spirit of Christ, it would but seem untrue to assume that those who have no historic conception about Christ have no participation in truth. His spirit might be their judge and conduct. Christ is universal and so is truth. And this leads us to believe that the spirit of truth dwells amongst all peoples, of all races and creeds.

### *A Few Conditions*

For the understanding of religious experiences other than our own there are a few conditions. We have to equip ourselves with the language of the other, be he Hindu, Moslem, or Christian. We also need to have a concern of the total person, affecting intellect, emotions, and will. It particularly seems essential that the will be directed towards a constructive purpose. Of great value are the experience and the awareness that there are different ways of thinking, feeling, and acting, and various ways of being religious. We need the deep desire to experiment with truth and to conceive of truth as a way of life. Indispensable is the readiness to worship together, to live and pray "not my will, but Thine be done," i.e., to live and express an attitude of love in our interreligious communion.

If we have grown into an awareness of the great need for a mutual search for truth with our fellow men, the

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Nette Bossert, who is on the staff of the Delhi Quaker Centre, has participated during the past three years in a meeting for worship after the manner of Friends in which were Hindus, Buddhists, Parsis, Sikhs, Moslems, and Christians. The above gives her personal expression of the experience.

search extends to the fulfillment of truth in our daily lives. Man possesses the tremendous privilege of experimenting with truth, an experiment whose aspects give fulfillment to man's total life. To give an illustration: We use love as a criterion in dealing with one another. It would be of great interest not only to study what different holy books say on the subject—and what in the course of history people think this relationship means—but also to study what this relationship actually is in the lives of men and women in the world today. This would mean to live and work side by side with those who conquer hatred by love, who love their neighbors in deed, and who look upon the least of God's creatures as themselves. It may seem a long way to go, but searching for truth is the way on this earth of men who are born of spirit. And it might well be that in doing this men will gain in stature and faith.

God is truth, and His worshipers are bound to worship in spirit and truth. Those who are born of spirit, be they Greek, or Jew, Hindu, Moslem, or Christian, will hear His voice and know one another in the Spirit by which they are known.

It is the spirit of truth which constitutes genuine religious experience, but it might be well to remember that we know in part only. Only God is aware of the whole.

### The Friendly Persuasion

SOMETHING new is coming out of Hollywood. Booked for an early autumn premiere at Radio City Music Hall in New York, and then to be released for showing across the country, is a full-length film in color which will portray the personal witness and group testimonies of members of the Religious Society of Friends. This cinema production is based on a true diary of a Quaker family who lived in southern Indiana in the middle of the nineteenth century at the time Morgan's raiders were ravaging the countryside during the Civil War.

It is the story of the Milhous family, that came originally from Ohio, Pennsylvania, and Ireland. Jessamyn Milhous West, distinguished author, novelist, and essayist, first put the story of her ancestors into the best-seller with the title *The Friendly Persuasion*.

So it was natural for William Wyler, the producer-director, to turn to the author as script-writer and technical adviser. All movie fans will be surprised and pleased that the movie follows the book so closely. That happens so rarely that it is an achievement.

Part of this success is due to the way the cast got into the Quaker mood of the times and realistically portrayed the Friendly persuasion. Gary Cooper becomes Jess Birdwell, the head of the Quaker family, a farmer and a nurseryman with a trenchant passion for a fast-running horse that could pass his neighbor on the dirt road on First-day mornings going to

the Quaker Meeting located not far from the community Methodist Church. How he swapped his favorite horse for a half-Narragansett pacer and thereby set up the scene for a dramatic and humorous First-day finish makes the opening scenes of the film as exciting as the description in the book.

Never before has a Quaker Meeting been put on the screen with such rare perception. Jess' wife, Eliza Birdwell, is a recorded minister in the Friends Meeting, and in the person of Dorothy McGuire she truly comes to life as an unforgettable character.

Tony Perkins, who portrays their son, has already been highly commended as one of the young finds in movieland; and with his sister and brother, Enoch, the servant, and Samantha, the pet goose, the Birdwell family is a joy to meet and know.

### Religion in Everyday Life

The whole picture is a combination of mirthful good humor, of a true portrayal of rural community life a century ago, the part that religion plays in the everyday life of the Quakers, and the powerful urgings of conscience in the face of violence. Withal there is plenty of true romance without any indication of those scenes which plague the censors. They just are not there in this picture, and Allied Artists has broken with Hollywood tradition and made a movie for the whole family.

Even the costuming by distinguished Dorothy Jeakins is the result of careful historical research. It is not Puritan, nor Amish, nor simply plain, but genuinely Quaker.

Much of the success of the whole venture must be attributed to Jessamyn West. A graduate of Quaker Whittier College in California, a member of Meeting herself, Jessamyn West's first published work was *The Friendly Persuasion*, a collection of stories about her family's ancestors. She next wrote *A Mirror for the Sky*, a musical drama portraying the life of Audubon. Then followed her novel, *The Witch Diggers*, whose setting, remarkably, was that of the Poor Farm in Rock County, Indiana, at the turn of this century. Next came *Cress Delahanty*, an enchanting novel of an adolescent Californian that Clifton Fadiman estimated belonged right along with *Penrod* and *Huckleberry Finn*. Last year she turned again to a collection of short stories with the brilliant title *Love, Death and the Ladies' Drill Team*.

