

FRIENDS JOURNAL

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I DON'T think that even in the religious life we were intended to be preoccupied with the tragedy of the world, to the exclusion of all else. Even the Man of Sorrows spoke of having life more abundant; he found time to rest as well as to labor, to listen as to speak. Would he have stirred many people as he did if he had appeared as altogether "above," or too busy for, the ordinary interests and claims of human existence?

—HORACE B. POINTING,
The Wayfarer, July 1956

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. *by Edwin B. Bronner*

W. W. Comfort's Last Book

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A Memorial Volume
to W. W. Comfort

THE QUAKER PERSUASION, Yesterday, Today, Tomorrow.

A Handbook for Friends and Friends of the Friends. By WILLIAM WISTAR COMFORT, with an introduction by Richmond Pearson Miller. Frederick H. Gloeckner, Philadelphia. 72 pages. 8 illustrations. \$2.50

When William Wistar Comfort retired from the presidency of Haverford College in 1940, he turned from a lifetime of college administration, teaching and research in French literature to an intensive study and exposition of the history and doctrines of the Society of Friends. He acted as clerk of his Yearly Meeting at Fourth and Arch Streets, as he had for many years at Haverford Monthly Meeting. He taught the college course in the history and philosophy of Quakerism. He served as president of Friends Historical Association. From original sources he produced biographies of Stephen Grellet and William Penn, as well as two briefer studies of the founder of Pennsylvania.

In all these activities on behalf of the Society of Friends, Dr. Comfort seemed to be striving to attain a well-defined goal: to distill the essence of Quakerism for present-day Friends and seekers. Without becoming a conventional proselytizer, William Comfort did more to interpret Quakerism to twentieth-century Americans than anyone else except perhaps Rufus Jones. His *Just Among Friends: The Quaker Way of Life*, which came out in 1941, has been republished several times and remains in print today. *Quaker Trends for Modern Friends* (1943), a pamphlet study, originated in a series of lectures to the Young Friends Movement. *Quakers in the Modern World*, which the Macmillan Company published in 1949, proved to be his most substantial account of Quaker history and Quaker testimonies. This present and posthumous volume, briefest of them all, remains as the final product of his intensive process of distillation. But it stands as fresh and different from the other volumes as they are different from each other. For Dr. Comfort had a remarkable gift for expressing the same basic ideas in different and provocative ways. So this handbook tells the story of Quakerism and its meaning for today as effectively as it can be told in so brief a compass.

But *The Quaker Persuasion* has one element which the earlier volumes lacked: it has been treated by the editor as a kind of memorial volume to William Comfort himself. Of course, the text of the essay illustrates Dr. Comfort's great gift for cogent writing, his humor, and his penetrating understanding of Quakerism. But the introduction by Richmond P. Miller reviews his life and connections with Haverford College and the Society of Friends; and a frontispiece portrait and other photographs relating to President Comfort's college connections and historical activities serve as reminders of the varied and valuable contributions which this modern Friend made to his beloved Religious Society. Those who knew William Comfort will esteem the book as a memento. Those who seek to understand the essence of modern Quakerism will find it a useful guide.

THOMAS E. DRAKE

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FRIENDS JOURNAL

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Editorial Comments

Egypt's Refugees

NOWADAYS our ears are primarily attuned to the cries for help needed by the refugee Hungarians, but the invasion of Egypt has also caused an extensive refugee problem among the local population. Estimates made by English and American Friends who were in the Middle East seem to indicate that there are almost as many Egyptian refugees as Hungarian refugees, and also that the absence of outside assistance and Egypt's deficient hygienic conditions make the problem there a rather serious one. Paul Johnson, who was stationed in Gaza in 1949-50 for the A.F.S.C., reported that the bombardment of Port Said and other points dislodged about 120,000 people. It is estimated that 4,000 homes were destroyed in Port Said alone. In addition to those who actually lost their homes, a great many people fled from terror. Blankets, pullovers, sweaters for boys and girls, medical supplies, and primus stoves are items of immediate need. Relief agencies are coordinating their efforts, and the government cooperates with the agencies' advisory council.

An interview with Paul Johnson recently published in *The Friend* (London) is evidence of the serious concern British Friends feel for the refugee problem in Egypt. The political implications of the short war seem to rule out the admission of British subjects into Egypt for relief service. A direct transfer of goods or money from England to Egypt seems at the moment also impossible. Yet the transfer of money or goods through Inter-Church Aid to the Near East Christian Council in Beirut and the Friends Service Council has already started. The concern in the minds of British Friends to express to some representative Egyptian person or persons a sense of grief and contrition for what has happened seems difficult to convey. Our international contacts and the cooperation between British and American Friends may open the way to solve this question, too.

Church World Service

Church World Service, a central department of the National Council of Churches of Christ in the United States, reports that its 35 major Protestant and Eastern Orthodox denominations are taking the responsibility

of resettling upwards of 7,500 of the 21,000 Hungarian refugees who have been brought to this country. Part of the funds for this project as well as for the organization's continuing relief program will come from the contributions from individuals and church organizations as well as the \$2,000,000 appeal now under way in Protestant denominations.

The Russian Orthodox in the United States

A movement for national independence is reported growing among the Russian Orthodox Churches which are affiliated with the Mother Church in Moscow. They tend to join the Russian Orthodox Church of North America, which is independent from the authority of the Moscow Patriarchate. The leader of this autonomous group is the Metropolitan Leonty of New York. Within the last year five congregations and their pastors have severed their ties with Moscow and joined the autonomous American Church, which claims a membership of 750,000 in 350 congregations. Two more churches are in the process of taking the same step. No statistics are available from the Moscow-affiliated churches. Legal complications involving the holding of property have arisen in at least one group. Judging from a case involving a New York church, the decision is likely to be repeated that no alien group can take over property without due process of law. The local people are the church.

In Brief

The United States, with only 7 per cent of the world's population, has 27 per cent of the world's newspapers, 33 per cent of its radio and television sets, 41 per cent of its telephones, and 75 per cent of its automobiles. Church World Service reminds the Protestant press of the obligations inherent in such a privileged position.

A penance pilgrimage to go to Hungary and Egypt is being organized in London to be undertaken as "an act of penance for the crimes of the West in Egypt, Cyprus, and Hungary." People of all ages and nationalities can participate in the pilgrimage, which will leave London on April 7, 1957, journeying on foot to Dover to embark for France. The participants will then walk on foot through Germany, Austria, and Switzerland. One group will go to Alexandria and another to Hungary.

