

FRIENDS JOURNAL

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ALL Truth is a shadow except the last—except the utmost, yet every Truth is true in its kind. It is substance in its own place, though it be but a shadow in another place (for it is but a shadow from an intenser substance); and the shadow is a true shadow, as the substance is a true substance.

—ISAAC PENINGTON

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1957 Conference of Friends in the Americas

THREE years of planning on the part of the American Section of the Friends World Committee are now culminating in a conference of Friends throughout the Americas. The Friends World Committee for Consultation is planning a parallel conference of Friends in Europe, which will follow the American gathering. American Friends are now gathered on the campus of Wilmington College in the heart of midwestern Quaker country, Wilmington, Ohio. Here in an area known to many of the first Quaker settlers some eight hundred Friends of all ages are spending a week in worship and discussion, which they hope will point to new directions for the Society.

A leadership conference involving some hundred Conference leaders and staff opened on June 25. Final plans for a camp for junior and senior high school students are completed. About two hundred younger children meet on the campus of Wilmington College and in two of the Wilmington city schools.

On June 26 Friends arrived for the week-long sessions. They live in the college dormitories, and some Quaker families will camp out on the college farm.

Three main evening programs are open to the public. On Thursday, June 27, Dr. Douglas V. Steere, Professor of Philosophy at Haverford College and author of *Work and Contemplation*, gave a talk. On Saturday evening a panel will interpret the various Quaker positions on Growth and Evangelism within the Society of Friends. At 7:30 p.m. on Sunday, June 30, Dr. Kathleen Lonsdale of London, England, will speak on "The Sickness of Our World Today." Widely known as an author and lecturer, Dr. Lonsdale is one of the first two women scientists to be admitted to the Royal Society. A world-wide visitor and scientific lecturer, she will speak at the University of Michigan and the Massachusetts Institute of Technology during this visit. She was one of a group of British Quakers who visited widely in mainland China some three years ago. Her new book *Is Peace Possible?* has recently been released simultaneously in Europe and America.

Other high lights of the Conference are a series of greetings in pictures and sound gathered from Friends in various parts of the world and shown on the opening evening, June 26. An exhibition of the work of some twenty Quaker artists from coast to coast will be shown in the Art Gallery of Boyd Auditorium, and eighteen Quaker organizations, schools, and colleges have brought exhibits, displayed in the main building.

Arriving from Tokyo, Japan, for the Conference will be the Japanese Friend Kumiko Fukai, a recent graduate of International Christian University. Traveling under a grant from the Friends World Committee and the United Nations Educational, Scientific, and Cultural Organization, she will attend the Conference and later visit widely among Friends in America. A number of other overseas visitors will be on hand, including Dr. Maurice Creasey, Director of Woodbrooke College, a Quaker Study Center in England.

FRIENDS JOURNAL

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Editorial Comments

A Minister for Peace and Good Will

OUR English Friends Barrow Cadbury, to whose initiative and generosity the 1952 World Conference was greatly indebted, and Kathleen Lonsdale, eminent scientist, fearless pacifist, and the author of *Is Peace Possible?*, are submitting an important proposal to statesmen and others throughout the world. They suggest that the governments of all countries appoint Ministers for Peace and Good Will who would keep in touch with each other, promote cooperation with other countries in commerce and industry, work toward reconciliation in conflict situations, assist the cause of disarmament, and encourage the education of children toward the ideals of peace. The office should be independent of the Secretary of State for Foreign Affairs and allow the Minister to take his own initiative in pursuing his goals.

Peace needs to be prepared by peaceful means. Mr. Stassen's work as Special Assistant to the President for Disarmament is a first step in the right direction. At present we leave the settlement of sensitive international situations to men accustomed to thinking in militaristic terms and we support their positions with a staggering military budget. The time is here to consider the suggestion of our two English Friends in all seriousness.

Religious Advertising

How do strangers hear about Friends?

One Meeting in England analyzed the reasons given by 26 inquirers for their approach to Friends. Schools, personal contacts, and other factors rated considerably lower than the children's meeting (probably including a First-day School) and—advertising, the latter prompting almost one third of the inquiries.

It is a question whether such a small sampling applies to other Meetings and to the United States. Churches are making an increased use of advertising in periodicals, especially the Catholics. The extensive use of radio and TV for religious purposes seems to condition the modern reader and listener to expect information also about church and religion by way of our mass media. Some time ago, in the *Manchester Guardian*, Roger Lloyd, a clergyman, told of a church committee that considered promotion through advertising. An advertising special-

ist assured them that so much advertising would certainly produce so many new members, a strange and somewhat embarrassing equation. The persuasive expert proved to be "an attractive Quaker"—of all people!—but his proposals were not adopted. Roger Lloyd visualized the estranging effect of such an advertising campaign upon the public, if all denominations were to compete in the columns of our papers in this manner.

The Next Pope

Early in March Pope Pius XII celebrated his 81st birthday. His fragile health has been a matter of concern for some time, and the guessing game as to his successor began long before his last birthday. Vatican circles consider the pope a "political" pope, in contrast to his predecessor, who was a "religious" pope. Whether these two categories will continue to alternate, as they have been doing for the last thirty years or so, is as open a question as whether a foreigner will be elected to Rome's highest position. Not since 1522 has a foreigner been elected to the papacy, and it is unlikely that the three American cardinals, whose candidacy one hears discussed, have much of a chance: Cardinals Spellman, New York; Stritch, Chicago; and Mooney, Detroit. The Italian Cardinals Siri of Genoa, Lercaro of Bologna, and Archbishop Montini of Milan seem to stand about equal in public favor with Cardinal Agagianan, head of the Armenian Catholics.