Jessamyn West is married and lives at Napa, Calif., with her educator husband. She has lectured and taught brilliantly at creative writers' conferences as well as at Mills College in California and at Wellesley College in Massachusetts.

When *The Friendly Persuasion* was first published in 1945, Jessamyn West came to Philadelphia for book-autographing parties, where she charmed booksellers and readers alike. She is now on brief holiday in England and Ireland.

Her next book has already been announced by her publisher. While in Hollywood doing the movie she could not resist keeping a daily journal of her experiences and adventures. It is a question whether anyone ever did that before. So her next title, *To See the Dream*, will afford readers the exhilarating experience of getting to know an author in person and Hollywood behind the scenes as seen by a believer in the Quaker persuasion.

RICHMOND P. MILLER

### Letter from Russia

**T**HIS report is compiled as I sit in my hotel room in Moscow, with the Lenin-Stalin tomb and the Kremlin in plain view. There the idol-worshipping followers stand in line for hours, waiting to view the mortal remains of two men who are immortalized in the hearts of most Russians.

First, let me say that on November 6 there will be no change of administration here. There is no doubt that the great majority of the Russian people are better off physically than they have ever been. In the parlance of American politics, "They never had it so good. And so why change?"

Those wishful-thinking persons who believe there may be and could be an uprising or revolt against the present regime will not live to see it happen. There will be amelioration in treatment and control by those in power. The fact that there seems to be a definite increase in nervous disorders indicates that the rigid restraint under which the people are held is having its repercussions in increased mental illnesses.

En route I visited Finland, a thing everyone should do if he wishes to study Russia. Here, as in America, it is not a bad idea for an investigator to make inquiry of the nearest neighbor to get the facts about a particular person. Finland is a glorious example of a people making a determined effort in the crusade for freedom. As the auto dealer would say, study both countries before you decide.

With all the privileges and favors Russia now offers to visitors, one hesitates, after benefiting therefrom, to express any derogatory statements. My comings and goings have been quite free. I have traveled several days without any guide or interpreter, depending on a small pocket dictionary.

Moscow is the prize city of Russia today. Leningrad is the museum city. A French visitor on his fourth visit recently stated that "Paris changes less in 20 years than Moscow in six months." The greater part of the country, however, is still in mud, reminding me of Illinois 40 years ago.

The way women are made to work is most depressing.

Women are used for practically every kind of hard work except steel manufacturing operations. I found the sight of women tamping ties on the railroad and digging ditches so painful I could not bear to take photographs, but such sights are commonplace. The stock answer is that Russia lost so many men during the war that if the country is to re-establish itself quickly, everyone must work, men and women.

English is the main foreign language taught in Russia today. There is a big contrast in realizing how many Russians speak English and how few Americans in our country speak Russian. If we are to understand Russian people, more of our people should learn to speak their language.

The so-called deflation of Stalin is not difficult to understand, for we in our business world follow exactly the same procedure. Individuals build up businesses, but sooner or later they pass on. While they are living and for a while thereafter we extol their virtues, but sooner or later the theme song is the organization, not the individual.

It must be remembered, furthermore, that it was Stalin who was in command at Russia's "battle of Gettysburg," at what is now called Stalingrad. He stopped the Germans.

I have attended four church services, two Russian Greek Orthodox and two Baptist. Here in Moscow the only Baptist church holds three services a week, on Sunday, Tuesday, and Thursday. Visitors to all churches are made most welcome and put in or near the pulpit. I was asked to say a few words in the Baptist church, which the interpreter translated to the congregation. The expressions on the faces indicated that what I said met with approval and was appreciated.

The Greek Orthodox church retains its extremely ritualistic service, probably very much as it was before the Revolution.

This brings me to the conclusion I have reached as a result of my visit. The Friends Service groups on both sides of the Atlantic are largely controlled by socialist-minded people, and it would appear that they seem more interested in the socialist aspects of Russia than in the religious significance of the present regime.

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***H**OW small it is to think that God would ever leave us at precisely the moment we need Him most, namely, at that moment when we leave Him. One should not divide creation by removing one side of it arbitrarily, as children would do, and thinking of one as having God, the Lord, the Light, and preserver of all things, and then regard the other segment as that of the devil, the Lord of darkness, the destroyer, and the sole ruler in the realm of evil. Let us comprehend the moving forces of dualism in all of life, the "Yes" and "No" in which all things move. The "No" is the necessary counterpart of the "Yes." Nothing can reveal itself without a contrast to itself. This, Jakob Boehme suggested, is the secret meaning of all creation.—HENRIETTA JORDAN in the Richard L. Cary Lecture "The Meaning of the Encounter"*

Here we have a government trying to do without God, and it appears to be succeeding. Just how long it will continue is anybody's guess. No communistic group has ever succeeded over a long period of time. These people are still on their honeymoon, and it can last a long while.

It seems to me, however, speaking realistically, that if Russia succeeds and proves that man can get along without God, then something worse and much more devastating than the atom bomb has been unleashed upon this world.