Can God Teach Men?

By T. S. BROWN

ALBERT SCHWEITZER in his great book *The Mysticism of Paul the Apostle* speaks to one of the basic problems that confront Quakerism: What is the nature and validity of mysticism?

Without challenging for a moment the reality of the mystical experience and its importance for Quakers, I want to examine the logical implications of such experiences and the consequences for Quakerism in the light of Schweitzer's thought.

Fox proclaimed that "God has come to teach His people Himself," and from trust in this great principle stem our meetings for worship and for business and our testimonies. If God does not or cannot teach us Himself, "then we are of all men most to be pitied."

But even though no final answer perhaps can be given, the question must nevertheless be faced by thinking Quakers: How can *God teach us*? Teaching involves some kind of communication, some kind of sharing of feeling, knowledge, skill. This in turn presupposes some kind of common ground or previous relationship which gives meaning to signs and symbols.

A shipwrecked European can make his Polynesian rescuers understand that he is hungry by rubbing his belly and pointing to his mouth as he pretends to chew. But when my son comments that his tropical fish are happy in their new tank, how does he know? He is not a fish, has no memories of ever having been one, and the only evidence he has of their happiness is his interpretation of what he sees.

If these analogies have any relevance, they suggest either that God can teach us because He and we share some significant characteristics and experience (like the European and the Polynesians), or that there can be no valid communication between beings as utterly different as God and man are felt to be, by biblical writers, for instance.

Do we, then, share God's own nature and substance? Are we more closely related to God than the phrases "made in His image" or "sheep of His pasture" portray? Should we rather think of ourselves as drops drawn from the Deep, as sparks from the Fire, as emanations of the Oversoul? Do we by our very nature as men have in us

as "standard equipment" a soul or mind or other quality which is quite literally "of God"? If this be the case, God's teaching us becomes comprehensible since it consists simply of like reaching out to like, as father, for instance, reaches out to son, or as broadcaster reaches out to listener.

Such an interpretation of human nature has a host of believers among the Stoics, the Hindus, the Rationalists, and certain great mystics, all of whom regard some sort of direct union with God as the crown and goal of human existence.

Yet it seems to me that such a concept of human nature drags with it one or two corollaries which Friends may find untenable. If, with some Orientals, we regard everything that is as God (i.e., pantheism), or, to put it in another way, if everything that is constitutes the being of God (i.e., monism), such a position necessarily obliterates any significant difference between good and evil. If all is "of God," such value judgments are inapplicable. For a brilliant summary of this position, see Emerson's brief poem "Brahma," and note particularly the line "And one to me are fame and shame."

But often paralleling this pantheism or monism is the feeling that the only real world is the world of the mind, of spirit, of the soul, and that the realm of flesh, blood, time, space is the realm of illusion and unreality. One might note in passing that much current ministry at funerals assumes this split between the "dead" body and the "immortal" soul.

Such a division ignores, however, our experience of ourselves as psychosomatic entities: even in temptation and irresolution we bear witness to our essential oneness. The body as body does not tempt the spirit as spirit, and the Seven Deadly Sins are deadly primarily because the impulses of the body are raised to a significantly higher power by the spirit.

Furthermore, this dualism of mind and matter, spirit and flesh, eternity and time thrusts ethics and social reform into the category of actions done, however dispassionately, solely for their efficacy in ennobling the spirit of the doer. The grim Stoic, the lofty Brahmin, the devoted follower of the *Gita* or of Gautama Buddha are equally introspective and uninterested in revising the *status quo*. They are what Schweitzer calls "the world-denying" faiths. He says toward the close of his book on Paul's mysticism,

God-mysticism, in the sense of a direct becoming-one with the infinite creative will of God, is impossible of realization. All attempts to extract living religion

Thomas S. Brown is a member of the Westtown School faculty at Westtown, Pa. We invited him to expand the review of Albert Schweitzer's *Mysticism of Paul the Apostle* into a consideration of mysticism that pertains to the spiritual heritage of Friends.

The most recent edition of Albert Schweitzer's *Mysticism of Paul the Apostle* was published in 1955 by the Macmillan Company, New York (translated into English by William Montgomery, with a prefatory note by F. C. Burkitt; 411 pages; \$5.00).

from pure monistic God-mysticism are foredoomed to failure, whether they are undertaken by the Stoics, by Spinoza, by Indian or by Chinese thought. They know the direction, but they do not find the way. From the becoming-one with the infinite essence of the being of the Universal Will-to-be there can result nothing but a passive determination of man's being, an absorption into God, a sinking into the ocean of the Infinite.

We may, then, be faced with the conclusion that God-mysticism is, as Schweitzer calls it, "a dead thing" and cannot produce what we Quakers have experienced. If Schweitzer is correct, there is a way out for Quakers who know that God has taught them and that His teaching is ethical as well as religious, and leads often to action.

Paul, according to Schweitzer, was not a God-mystic: there is in Paul "only a Christ-mysticism by means of which man comes into relation with God." "Not I but Christ in me" is a literal statement for Paul, and is the "normal" condition of the Christian who by faith and baptism has become so identified with Christ that he dies and rises again with Christ and now already lives as a citizen of that Kingdom which is to come.

By means of the mystical doctrine of being-in-Christ, the ethic of expectation directed towards the Kingdom of God, which was based on belief in the Messiahship of Jesus, was transformed into the Christian ethic, that is to say, the ethic produced by Christ in believers who attach themselves to Him. . . . As one already raised from the dead, the believer, according to him [Paul] receives the spirit of the Glorified Christ as the life-principle of the supernatural state of existence on which he has now entered. Thus, for the mystical doctrine of being-in-Christ, ethics is nothing else than the Spirit's working.

Thus it is that the Christian not only must, but can, bring forth good works "since it is Christ who brings them forth in him."