Whittier once wrote: "We could get along without the church, we could get along without the Bible, but we cannot get along without God."

C. MARSHALL TAYLOR

### A Third Voice

By LEWIS BENSON

AMONG the voices to be heard in Quaker circles today are the familiar tones of liberalism and orthodoxy. But now a third voice is attempting to gain a hearing. This voice is not only to be heard among Friends, but it has found expression through three publications, namely, *The Plough*, a quarterly published by the Bruderhof; *The Call*, a Quaker quarterly; and *Concern*, a Mennonite pamphlet series.

#### A New Voice

In *The Plough* (Summer 1954) Artur Mettler describes what this third voice is saying. It is a new voice, he says, and it speaks in prophetic tones. It emphasizes the moral and social content of prophecy and the need to turn to the "objective word," which is not from our human natures but from God. It is fundamentally different from both liberalism and orthodoxy and more all-inclusive and radical than either. It is often denounced by the liberals as orthodox and by the orthodox as liberal.

It is a new word that brings a new challenge, and yet it leads back to springs of action that lie deep in Hebrew history, first-century Christian history, and Christian movements in sixteenth- and seventeenth-century Europe.

"The question before us," says Mettler, "is whether Christ came to bring a religion—or a revolution. . . . Here we are faced with . . . a concern which is the same as that of the early Anabaptists and first Quakers; the coming Kingdom which does not consist in words but in power."

Lewis Benson is a member of the Editorial Committee of *The Call*, a quarterly which is now in its second year of publication. He is a member of Haddonfield Monthly Meeting, N. J.

In its opening editorial (Autumn 1954) *The Call* declares: "The Society of Friends stands at the edge of a new era. . . . God gathered us to be a community of witnesses to stand together . . . testifying to the living presence of the Lord Jesus Christ as an all-sufficient guide for the right ordering of human life. . . . From this purpose . . . we have long wandered. . . . But now . . . we are being called . . . to re-enter the land of our inheritance."

In introducing *Concern*, the editors of this Mennonite pamphlet series affirm their conviction that "the 'gathered' pattern of Christian community, rediscovered by our sixteenth-century ancestors [the Anabaptists] is indeed the real content of the Gospel." They raise the question: "Are American Mennonites . . . perhaps, after all, moving toward 'respectable' denominationalism rather than toward a dynamic and prophetic 'grass roots' movement? And if so what responsibility devolves upon us in our generation?"

All three publications assume that their Christian message and mission are not comprehended within the Protestant scheme of things. In *Concern* No. 1, John Howard Yoder states: "The Anabaptist-Mennonite tradition . . . is seen to represent not simply a branch of Protestantism with a peculiar 'talent' but a historical incarnation of an entirely different view of the Christian life, of the work and nature of the church and fundamentally also of the meaning of redemption." *The Call* states that it is dedicated to the continuing exploration of a "kind of Christianity which differs from both Protestantism and the Church of Rome." *The Plough* is the organ of a group who represent a form of Christianity that is distinct from Protestantism.

#### Moral and Social Aspects of Prophecy

Artur Mettler says that this third voice deals with the moral and social aspects of prophecy. These two aspects of prophetic religion lie behind nearly all that is said in these publications.

Concerning the moral aspect of prophecy, John Howard Yoder says in *Concern* No. 1 that "Christian life is defined most basically in ethical terms" and that nothing should rob "obedience in ethics of primary rank." Artur Mettler says in *The Plough* that "setting up a practical program that will permit every member of the congregation to lead an 'ethical life' . . . is an essential part of the prophetic message." John Curtis maintains in *The Call*, "We are able to know and do the will of God in this life. Many would deny this as presumptuous, but we know, as many others have known, that it is possible through Christ within to do that

which we could not do ourselves. God sent Christ . . . to set us free to know and serve him."

Concerning the social aspect of prophecy we are told by Artur Mettler that "The demand of the prophetic spirit is distinguished by its call for a *people*. . . . Anabaptists of the sixteenth century and the Quakers of the seventeenth century saw themselves as the revival of the all-inclusive prophetic demand to form the core of the future people of God and to take up the battle with the world in new and changing forms." *The Call* states: "God wants His people to be gathered into a community of witnesses who by corporate faithfulness to the word of their Lord bear a joint testimony to his truth and against the world's evil." Is not the church, asks Paul Peachy in *Concern* No. 2, "the people of God constituted by the work of the Spirit and the response by faith of discipleship on the part of men?"

#### *A Meeting of the Three Groups*

The similarity of the witness in these publications has been evident to all concerned, and contacts by correspondence and intervisitation led to a proposal by the Mennonites for a meeting of the three groups. On March 31 and April 1 such a gathering was held at Westtown School.

From the viewpoint of *The Call* this conference was a drawing together of three tributaries which form a stream of Christianity which is neither Protestant nor Catholic. More than either of the other publications *The Call* has aimed to present its message within the framework of a prophetic understanding of Christian history which sees in the Anabaptist and Quaker movements the inauguration of a new spiritual reformation that transcends Protestantism. *The Call* describes itself as a "journal of Spiritual Reformation" and it understands the spiritual reformation to be as distinct from Protestantism as Protestantism is distinct from Catholicism.