From the sophisticated perspective of two millennia

we may not share Paul's sense of compelling excitement about the coming Kingdom, but Paul's emphasis on Christ-mysticism does point to a solution of our difficulty about God's teaching us. There is no serious difficulty in committing ourselves to the proposition that as men we have real kinship with Jesus Christ. Indeed, the whole New Testament is rendered meaningless if this be denied, and our own compassion for him in his struggle with evil and hypocrisy and stonyheartedness affirms our kinship with him. On the other hand, it would likewise stultify the experience and conviction of all the New Testament writers (and many Quakers, too) to deny that there was for them a bond between God and Jesus Christ so close that these writers had to use the metaphor of "Father and Son" to express it; a bond so close that Jesus could announce, "Thy sins are forgiven"; a relationship so close that men perceived a new dimension of God's love in Jesus' death; a bond so close that when God's Kingdom comes in all its fulness, men will see Christ also, "sitting," as the ancient figure runs, "at the right hand of God."

On such premises the joyous cry, "God has come to teach His people Himself," rings true. In place of the confusion of God and man inherent in God-mysticism, we have clearly defined what we ourselves have known by experience: God is Creator, and we are creatures, and man cannot, even if he wishes, escape that relationship. Furthermore, God is deeply concerned about this world and its affairs in terms of love and wrath, mercy and justice, even to the point of His own involvement in the course of human history.

But most important of all, in Christ-mysticism we can keep a firm hold on what God is like, so that meditation and prayer, contemplation and worship have a concrete quality which helps mightily to prevent their fading out into misty emotion and sentimental speculation. For when we pray and worship God-as-revealed-in-Christ, healing, liberating, loving in the uttermost, our prayer is not about some vague formulary-abstraction, but is confrontation with a Person. Man cannot

UNLESS we can teach humanity, we may resign the charge of religion. For fifteen centuries Christianity has been conveyed into many houses, in many cities, in many regions, but always through slender pipes; and never yet into any great reservoir in any part of the earth. Its principal ordinances have never been observed in the polity of any state whatever. Abstinence from spoilation, from oppression, from bloodshed, has never been inculcated by the chief priests of any. These two facts excite the doubts of many in regard to a divine origin and a divine protection.

Wherefore it behooves us the more especially to preach forbearance. If the people are tolerant one toward another in the same country, they will become tolerant in time toward those whom rivers or seas have separated from them. For surely it is strange and wonderful that nations which are near enough for hostility should never be near enough for concord.—WALTER SAVAGE LANDOR, from *Melanchthon and Calvin*

know all of God, cannot conceive of Him in his awful majesty and power, but that which we can know is sufficient for use to reach a right and life-giving understanding and commitment, for God transposed to human terms is Christ.

Therefore in Christ-mysticism we have union, full,

direct, creative, with Him who shares our life, lives in us to our great enrichment, and we have communion through Him with God whose sheep we are, and in whose image we were made. Small wonder, then, that Fox *had* to cry out that "God has come to teach His people Himself."

Observations on Burma

By CLARENCE E. PICKETT

ONE cannot speak of Burma "in contrast to Thailand." They have a great many customs in common. But a few things stand out to the short-time visitor.

(1) High public office is a trust which has been well respected. To hold high office is not taken as a chance to gain personal wealth. U Nu's retirement from the office of prime minister, at least temporarily, was to enable him to give attention to party discipline, including the problem of integrity.

(2) Burma has never in its history been free from bandits and rebels, gangsters who refuse to accept the sovereignty of the United State of Burma. Yesterday the paper recorded a village raid which captured 20 working elephants and a quantity of valuable lumber and food. Similar events occur at least weekly, with the result that frightened villagers flee to Rangoon and other protected centers. In Rangoon one sees thousands of squatters living in the most casual, improvised shelters, mostly a blanket stretched to four poles, and this shelters a family. They are given a simple government dole but so small that living is most precarious. Petty thievery is prevalent, and the labor market is flooded in the cities. Life expectancy is barely 20 years.

(3) It seems to us that the Burmese make a more self-conscious effort to keep free from subjection to any other power. Obviously, this is because of their history. They had 100 years of British control. During the early days of World War II the British were driven out by the Japanese. As the British left, they bombed railway and electric installations and other valuable centers. Then came a very deeply despised Japanese occupation, oppressive and exploitative in character. Then as the Allies bombed the Japanese out, they and the Japanese together left behind terrific war damage. Not yet has Burma recovered.

(4) Not only does Burma have no royal household, as does Thailand, but it is much more truly a democracy, though by modern administrative standards there is much left to be done. But here the citizen feels he has a much greater part in the destiny of his country; also there is a much higher trust in the integrity of public officials.

(5) Burma takes her religion seriously. Christian missions, even after 150 years of valiant service, find the going difficult. Their influence is felt in moral and spiritual results far beyond

what would be normal for their numbers. The good works of Christian missions in particular and their integrity of life leave a vivid testimony. But Burma is aggressively Buddhist. There are many ancient pagodas everywhere, most conspicuous of which is the Great Pagoda, built in its original form 2,500 years ago but added to almost continuously since. There is the new Peace Pagoda, built by the government under U Nu's leadership; a small one especially used for consecrating priests and monks, and now the International Institute for Buddhist Studies, built to house the world's most precious Buddhist books and documents in air-conditioned safety, with cloisters for graduate students and scholars, a small lecture hall, and a central shrine to be used for purposes of meditation. This new cluster of buildings (the latter not yet completed), together with cubicles to house several hundred pilgrims, and the great cave which housed 6,000 visiting devotees last year, when a convocation was held to commemorate the 2,500th anniversary of the death of Buddha, makes a great, new center for the nurture of Buddhist life.

Perhaps even more meaningful is the revival of an appreciation of meditation. Where else in the world would a prime minister take a month off to pursue under direction a discipline of meditation? But when U Nu tells you how deeply it has affected his whole life, and when one feels the radiance and vibrance of his personality, one can but know that he has been deeply enriched and kindled by the experience. And what may be equally significant, he is highly regarded because he has thus shown his devotion to the religion of Burma. He has led a great movement to regain serenity and inner peace through meditation and contemplation.

While this is all true, one would be less than frank if one did not say that for the many these inner values seem missing. Animism, idolatry, and commercialism are often shockingly evident, even though there is some effort to purify these practices. And those who cleave to the doctrine of escape from the sins of the world into karma seem often too similar to those whose only interest in Christianity is to escape hell and enter heaven. And there seems to be an inevitable conflict between the Buddhist state, which tries to lift the standards of health, education, and general welfare, and the theory of the spirit which forbids interfering with the natural course of life, even with disease, since it frustrates the plan of reincarnation. But the determination to study more thoroughly and carefully the literature and history of this great religion which has meaning

Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee, is now in Asia. This is the first of several reports on his observations there.

for nearly one fourth of the world's population can only be welcomed. One hopes at least a few well-equipped Americans will avail themselves of this opportunity.