The great cause of the early Quakers was to establish the spiritual reformation and to complete the work so nobly begun by the Anabaptists. The conference at Westtown was thus for the Quakers present a development fraught with great possibilities. As we see it, the link that already joins Anabaptists and Quakers in their joint peace activities as Historic Peace Churches symbolizes a more profound spiritual kinship that needs now to be recognized and re-emphasized as never before. *The Plough* (Vol. III, No. 1) editorially affirmed that it shares the vision of "a revival of . . . the Spiritual Reformation which found its expression in the so-called Anabaptist and Quaker Movements."

*The Plough* speaks for a group who have translated

their vision into a living, visible reality. Their neo-Hutterite movement has been growing since 1920 and now has Bruderhofs in the United States, Uruguay, Paraguay, England, and Germany.

For the Mennonites and Quakers at this conference the great questions were "How can our vision become a reality? What responsibility devolves upon us? What is the next step?"

Each group felt a power drawing toward closer fellowship and greater dedication within their respective groups. A sense of call to come out of our separate individual lives and live not to ourselves but for Christ was felt with fresh urgency. It was recognized that the coming together of representatives of these three traditions in one gathering had resulted in a heightened sense of vision and dedication on the part of each.

Differences among the three groups were recognized, but it was not the purpose of this brief gathering to deal with these differences. There was no spirit of compromise or of sacrificing truth for the sake of unity, but underlying all the sessions there was a desire to come into that unity which is as perfect as the unity between the Father and the Son.

The spiritual kinship of the three traditions was deeply felt and all shared the hope that, by Christ's unifying power, the three groups may be brought into closer fellowship. Plans were made to keep in touch and hold similar gatherings in the future.

This is a time for young men to see visions and old men to dream dreams. A fresh outpouring of God's spirit is being felt among those groups who have the spiritual reformation as their heritage. A third voice is calling us to a third way which is beyond liberalism and orthodoxy. We have seen how this third voice has been heard independently in these three separate groups. Is this not evidence of the Spirit's working?

### One Voice

By MARIE GILCHRIST

At night they are all one to me:  
The sigh of the wind, the noise of the sea.  
The surge in the treetops, steady and strong,  
The heavier roar  
Of surf on the shore—  
Wave voices in a crowding throng—  
And winds conferring with the sibilant leaves.  
Wind and tide—  
And God beside?  
One Voice that interweaves  
Their midnight utterances to deathless song.

## Wilmington Yearly Meeting

*August 16 to 21, 1956*

IN several ways the 65th annual sessions of Wilmington Yearly Meeting, Five Years, had a new look. For the second time in the history of the Yearly Meeting, sessions were held away from Wilmington. The 1953 sessions were held at Friendsville, Tennessee. This year the sessions were held in the Friends Church in the village of Leesburg, about 20 miles southeast of Wilmington, Ohio. For the first time in recent history the sessions were held over a week end, from Thursday to Tuesday, August 16 to 21, and were shortened one day. On Sunday, an all-day session was held at Quaker Knoll, the Yearly Meeting camp on Lake Cowan.

There was a new look also in programing. Each morning's business session opened with a period of worship during which Harold Tollefson spoke to the condition of the meeting through timely Bible studies. Each morning at the conclusion of the business session Samuel D. Marble, president of Wilmington College, brought a stirring challenge through a series of Quaker lectures dealing with the truth, the testimonies, the traits, and the transmission of our faith. Afternoons were devoted to a direct presentation of friendly concerns, mostly by means of panel discussions. At 1:30 came the Young Friends Forum, a time for the frank discussion of Young Friends concerns on moral standards, the draft, vocations, and achieving poise. These sessions were planned and carried through by Young Friends. Following this, Friends addressed themselves on successive afternoons to discussions on peace and social concerns, educational concerns, stewardship, and evangelism and the outreach of Friends. Each evening there was a meeting for worship in which Lloyd S. Cressman, president of Friends University, brought a series of deeply searching messages on the general theme of "Foundations for a Personal Faith."

Noticeable at Leesburg was a new interest in the Yearly Meeting as demonstrated by the consistently excellent attendance, by the number of younger couples and Young Friends in attendance, and by the widespread sharing in the sessions by Friends of the area. Friends discovered a real oneness of feeling which encouraged a high degree of individual participation.

During Yearly Meeting the 30th annual session of Junior Yearly Meeting was held, with about 80 Juniors enrolled. The Junior Yearly Meeting studied "The Bible through the Ages," conducted its own business sessions, and had craft periods each afternoon. On Tuesday afternoon at the closing session of the Yearly Meeting, the Junior clerks presided as the Junior Yearly Meeting brought greetings and a demonstration of its concerns.

On Tuesday evening after the closing session of the Yearly Meeting, the fellowship banquet of the U.S.F.W. (United Society of Friends Women) and Quaker Men were held. At the well-attended women's banquet, several outgoing missionaries were present. En route to Kenya were John and Mary Caughey of Barnesville, Ohio, and Homer and Gladys

Dorrell of Indiana; also present were Louis and Shirley Locke of the East Africa Mission. Seventy men attended the Quaker Men's banquet and heard Samuel D. Marble speak of his experiences during the past year as a member of the Quaker team at the United Nations.