The press during our stay has been very interesting. It has given unstinted praise to the visit of the Westminster Choir, which did indeed give an excellent interpretation, especially of American music. Chou En Lai has been here for ten days. He has had plenty of red carpet but came just when the discussion of the border settlement between China and Burma, proposed but not yet adopted, is at its height. Most Burmese with whom we have talked consider the settlement so much better than they would have supposed possible that they are amazed. Yet the fact that it would transfer three villages (altogether perhaps 3,000 people) now in dispute to China has caused *The Nation*, an important English-language paper, to be most effectively critical of it, and Chou has shown his flexibility in flying to the border to look over personally the case against the proposal. The press has been equally critical of the action of Egypt and Israel as well as of Egypt vs. France and England. And the comments regarding President Eisenhower have been entirely words of appreciation. We feel that the press here probably represents general sentiment more accurately than is the case in most countries we have visited. To some extent it reflects the strong sense of independence typical of Burma.

It will be of interest to Friends to recall that one of the very few Quaker diplomats in public service is Joseph Satterthwaite, our ambassador to Burma. He is a member at Tecumseh, Michigan, but formerly from Burlington and Bucks Quarterly Meeting (Philadelphia Yearly Meeting). He has kept up his knowledge and appreciation of Friends. He and his staff have been most helpful to us.

Several of the Baptist Mission people here remember when our boys (British and American) were conducting a convoy of medical supplies up the Burma road into China. Dr. Greene of the University Hospital here himself was for a while closely associated with the unit. The staff of the Ford Foundation has been most helpful to us. Also the first day we were here we were invited to the home of U Nu for tea and a two-hour conversation. Next day he put a car, driver, and the deputy director of the Ministry of Religion and Welfare at our complete disposal. The deputy proved to be Tau, grandson of the last king of Burma, a bright young man of 32 years who has spent eight years as a priest. Widely acquainted and respected, he could not possibly have been improved upon as a guide and friend.

We have stayed most of our time here at the Baptist Guest House, a fine, quiet, friendly place. Can you wonder that we leave Burma with pleasant memories? But we also know she has great problems. Briefly they are (1) bandits, (2) constant infiltration from Communist China, (3) industry disorganized still from war damage, (4) a small state conscious always of her Communist neighbor as a threat, (5) scarcity of American dollars, and (6) warm climate. We are here just before Christmas, and the daily average temperature is about low 68°, high 88°.

This evening (December 15) we fly to Calcutta.

Cheltenham Meeting House

CHELTENHAM Monthly Meeting, Pa., dedicated the new meeting house, located on the grounds of Jeanes Hospital in Fox Chase, Philadelphia, on Sunday afternoon, December 16, 1956. Approximately 100 persons were present. During the service Dorothy Hutchinson, a member of Abington Meeting, Pa., explained the Quaker meeting for worship to visitors unaccustomed to the practices of Friends. At the close William T. Llewellyn, who has been a part of the Meeting for more than 40 years, presented a brief outline of the history of Cheltenham Friends, which is summarized below.

Many years ago, during the first years of the "Holy Experiment" in Pennsylvania, there was a group called the Cheltenham Friends Meeting, which met in the home of Richard Wall, a house which still stands near Old York Road and Church Road. That meeting, founded in 1683, has no direct connection with the present Cheltenham Monthly Meeting.

The origin of this Monthly Meeting can be traced to the year 1911, when Francis R. and Elizabeth R. Taylor moved to Cheltenham shortly after their marriage. For several years they walked the three miles to Little Abington Meeting, but in 1915, after other families of Friends moved into the vicinity, they began to hold a meeting for worship in their home at 215 Ryers Avenue, and later at 525 Ryers Avenue.

When the group outgrew the living room, Friends began holding meeting for worship in the Cheltenham Town Hall. Later the group decided to build a modest meeting place, and Francis and Elizabeth Taylor gave a lot at 521 Ryers Avenue for the purpose. The building was completed in 1922 and was used until October of this year. The architect was George S. Morris, and the marriage of his daughter Nancy to Richard R. Wood was the first in the new building. The wood stove and benches came from the Horsham Meeting House. These benches have been refurnished and are being used in the new meeting house.

The 1922 building had only a meeting room and one classroom. Other classes met in private homes from the beginning, but as more children came to Sunday school, classes were held in the Cheltenham Fire House, and more adequate quarters were necessary. Plans for a new building were started in 1952, and we now see the culmination of four years of effort in the new stone structure.

The meeting first met under the guidance of Abington Monthly Meeting (Arch Street), Pa., and was a part of that Monthly Meeting after 1917. As the years went by and Cheltenham became stronger while Little Abington grew smaller, it was decided in December 1944 to change the name to Cheltenham Monthly Meeting.

Over the years a number of persons contributed to the spiritual well-being of the Meeting. The Taylors have already been mentioned. Francis R. Taylor was a powerful minister in the meeting for worship until his death in 1947. He also held a Sunday school class for boys which contributed a great deal to the Meeting. Each summer he took the boys on a camping trip in Sullivan County, north of the Eagles Mere

region. A number of these boys were assisted by the Meeting with scholarship help to attend Westtown School.

Dr. Willard S. and Faith O. Hastings were also stalwart members of the Meeting for many years. Phoebe Harvey, who wore the plain dress during her lifetime, was a lovely and Friendly influence on all, young and old alike. Hannah P. Morris was another Friend who was a source of strength in the Meeting. Alfred C. and Eleanor G. Garrett visited the Meeting frequently and made a valuable contribution. William C. and Caroline C. Warren also made a deep impression on the Meeting.

EDWIN B. BRONNER

Our London Letter

SUN-UP last Sunday brought one of our fairest mornings. I looked down into my garden, edged by the fallen crab-apple trees which my neighbors had cut down the day before. The ground was flecked with the russet-red and gold of ungathered fruit; the light on grass and hedge had the clearness which comes soon after rain.

There was no time to stand and stare. I am living alone at present, and there were many chores to do. Doing them, I could think about the Meetings I was to go to later, though this double busyness has its drawbacks. The price of a new thought may be milk all over the stove, or a nice cup and saucer smashed, or a hand burned by a hot iron. Do I accept such minor catastrophes with grace? I will make no claims. The jobs were done, a bit of neglected writing was finished, and somehow by church-time I was on my way.