Harold Chance of Philadelphia was most acceptably in attendance, lifting the meeting to a high point in the Sunday afternoon meeting at Quaker Knoll with his moving appeal "So Little Time."

It may be appropriate in concluding this report to share with Friends the last paragraph of our Yearly Meeting epistle: "We have sensed the need for greater dependence upon God's guidance, in preparation for the coming of many Quaker men and women who will meet with us in October, and for the even larger conference of all the Yearly Meetings on this hemisphere, which will be with us next year. As we feel the tides of interest and affection flow between you and us, let us pray that the spirit of good will and appreciation for each other may lead, in time, to a sense of community in which we shall work together for the day when mankind achieves harmony, order, peace."

ROBERT J. RUMSEY

## Friends and Their Friends

The Young Friends Committee of North America decided at its March meeting at Richmond, Indiana, to invite two German Young Friends to visit the United States and Canada this fall. German Young Friends chose Peter Funke of Hamburg and Lottelore Roloff of Berlin, a member of Washington, D. C., Meeting. These two Friends arrived in New York on September 24. Peter has to return early in January; Lotte must leave in the middle of December.

Lotte Roloff, who is 19, has been to America before (1950 to 1953) and is now studying law at Berlin Free University. She will graduate in about three years. She plans to practice law. Her itinerary from October into early November includes visits in Washington, D. C.; Virginia Beach, Va.; Woodland and Guilford College, N. C.; Richmond, Indiana; the area of Toronto and Ottawa, Canada; and Ohio.

Peter Funke, who is 29, was a prisoner of war in the U.S.A. for one year and in England for two and a half years. While there he attended Sutton and Cambridge Meetings. He is now working for his doctorate in English and history at Hamburg and proposes to teach later in secondary schools in Germany. His itinerary, as tentatively outlined, includes visits during October in New England; Washington, D. C.; Richmond, Indiana; Chicago; and Iowa. In early November he will go to California by way of Colorado and Nebraska.

James E. Bristol, director of the Community Peace Education Program of the A.F.S.C., has written an eight-page pamphlet, *The Missing Ingredient—Unilateral Disarmament*. It is recommended for individual reading and group study. The price is five cents (25 for \$1.00). The pamphlet is available from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

Charles Marland, an English Friend who is now living at Pendle Hill, Wallingford, Pa., writes us that an essay competition has been arranged this semester at Barnesville School, Ohio, on "The Abolition of War." A month in England is to be one of the prizes. Other Quaker schools or colleges may consider following this example in order to encourage study of the subject.

Charles Marland has been encouraged to prolong his stay among Friends in the U.S.A. until next May (1957). His concern is for unity and deepening fellowship among Christians, especially Friends and F.O.R. groups. He is willing also to lecture on Russia to Rotary or other groups. He will be at Pendle Hill during October.

Earl G. Harrison, Jr., has accepted a position at Antioch College, Yellow Springs, Ohio, as assistant to the college pastor in the department of philosophy and religion.

*The Houston Post*, Texas, of June 29, 1956, carried a picture of Martha Peery and Bob Gwyn and an article about their Quaker wedding scheduled for the next day. Under the care of Houston Meeting, this was probably the first Friends wedding in Harris County, Texas.

Jane Holton of Woodstown Meeting, N. J., who graduated from Dean Junior College in June with the highest scholastic average in her class, has accepted the position of assistant dietician at Hartford College, Conn.

Arthur W. Binns, a member of Swarthmore Meeting, Pa., has been chairman of the Summer Sanctuary Committee of the Community Church of the Rockies at Estes Park, Colo.

An exhibit of art by children, sponsored by Art for World Friendship, will be shown at the Philadelphia Museum of Art from October 24 to November 7. Maude Muller of Providence Meeting, Pa., has had a large part in promoting the exhibit.

Benjamin S. Ngaira flew from Nairobi to Tananarive on October 6 to attend Madagascar Yearly Meeting as the representative of the Yearly Meeting of Friends in East Africa. Other visiting Friends who expected to be present when Madagascar Yearly Meeting observed the 75th anniversary of Friends work on that island, included Margaret Burke, secretary of the Madagascar Committee of Friends Service Council, and Levinus Painter, who represented the American Friends Board of Missions and the Friends World Committee for Consultation. Benjamin Ngaira, who is administrative secretary of East Africa Yearly Meeting, wrote to the Friends World Committee for Consultation of his pleasure at the prospect of presenting in person the greetings which East African Friends wished to be conveyed to Madagascar.

George and Carrie Davis of Penllyn, Pa., members of Gwynedd Meeting, Pa., celebrated their 50th wedding anniversary on September 15, 1956.

As part of its observance of International Museum Week, October 7 to 13, the Philadelphia Art Alliance, 251 South 18th Street, offered several shows "selected to give an international flavor and to give the public a comprehensive view of what's going on in art in America." Among the featured displays were exquisite examples of jewelry and silversmithing by Virginia Wireman Cate, a member of Green Street Meeting, Philadelphia.

The Philadelphia Week-end Work Camp program sponsored by the Yearly Meeting Social Order Committee is starting its 17th season with a larger staff than ever before. Five young men are living and working in South Philadelphia to bring more work campers into closer personal relationships with more South Philadelphia neighbors than has ever been possible before. Three work camps per week end will be attempted as soon as the number of volunteers can be sufficiently increased, but this will also depend upon an increased number of married men and women volunteering to serve as chaperons. Through the year there will be special work camps for groups of college age and older, as well as special emphasis work camps directed towards specific problems and interests in the community, with resource leaders. One new member of the staff is John T. Kirk, a Young Friend who has recently returned from El Salvador; the others are Jonathan Clark, John Corry, Peter Hill, and Larry Swift. The staff is hoping for invitations to speak or show the Week-end Work Camp movie to Friends Meetings and other groups.

The weekly sequence started on October 12. Further information may be had from David S. Richie, 1515 Cherry Street, Philadelphia 2, Pa. (telephone, RIttenhouse 6-8656).

*Correction:* The membership of 57th Street Meeting, Chicago, in January 1932 consisted of 94 Friends, 56 of whom were Five Years Friends and 38 General Conference Friends, including children. (See page 595 of our issue for September 15, 1956. The State of the Society report wrongly reversed these figures.)

Fifteen students from the East and the West participated in a special two-week International Seminar which ended September 1 in Vienna. The seminar, sponsored by the American Friends Service Committee, was attended by young people from Bulgaria, France, West Germany, India, Italy, The Netherlands, Poland, the Soviet Union, the United Kingdom, the United States, and Yugoslavia. The subject for the discussions was "The Role of the Individual and of the State in Creating Conditions for Peace."

Three consultants who assisted the group in its study and discussion were William Edgerton, an American Friend who is assistant professor of Slavic languages at Columbia University and member of the Board of Directors of the A.F.S.C.;

Nicolas Liubimov, professor at the Institute for Foreign Relations and the Institute for Foreign Trade in Moscow; and B.H.M. Vlekke, professor of international political relations at the University of Leiden. The staff included William Barton of Great Britain (chairman), Friedel Barton of Great Britain, and Svend-Aage Hestoft of Denmark. William and Friedel Barton are British Friends. William Barton is succeeding Paul Sturge this year as secretary of Friends Service Council, London.

### *Race Street Centenary*

November 25 and 26 are the dates for celebrating the 100th anniversary of the Friends Meeting Houses which face Race Street and Cherry Street west of 15th Street in Philadelphia. Central Philadelphia Monthly Meeting, the Representative Meeting, Philadelphia, and the Friends Historical Association announce two public meetings, a loan exhibit, and a commemorative booklet.

On November 25 meeting for worship at 10:30 a.m. will be held in Race Street Meeting House. This will be followed by a season of fellowship, reminiscing, and bodily refreshment in the Cherry Street Room.

Friends who are willing to lend pictures or articles of interest of the period of 1856 may send them to Katharine Griest, 1515 Cherry Street, Philadelphia 2, Pa., by November 1. An historical account has been written by Frances Williams Browin and will be available at the meetings. It is an attractive booklet.

The Friends Historical Association will give further recognition to the occasion by holding its annual meeting in the Race Street Meeting Room, November 26 at 7:30 p.m. At that time Richmond P. Miller will review those chapters of Friends history which were made by Philadelphia Yearly Meeting and Race Street Monthly Meeting between 1856 and 1956.

It is hoped that many Friends and others from near and far will gather to share the activities and to greet old friends.

M. ANNIE ARCHER

### *The Baltimore Camp*

Fifty-eight boys and girls and a Friends staff of 18 took off for western Maryland mountains and lakes the last week in August. When parents came for young Friends the first of September, there was no doubt about time well spent. It was the first Friends Camp in Baltimore Yearly Meeting since Camp Keewadin days. For one week young people of nine Monthly Meetings swam, hiked, played, and sang under Friends leadership, near Bittinger in western Maryland.

The daily program included a morning dip for those with an extra zest for mountain water; morning worship; crafts; swimming; a discovery period, when everyone divided into small groups to explore nature; the life of William Penn or whatever the leader found worthy of discovery. The evening was stunt time and finally worship together. The days went all too quickly, so quickly that we must have a two-week camp next year. Then there will be time for another trip to visit

Friends on Deer Creek Lake. Young Friends on the staff even had enough energy left for a Labor Day Young Friends Conference on the theme "The Peace Testimony of Friends." There is not space here to tell of the surprise party given to a counselor one evening, the camp orchestra, or exploring the beaver dam! We all are a little browner, and we are going back next year.

MARSHALL SUTTON

### *Letters to the Editor*

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

In an article of the September 22 issue, "Growth and Strength in the Written Word" by Robert Crane, there is a mistake about the French edition of Robert Barclay's *Apology*. Two editions were printed, the first from the Latin in 1702, the second in 1797 and the translator was a Frenchman, E. P. Bridel. Both were printed in London.

Absecon, N. J.