The long-distance bus passes through some good country as it goes Londonward. The past wet months have left us with soft-colored fields; afar-off the tree line shows some naked branches, but the nearby copses are full of summer leaves. The blue arch of the sky bends down to a mountain range of cloud on the horizon.

We pass through a new town of flowered streets and swards, and of ultramodern houses in "closes" and crescents for workers in factories and offices. Where are the ragged, dirty, hungry children we saw on every hand in the years when I was young? Gone, all gone. I look around the bus. The people are neatly dressed, the women often better than their men; and they look content. I see this also in the train, when I get to the Underground. Even the "Teddy-boy"—one of our supposedly "tough guys"—who was opposite me has good clothes, a clean, spruce manner, and hands well cared for. He talks quietly to his girl-friend beside him, while other people chatter and stare before them, or read with serious expressions the Sunday papers, with huge headlines about the Egyptian crisis.

All this is an advertisement for the better side of the

welfare state. But presently I come into the East End of London, and there is nothing to hide the drabness and ugliness which predominate. From even these dilapidated houses and littered streets the people come with standards of personal appearances and self-respect far higher than those of their parents. Yet they are caught in a housing problem which is still grim in many of our cities, towns, and villages, and is likely to remain so; for out of 14 million homes in Britain, one million are slum dwellings.

I come at last to my destination: an inner suburb with little houses in long rows, well-kept in frowsy order, and shops with chromium fronts and paper decorations that look worse than none. But suddenly there is a change. The main road opens out to long, grassy stretches. I know now where I am, and that here something of the old world has not died. The ghosts of highwaymen who once flourished in this locality might linger still. This is a district which was rich also with Quakers bearing such names as Barclay and Fry and Lister. The meeting house I seek is surrounded by noble trees and is in a huge garden, to the very walls of which an arm of the forest reaches. The place is comparatively modern; it was made in 1871 from the then existing Assembly Rooms, the scene of many gaieties when Victoria was a girl. The garden is the one-time archery ground, stolen quite likely from the forest (but not by Friends), and the numbers of the many targets still can be seen upon the walls. It is enchanting.

The Friends I meet here to address have come from surrounding Meetings. When we are assembled, I look at the circle of faces; these are people who in variety of age, appearance, need, might make up any crowd casually gathered. I speak of the content of Quakerism, and of its appeal to such people, saying that if we have really "a message" for those around us, we need not worry about the future of our Society as we do sometimes. After questions and discussion there's an interval, and I move about the room, talking to those present. This one is a busy housewife, that a wage-earner. Here is a girl office-worker, and there is a young man student of engineering who wants to know how he can mix some good Quaker work in with his job. The warden talks proudly to me of his daughter, who is a nurse, and we are overheard by a doctor, who stands smilingly beside us.

So it goes till the second session opens. And this time the subject is beliefs and creed, and in the course of what I say I tell them of Gandhi, of whom an agnostic humanist, staying at the ashram, asked why the Mahatma did not seek to convert him to a belief in God. To him

Gandhi replied: "If my life here is not doing that, I can't do it in any other way." And that sums up all I was saying. "Follow me," was the word of the Master, "and I will make you [you will become] fishers of men."

More questions and discussion, and then, when it was all over—four and a half strenuous hours—I began the long journey back. The doctor kindly took me to the station, and on the way murmured something about thanks, and apologized for being late for the second session. He had rushed back to his hospital to see some patients who were very ill. That shook me; it made me realize again with what humility and self-discipline we who go on this itinerant ministry should venture to take up the time of people who live such crowded, devoted lives.

On the return the trains and buses seemed to await my coming. I was home by ten o'clock, a full hour before I thought to be. That meant I was in time for the Chopin sonata on the radio, and it was a banquet of meat and drink to me while I nibbled the few scraps I collected. I wanted to listen to the late news, but it slipped unheeded, and I next heard Great Tom, which booms out the midnight hour while Big Ben is being repaired. I made a cup of tea and took it up to bed with me. My book was about early Friends and the Yorkshire Dales, but when I awoke some hours later, the tea was cold, the book on the floor, and the lights full on.

So passed one more day out of the 20,000 odd that make up a lifetime. I might have made a prayer that it had not altogether been useless; I couldn't then shape it into words which would avoid the self-concern lurking in such petitions. But I comfort myself in thinking that perhaps even self-concern falls away in sleeping, and it is then that the soul, unhampered, is in communion with God.

HORACE B. POINTING

Issues before the United Nations Today

ISSUES before the United Nations Today" is the theme of a conference being planned at the United Nations in New York by the Peace and Social Order Committee of Friends General Conference, March 21 and 22, 1957. The Trusteeship Council and the Commission on the Status of Women will be meeting at that time. The programs of both these bodies are making milestones in history. The agenda of the conference will include talks by representatives of national delegations and briefing on their work by members of the secretariat. Sydney Bailey will address the conference one evening at Quaker House. The group will gather for an informal luncheon and exchange of ideas in the Carnegie Building. Opportunity will be given for a tour of the U.N. buildings. A detailed program will be published later.

Friends coming from a distance will be provided hospitality by Friends in the Philadelphia area previous to and after this conference, at which time Philadelphia Yearly Meeting will be in session. These Friends will have one night in New York City. The approximate cost, exclusive of food but including round-trip train fare from Philadelphia to New York, will be \$15.00. Members of the organizing committee are Gladys B. Bradley and Nora B. Cornelissen of New York Yearly Meeting, Esther M. Furnas of Indiana Yearly Meeting, Esther Holmes Jones of Philadelphia Yearly Meeting, and Marshall O. Sutton of Baltimore Yearly Meeting.

Further information can be obtained by writing to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Questions for Prospective Members

THESE questions and the statements in them are intended primarily to provoke thought and discussion. We are not concerned that they be examined and answered at all, as long as they provoke thought and are points of departure into other topics.

(1) It has been said that the genius of Quakerism is that each man's belief must be founded on his own personal experience. What kinds of experiences brought you to seek membership in the Society of Friends?

(2) The Society of Friends is often characterized as a fellowship of seekers. In what respect, however, do you feel that they are finders? What do you think they have found? What aspects of the Society have drawn you to them, making you wish to be a part of their religious fellowship?

(3) After wandering about in search of something which could give meaning to his life and answer the yearnings of his heart, George Fox found that there was one, Christ Jesus, who would speak to his condition. How have you considered Jesus at this personal level?

(4) Friends have held that their faith is more than a set of beliefs. It is a way of life. In what ways do you find your own beliefs affecting your daily living?

(5) Because the Society of Friends has no creed to which its members are asked to subscribe, and no hierarchy or priesthood to guide us to doctrinal unity, Friends can be found with religious beliefs ranging from universalism to the most fundamentalist Christianity. If our unity is not found in specific doctrines, on what basis do you feel that Friends can find a measure of unity?

(6) The question is often asked whether the Society of Friends, which developed historically as a Christian sect, hasn't somehow transcended sectarianism, perhaps transcended Christianity itself. What thoughts do you have on this subject?

*From the COMMITTEE ON MINISTRY AND OVERSIGHT,
Boulder Monthly Meeting, Colorado*

Friends and Their Friends

On January 15, 1957, Paul B. Johnson, who spent over five years in the Middle East representing the A.F.S.C., testified before the House Foreign Affairs Committee on behalf of the Friends Committee on National Legislation. His statement concerned the President's proposals for the Middle East (House Joint Resolution 117), which are at present under debate. Paul Johnson stressed the absolute need for a long-range economic development in the Middle East. Such economic measures should be divorced from military programs, applied on a regional basis, and carried out within the framework of the U.N. He expressed regret that the contemplated United States policy seems to lessen our reliance upon the U.N. Referring to the universal acclaim which our policy received in October and November when we supported the moral authority of the U.N., Paul Johnson said, "It would be regrettable if the United States in a future similar situation should decide to take military action on a unilateral basis."

A merger of Evesham Monthly Meeting, N. J., with Moorestown Monthly Meeting, N. J., was approved by Had-donfield Quarterly Meeting on December 8, 1956. Evesham will be a Preparative Meeting under Moorestown, according to the November *Newsletter* of Moorestown Meeting, and will continue to hold title to the property in Mt. Laurel, N. J. It is also expected that meeting for worship will continue to be held in the meeting house at Mt. Laurel during the summer months.

The Friends Meeting of Little Rock, Ark., no longer meets in the Y.W.C.A., but in the Education Building of the Pulaski Heights Christian Church. While the adults hold meeting for worship at 9:30 a.m., their children join in the Sunday School activities of the host church. When the Christian Church held a fellowship supper in late November, Friends were invited to attend, and after the supper Joe Eliot described Quaker principles and practices.

Members of the Meeting at Austin, Texas, have arranged for two members to go at least once a month to Camp Sam Houston, near San Antonio, for discussion and meetings for worship with the young men who are sent to this camp as non-combatant members of the Army.

The December 1956 *Newsletter* of Yardley Meeting Pa., reported that Yardley Friends were able to hold their first meeting for worship in the new meeting house on November 25, 1956.

Martin and Joyce Hirabayashi, formerly of Florida Avenue Meeting, Washington, D. C., are spending two years in Tokyo in the U.S. Foreign Service and can be addressed through APO 500, San Francisco, Calif.

On January 16, 1957, Mildred A. Purnell, associate editor of *Friends Journal*, resigned from this position after a period of more than eight and a half years of service with the *Friends Intelligencer* and *Friends Journal*. She has joined the statistics department of the Fire Association of Philadelphia. The Board of Managers and her colleagues in the office of *Friends Journal* want to express their sincere gratitude for the admirable service Mildred Purnell has done to Quaker journalism during these many years. Her work has always been distinguished by rare professional skill and unstinted dedication to duty, a sensitive literary judgment, and a high vision of the needs of modern religious journalism. Our best wishes accompany her into the future.

Frances Williams Browin, a former assistant editor of the *Friends Intelligencer* and the author of a number of books (including the recently published *A Century of Race Street Meeting House*), is serving temporarily in our editorial department until Lois Leighton Comings, now on the staff of *The Annals* (American Academy of Political and Social Science, Philadelphia), can assume her position as assistant editor of *Friends Journal*. Lois Comings is a member of Chestnut Hill Monthly Meeting, Philadelphia.

An exhibition of the work of Quaker artists throughout the United States will be sponsored by Friends Neighborhood Guild at its Community Art Gallery from March 17 to April 7, 1957, during Philadelphia Yearly Meeting. The Guild is anxious to have the show truly representative of Quaker art and would like to have all Quaker artists who are interested in participating write for additional information to the Guild, 534 North 4th Street, Philadelphia 23, Pa.

According to a news release from the New York office of the World Council of Churches, a meeting will probably be held during the coming months with representatives of the Russian Orthodox Church. A letter from the Moscow Patriarchate has indicated that the Church of Russia is now ready to consider whether the time has come for participation in the ecumenical movement.

Dick Cooper, as quoted in the *Newsletter* of Montclair Meeting, N. J., writes: "Friends will be interested to know that we have started a little meeting here in Bangalore [India]. We meet at 11 a.m. on the first and third Mondays of each month. . . . Lucy Burtt, . . . Esther Muirhead, . . . and Monica Murray, English Friends, attend . . . we have from eight to 12 each time. We have some rich meetings. At the same time, our daughter Mary has established a meeting at Kodaikanal School, where she is studying. . . . Two other little meetings are functioning in South India, one in Madras and the other in Kotagiri. . . ."

Dick and his family hope to be home on furlough from June 1957 to July 1958.

Wilbur Hoff, as quoted in the *Friends Bulletin* of Pacific Yearly Meeting, writes that a small Friends meeting has been started in Lucknow, U. P., India.

The American Friends Service Committee wishes to announce the continuance in 1957-8 of three academic fellowships which are administered by it. One award is for \$1,500; the other two are for \$1,000 each.

The Mary Campbell Memorial Fellowship awards a stipend of \$1,000 for graduate study to American students preparing themselves as emissaries of international and interracial peace and good will. Awards are granted both to students going abroad and to students planning graduate work in the United States.

The Charlotte Chapman Turner Award is given to a married person rearing a family, interested in advanced educational training for a career, the object of which is the alleviation of the social or medical ills of mankind. The maximum amount of this award is \$1,000 per year. Persons preparing for social work or medicine are especially indicated in the purposes of this award.