HENRY VAN ETEN

In our group we have a retired teacher. She is extremely capable, and when we have a study group in religious or international questions, it is of course very helpful when she comes. But sometimes when we grow older, we do not realize how talkative we get. As soon as the person giving the introduction has finished, she'll start giving an initial lecture on the subject, preventing a mutual sharing of ideas from the other participants. Once when I sat next to her, I put my hand on her knee and asked her to stop talking. She did so at once, and I felt uneasy. After a while I asked: "Did I hurt you?" She answered: "I live in a spirit in which nothing can hurt me. Either you are right and I feel grateful for your help, or you are wrong. Then I just leave it."

If a person says in meeting something that is not to our agreement, we just leave it. Let our lives be a prolonged meeting for worship.

Bromma, Sweden

INGA BERGMAN

The abstract of the answer to the Twelfth Query presented to Westfield Monthly Meeting, N. J., which appeared on page 361 of the FRIENDS JOURNAL of June 9, 1956, is disturbing. First, the statement says that the avoidance of military training and service could lead to the destruction "of everything else that we believe in." How many things does a committed Christian believe in? He may have preferences for a certain type of government or other human forms, but a dedicated Christian must have a *singleness* of purpose and faith. One thing is supremely important, and "everything else" must assume its secondary place.

Next, that wars are now "police actions" (were they ever anything else?) is used as a defense of war. Can a Christian defend anything else but that which comes from sacrificial love? Can a Christian defend the violence that is overt or implied in any police action, municipal or international?

Last, the writer feared that a pacifist nation might "let a light go out" which would never be rekindled. What kind of

light does a nation have for preserving when it is willing to engage in wholesale, loveless violence? If it is a real concern that the light of Christ be ever before the world, then that light is to be obeyed, not defended by armies.

*Primavera, Alto, Paraguay*

MILTON ZIMMERMAN

## Coming Events

### OCTOBER

20—Milton and Margaret Wagner will give an illustrated talk on their stay in Japan at Oxford Meeting, Pa., 8 p.m.

20—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Earle Edwards, associate executive secretary of the American Friends Service Committee, will give an illustrated talk on his summer spent as director of a work camp in Mexico. Lunch will be served.

20—Salem Quarterly Meeting, composed of Friends Meetings in northeastern Massachusetts and southern New Hampshire, at the Lawrence, Mass., Meeting House, 45 Avon Street. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch, 12:30 p.m.; business session, 2 p.m.

21—Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa., 10:15 a.m.: Lyman Riley, superintendent of the First-day school at Birmingham Meeting, Pa., "The Meeting Community."

21—Centre Quarterly Meeting at the West Branch Meeting, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m. Alfred Mikesell will speak in the afternoon after the business meeting at 1:30 p.m.

21—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

21—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: James E. Bristol, "Speak Truth to Power."

21—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. To be considered: the Fourth Query; the annual report based on reports received from constituent Monthly Meetings on Worship and Ministry.

21—Forum at Horsham, Pa., Meeting House, 8 p.m.: George Hardin, "Basic Beliefs of Quakerism: The Testimony of Peace." To follow, discussion and coffee hour.

21—Friends Forum in the Woodstown Meeting House, N. J., 7:30 p.m.: Mildred Young of Pendle Hill, "The Testimony of Simplicity."

23—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy Day. Fellowship afterwards.

22 to 24—Joint New York-New England Conference at Woolman Hill, Deerfield, Mass. Various phases of Meeting work will be considered. Theme, "The Christian Gospel as Understood by Friends."

25—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Timothy Haworth of the International Resistance Corporation, "The Growing Edges of Human Relations in Modern Industry."

26 to 28—Visit of Young Friends from the New York and Philadelphia areas with Friends of Shrewsbury Monthly Meeting, N. J. Work, recreation, discussion, worship, fellowship. For details see page 659 of our issue for October 13, 1956.

27—Chester Quarterly Meeting at Providence Meeting, Media, Pa., 3:30 p.m. Theme, "Our Outreach to Our Neighbors." Afternoon, Thomas Colgan, "The Delaware County Council on Human Relations," and a report from Fred and Sarah Swan of their year's work in Japan. Evening, Florence D. Tobiesen, J. Paul Brown, and Richmond P. Miller, reporting for the Philadelphia Yearly Meeting Social Service Committee, "How Is Your Community Organized for Social Service?"

27—Westbury Quarterly Meeting at Flushing, N. Y., Meeting House, 10:30 a.m. In the afternoon Dorothy Hutchinson will give a talk on her "Journey of Friendship" (illustrated with slides) and

relate this to the friendship theme of her experience in Alabama.

28—Adult classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: William Hubben, editor of the *FRIENDS JOURNAL*, "The New Testament."

28—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Smedley Bartram, Jr., "A.F.S.C. Projects in Israel."

28—Connecticut Valley Quarterly Meeting at Old Chapel, University of Massachusetts, Amherst, Mass. Worship, 10:45 a.m.; lunch, 11:45 a.m.; business, 12:45 p.m.; panel discussion, 2 p.m.: Peace and Social Concerns Committees. Quarterly Meeting on Ministry and Counsel will be held beginning with supper at 6 p.m., on October 27, at the home of Helen Griffith, 69 Woodbridge Terrace, South Hadley, Mass.