An award enabling the fellow to teach at one of the two Friends schools in Ramallah, Jordan, carries a stipend of \$1,500. The Mary R. G. Williams award, designed primarily for young Friends, is given to fellows teaching at either the Friends Girls School or the Friends Boys School in Ramallah. In 1957-8, the award will go to the Girls School. In addition to the award, the fellow receives room, board, and laundry service from the school.

Application forms for all these awards should be requested from the Committee of Award, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. All applications must be in the hands of the Committee by February 15, 1957.

The Friends Peace Committee, Philadelphia, has a 14-member working party studying "Nonviolence." This is in an effort to speak to the concern which many Friends have felt, that the usual arguments and current literature are inadequate and unpersuasive to the unconvinced. For six months the group has met regularly and has produced a number of chapters in a booklet which will be published in early 1957. Among the sections are "A Perspective on Nonviolence," "Some Benchmarks of Nonviolence," "Taking the Initiative," "A Study Guide," a good bibliography, and "What to do if . . .," which will cover crisis situations and list resources of people and ideas.

Members of the working party are Dudley M. Pruitt, chairman; George C. Hardin, secretary; Mary G. Cary, Mark T. Deibler, Jr., Michael B. Dunn, M. Ernest Gardner, Arthur Gladstone, Mildred Scott Olmstead, Lyman W. Riley, Olcott Sanders, Geoffrey H. Steere, Lyle Tatum, Charles Walker, and George Willoughby.

J. Arnold Todd, member of Doylestown, Pa., Monthly Meeting, has given to that Meeting a portrait of Anna G. Shoemaker, who was keenly interested in the Meeting for over half a century. She died recently, just three weeks after the final sitting for the portrait.

The following information is taken from the Flushing, N. Y., Meeting *Newsletter* of December 1956: "The Museum of the City of New York was glad to accept the loan of our three valuable Thomas Hicks portraits of members of the Leggett family. They will be placed on display there and enjoyed by more people and be better and more safely cared for than in our meeting house. Thomas Leggett invented the pointed metal screw and his son, Samuel, was the organizer and first president of the New York Gas Company (now Consolidated Edison) and the first resident of New York City to have gas lights in his home."

An account by Leslie Ward Toye of the old "Quaker Church" near Dover, New Jersey, was published some months ago in the *Dover Advance*. Regular meetings in this edifice were given up in 1864, but the building has been kept in repair by the Randolph Historical Society, a committee of interested citizens living in the vicinity. In the past year or so interest has been sufficiently revived to permit the holding of meetings there once again. Leslie Ward Toye, author of the article, attends the meeting at Summit, N. J.

Fred Haslam has retired from his active position as secretary of the Canadian Friends Service Committee to which he gave 20 years of service. The November-December, 1956, issue of *The Canadian Friend* expresses the hope that he now will travel widely among Friends and continue to represent the Society to the public as ably as he has done for years. It also says, "The quip is worth repeating that Fred Haslam has been only re-treaded, not re-tired. May his mileage be only as high as he wants it!"

John F. Gummere, headmaster of The William Penn Charter School, Philadelphia, has been elected chairman of the Germantown Community Council for 1957.

A recent mother-and-daughter exhibit of art, appreciated by hundreds of Friends and others in Richmond, Indiana, presented the works of Ingrid Buchinger and her daughter, Christiane, a freshman at Earlham College.

We learn from *The Friend* (London) that the local physician who treated Sir Anthony Eden in Jamaica was Dr. Lenworth Jacobs, a Friend and a graduate of Happy Grove School. He is a native of Jamaica.

As a postscript to our news item concerning the Gerard Hoffnung concert in London (*FRIENDS JOURNAL*, December 22, 1956; p. 821) an article entitled "The Hoffnung Festival of 1956" in the December 29, 1956, issue of the *Saturday Review* will interest our readers. It describes in interesting detail Gerard Hoffnung's first concert at the London Festival Hall, reproducing also two of Hoffnung's musical cartoons. The mood of this humorous concert is characterized as having

been "teasing rather than slapstick," and the "note of hilarity" seems to have been relished by the large, appreciative audience. The report speaks of an "overwhelming success" and mentions the likelihood that the Hoffnung Festival will make a toner of the United States.

Gerard Hoffnung is a member of Golders Green Monthly Meeting, London.

At the monthly meeting on September 13, Cambridge Meeting, Mass., decided to invite Ruth Ferguson of Moorestown, N. J., to assist George Selleck as associate executive secretary, beginning in September 1957.

A new course in modern German literature will be given in the second semester at Haverford College.

This course will be taught in English by Joachim Maass, well-known novelist and essayist of Hamburg, Germany. Representative works of Thomas Mann, Franz Kafka, Rainer Maria Rilke, and Franz Werfel will be read critically. A distinguished creative writer, Joachim Maass was on the editorial staff of two leading newspapers in Hamburg and Berlin before World War II. He is author of a dozen books, including two novels which have been translated into English: *The Weeping and the Laughter* and *The Magic Year*.

Clark Palmer, M.D., who has attended Ann Arbor Meeting, Mich., for the past year, has gone to El Salvador, where he will spend his two years of alternative service working with an A.F.S.C. project for improving housing conditions. Two of these projects are situated in rural slum areas and are sites of A.F.S.C. work camp groups which have been involved in community education toward better agriculture, health, co-operation, and citizenship.

Westernized Yankee, The Story of Cyrus Woodham, is the title of a book by Larry Gara, a member of Reading Monthly Meeting, Pa., just published by the State Historical Society of Wisconsin.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JANUARY

27—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Carol Murphy, "The Examined Life."

27—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Thomas Burrell, "Ideals in Community Work."

27—Concord Quarterly Meeting on Worship and Ministry at Concordville, Pa., 2 p.m.: Consideration of the First Query.

27—Third in a series of three Public Meetings at the new Yardley Meeting House, Pa., 8 p.m., a celebration of the 150th anniversary of the birth of John Greenleaf Whittier: C. Marshall Taylor will tell about Whittier through a dramatic impersonation and poetry reading.

27—W. Morris, First Secretary of the British Embassy, will speak

on "Suez and Middle East from a British Viewpoint" at the Forum held in the meeting house at 108 North Sixth Street, Reading, Pa., 7:30 p.m.

31—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Dr. Cyrus Karraker, president, Pennsylvania Citizens' Committee on Migrant Labor, "Migrant Labor."

FEBRUARY

2—Concord Quarterly Meeting at West Chester, Pa., 10:30 a.m. Mary Hoxie Jones will speak at the afternoon session, 2 p.m.

2—Dinner meeting at Green Street Meeting House, 45 West School Lane, Philadelphia, at 6:30 p.m.; speaker (7:45 p.m.): Z. Petnicki, counsellor, Yugoslavia legation, United Nations, followed by questions, discussion, and a showing of color photos taken in Yugoslavia by Esther Holmes Jones. Make reservations (\$1.25) through Clarence Wesp, meeting secretary.

2-3—Annual Midwinter Conference of the Young Friends Movement at Wilmington, Del., Meeting House. Theme: "My Part in Quakerism." Speakers: Lewis Hoskins, George Hardin, William Hubben, James F. Walker, Eleanor Stabler Clarke. Discussion, fellowship, recreation. Cost: \$4.00. For details, see page 28 of *Friends Journal* for January 12.

3—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Allen Bacon, assistant director, Friends Neighborhood Guild.

3—Connecticut Valley Quarterly Meeting at Hartford, Conn., 10 a.m. to 4 p.m.

3—Purchase Quarterly Meeting, Purchase and Lake Streets, White Plains, N. Y. At 10:30 a.m. Dorothy Hutchinson of Abington Meeting, Jenkintown, Pa., will speak on "Being and Doing," followed by meeting for worship, business meeting, and basket lunch. Meeting of junior and high school Friends at 10:30, discussing "What Can a Quaker Do about War?" led by Charles Perera.

3—Conference Class, Central Philadelphia Meeting, Race Street West of 15th, 11:40 a.m.: Carl F. Wise, "Quakers and Secular Philosophies."

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Eustace Seligman, Chairman, Board of Directors, Foreign Policy Association, "United States-India Relations." Tea and social hour following address.

3—Open house at meeting house, 221 East 15th Street, New York, 3:30-6:30 p.m. Speaker (4:30): Meron R. Medzini, a native of Jerusalem, "Israel: Its Growth and Development." All invited.

3—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Frank S. Loescher, author, lecturer, and traveler, "The Coming Crisis in Multi-Racial Africa."

3—Lecture at Westfield Meeting House, N. J., on Route 130, near Riverton, N. J., 7:30 p.m.: Dorothy Hutchinson, "Mind and Heart." All are welcome.

7—Midwinter meeting of Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia: 4:45 p.m., business session; 6:15, supper (\$1.75, by reservation only); 7:30, evening meeting, addressed by Judson Shaplin, Associate Dean, Graduate School of Education, Harvard University. Topic: "Suggestions for a Teacher Training Program in Friends' Schools." All are welcome.

7—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Wilmer J. Young, "Some Problems in Agriculture."

9—Abington Quarterly Meeting at Horsham, Pa., 11 a.m. and 2 p.m.

9—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia: Leon T. Stern, "Quakers and Prisons," 10 a.m.

10—Japanese program at Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m., followed by luncheon with Japanese guests at home of Edward M. and Esther H. Jones, 654 Carpenter Lane. (Bring own sandwiches.)

Coming: 73rd Annual Meeting of the Indian Rights Association, in the Parish House, First Unitarian Church, 2125 Chestnut Street, Philadelphia, February 7, 7:45 p.m. Speaker, Ruth Muskrat Bronson, Cherokee Indian, member Board of Directors, Indian Rights Association, "Wanted: More Imagination in Indian Affairs."

Coming: Seminar at Pendle Hill, Wallingford, Pa., February 15 to 17, with Ralph Harper, professor at Bard College, N. Y., and author of *The Sleeping Beauty*. The seminar begins at 4 p.m. on Friday, and five lecture-discussion sessions are scheduled. Total cost, \$10. Advance registration is necessary.

BIRTHS

FURNAS—On November 18, 1956, to Paul J., Jr., and Cynthia P. Furnas, a second daughter, named JANE ANN FURNAS. She is the seventh grandchild of Paul J. and Elizabeth A. W. Furnas of West Richmond, Indiana.

NICKLIN—On December 14, 1956, to George and Katherine Nicklin of Levittown, New York, a daughter named JANE ELIZABETH NICKLIN. Her parents, sister, and brother are members of New York Monthly Meeting.

MARRIAGES

LEIBY-BROWN—On December 29, 1956, in St. Paul's Episcopal Church, St. Clair, Michigan, CAROLYN BROWN, daughter of Ruth and Gerald Brown, and JONATHAN LEIBY, son of Mary and Harry Leiby. Jonathan Leiby is a member of Central Philadelphia Monthly Meeting.

ROSSELLI-FARRELL—On December 28, in London, England, ELEANOR TIMBRES FARRELL, daughter of Rebecca Timbres Clark of Honolulu Monthly Meeting and the late Harry Garland Timbres, and JOHN ROSSELLI. Eleanor is a member of Providence Monthly Meeting, Media, Pa.

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—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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.

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., 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.

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 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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.

MONTCLAIR—289 Park Street. First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

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 8-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3801 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 house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln 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.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

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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MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 6-9656.

TEXAS

DALLAS—Meeting for worship each Sunday, 10:30 a.m., Seventh Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Religion Department, S.M.U.; telephone LA 8-9810.

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

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The speaker will be Louis W. Schneider, Secretary of the Foreign Service Section of the Friends Service Committee. He has just returned from three months in Europe, Asia, and the Middle East, during which time he visited many A.F.S.C. projects and came in close contact with many world crisis situations.

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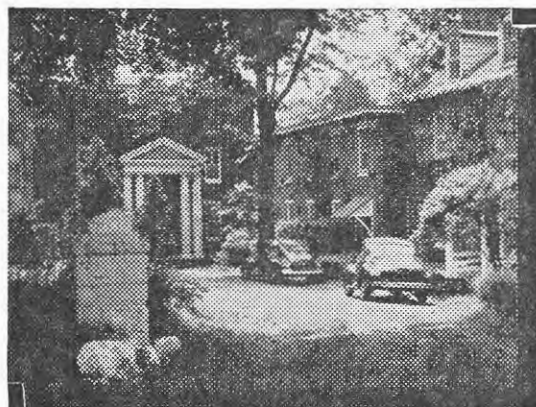


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