28—Concord Quarterly Meeting on Worship and Ministry at High Street Meeting House, West Chester, Pa., 2 p.m.

28—Address at Birmingham Meeting, Pa., 8 p.m.: Fred and Sarah Swan, "Visiting among Friends in Japan," illustrated with slides.

28—Rufus Jones Lecture, sponsored by State College Meeting, Pa., and the University Christian Association, in the Schwab Auditorium, campus of Pennsylvania State University, 8 p.m.: Dr. Moses Bailey, professor of the Old Testament at Hartford Theological Seminary, "Our Faith and the Dead Sea Scrolls."

### NOVEMBER

1—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Alfred Hoffman, "Thirty Years in Labor Organization."

2 to 5—Sweden Yearly Meeting at Stockholm, Sweden.

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

4—Regular circular meeting for worship at Chichester Meeting House, Pa., 3 p.m. The Meeting is situated on Meeting House Road near Boothwyn, Delaware County, Pa.

4—Forum at Horsham, Pa., Meeting House, 8 p.m.: Richmond P. Miller, "Quakers and Christians."

Coming: Founders Day Observance at Guilford College, N. C., November 8 and 9. Francis C. Anscombe of Winston-Salem, N. C., who is presently engaged in writing a history of Friends and their activities in North Carolina, will give an address in the student chapel both days on "Quakerism and Politics in North Carolina." The Ward Lecture, seventh in the annual series, will be given by Frederick B. Tolles on "Quakerism and Politics." Copies of the Ward Lecture are free on request from the College. November 9, meeting of the North Carolina Ministers' Association on the campus.

### BIRTHS

ADAMS—On February 14, to Dr. G. Richard and Terrie Kinsey Adams of Ellsworth, Maine, a son named JOHN QUINCY ADAMS.

ANGELL—On September 29, to Stephen L. Jr., and Barbara Allee Angell of Allentown, Pa., a son named THOMAS NATHANIEL NEWLIN ANGELL. His parents and sister and brother are members of 57th Street Monthly Meeting, Chicago.

CUTLER—On September 14, to Bruce and Tina Cutler of Manhattan, Kansas, a son named DAVID WALES CUTLER. His father is a member of Evanston, Illinois, Meeting and is presently sojourning with the Manhattan, Kansas, Meeting.

FORD—On June 25, to Edward L. and Shirley Kinsey Ford of Wakefield, Mass., their third child and first son, named EDWARD NORMAN FORD.

HILTNER—On September 22, in Reading, Pa., to Robert J. and Mary C. Hiltner, members of Reading-Exeter Monthly Meeting, Pa., a daughter named SHARON ELIZABETH HILTNER. The grandparents are James R. and June Hiltner of Morrisville, Pa., and A. Hurford and Alice F. Crosman of Media Monthly Meeting, Pa.

JONES—On October 2, to G. Pownall and Margaret B. Jones of Avondale, Pa., a daughter named ELLEN BROSIUS JONES. Her parents and brothers, Charles and David, are members of New Garden Meeting, Pa.

KINSEY—On August 14, to David N. and Shirley Holt Kinsey of Clearfield, Pa., a son named DAVID NATHANIEL KINSEY, Jr. He

is a birthright member of Richland Monthly Meeting, Quakertown, Pa.

### MARRIAGE

**TAGGART-JONES**—On August 18, at Elkton, Md., DOROTHY PAULINE JONES, a daughter of Walter M. and Mary Elizabeth Jones, and LEWIS WALTER TAGGART, son of Walter F. and Marie Dora Taggart of Pitman, N. J. The bride is a member of Mullica Hill, N. J., Monthly Meeting.

### DEATHS

**DUELL**—On May 8, 1955, JENNIE R. DUELL of St. Petersburg, Florida. She was a member of Mullica Hill, N. J., Monthly Meeting.

**SHERWIN**—On September 10, FRANK SHERWIN of Mullica Hill, N. J., at the age of 84 years. He was a member of Mullica Hill,

N. J., Monthly Meeting. He is survived by his wife, Alice Moore Sherwin, a son, Edward, and a daughter, Edith.

**TAYLOR**—On July 31, FRANKLIN S. TAYLOR of West Chester, Pa., at the age of 86 years. He was a birthright member of the Society of Friends and recently a member of the Mullica Hill, N. J., Monthly Meeting. He is survived by a daughter, Frances Taylor Rich of West Chester, Pa.

**TONKIN**—On May 22, CHARLES TONKIN of Woodstown, N. J., at the age of 84 years. He was a member of Mullica Hill, N. J., Monthly Meeting and is survived by a daughter, Marion Layton of Woodstown, N. J.

**UNDERHILL**—On July 26, MARY UNDERHILL of Auburndale, Mass., and Windsor, Vt. She was a birthright member of the Society of Friends, a member of the Class of 1894 of Swarthmore College, and retired in 1929 from the New York Public School System. Her legal residence was 3 West 51st Street, New York City.

## 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, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**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.

### 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.

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

### 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

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

**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 4-3887.

### 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.

**ST. LOUIS**—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

### 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.

### 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, 8:30 p.m.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popnam 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.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### 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.

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

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