The moral power of the present pope in the fight against communism and his pleas for the abolition of atomic weapons must not be underrated. Yet no pope has ever declared war immoral or incompatible with a Christian's faith, although Pius XII has approached such a position more closely than his predecessors. Political or religious, the future pope will face serious moral and political problems at home and abroad. Italy shares with all European nations except Spain a serious shortage of priests while also having the strongest Communist party west of the Iron Curtain. Headquarters of the party are within walking distance of the Vatican, a spectacular reminder of the fact that a totalitarian religious faith is apt to support a totalitarian response in politics.

Holy Writ and Quaker Witness, Part I

By JOHN H. HOBART

IT is interesting to note the changes in the position and authority accorded to the Bible in the life and thought of the Society of Friends over the past three hundred years. There have been three distinct periods in our history, each characterized by a radically different attitude to the Scriptures.

The first period covers the years from the rise of the Society, around 1650, to about 1725. This was a time in England when all who could read and made any pretense to the Christian faith studied their Bibles, and Friends were no exception. These early Friends knew the Bible thoroughly, just how thoroughly may be judged by a statement concerning George Fox, made by Croese, a contemporary Dutch historian! "I have heard some of his friends say (and those not of the vulgar size but men of learning and knowledge) that though the Bible were lost it might be found in the mouth of George Fox."

But this knowledge of the Bible, although intimate and reverent, was tempered by another knowledge, the experience of immediate divine revelation, which caused Friends to regard the Bible as only a secondhand form of religious truth.

As early as 1649, George Fox, in a church at Nottingham, interrupted the preacher who "... told the people that the Scriptures were the touchstone and judge by which they were to try all doctrines." Fox records the incident in his journal:

"Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out and say, 'Oh, no, it is not the Scriptures.' ... But I told them what it was, namely the Holy Spirit."

Referring to one of his own spiritual insights George Fox had declared earlier: "This I saw in the pure openings of the Light without the help of any man, neither did I then know where to find it in the Scriptures; though afterwards, searching the Scriptures, I found it."

We may suspect that Fox had forgotten for the moment the many hours he had spent under the trees studying the precious book, rather than listen to the

sermons of Priest Stevens in the church of his native village. There is little doubt that Fox tended to underestimate the part the Bible had played in the growth and development of his spiritual understanding.

George Fox set up immediate divine revelation of the inward Christ as man's true authority and ground of faith, but he was aware of the possibility of error and the danger of straying from the Light. Fox said that one's own insights could be verified by their moral consistency, by their fruits, and by their correspondence with the Scriptures. While he firmly believed that God did speak to men without the written word, it was always in harmony with it.

Robert Barclay in his *Apology* (1676) clearly defined the Quaker attitude to the Bible during this first and formative period of our Society. He wrote that the certain knowledge of God may be obtained "... by no other way than the inward immediate manifestation and revelation of God's spirit, shining in and upon the heart, enlightening and opening and understanding."

Barclay went on to say:

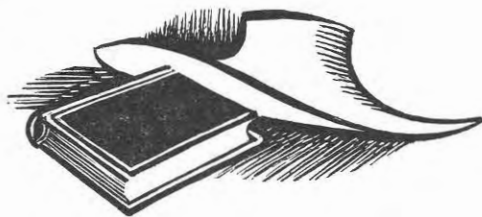
From these revelations of the Spirit of God to the saints have proceeded the Scriptures of Truth. . . .

Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule. . . .

Although he relegates the Bible to the secondary position, Barclay does not doubt its essential truth. He records an occasion when some Friends, who could not even read their own language, declared that certain parts of the Bible which were cited to them could not be true, because they disagreed with the manifestation of truth in their own hearts. Barclay says that he seriously examined those portions in the English translation and found them "to be errors and corruptions of the translators."

The primacy of the inward light is at the heart of Quakerism and yet, as a doctrine, it needs checks and balances; otherwise we may lose our true sense of direction and stray from that very Light we would make our all.

John Hobart, author of *Quaker by Convincement* (1951), was on the staff of the American Friends Service Committee from 1947 to 1952, at Pendle Hill from 1952 to 1954, and since 1954 has been an administrator at Lincoln University, Pa. He is a member of Montreal Monthly Meeting, Canada, which he helped to found.



Our Debt to the Bible

In a very real sense for all these early Friends the Bible had been the primary source of their faith; it only became secondary after they had awakened to the inward Christ and experienced the direct revelation of the divine spirit within themselves.

This debt to the distant past is all too easily forgotten. Even in our own day Friends have been accused of historical ingratitude because of this tendency to overlook, or undervalue, the steps already hewn for us along the way by which we have come.

The second period of Quakerism, approximately the hundred years from 1725 to 1825, was a time when the emphasis in Friends worship came to be almost solely upon silent mystical inwardness; it is usually referred to as the period of quietism. Both William Charles Braithwaite and Rufus M. Jones considered it a time of decline within the Society, as I think it proved to be, despite the many illustrious names that adorned the period.

The Quaker quietists strove earnestly to annihilate what they referred to as the "creature" in themselves, and to become free from the leadings of human reason. "They became," said Rufus Jones, "introspective experts, but lacked the knowledge necessary to grapple with the problems of their day."

This overconcentration upon mystical inwardness, coupled with a distrust of all intellectual activity, produced some unfortunate effects which began to be apparent as the century wore on.

Significant Changes

The teaching ministry practically disappeared from their meetings and often visiting ministers would speak no word at all. John Rutty, Irish Friend and an eminent physician of his day, records in his *Spiritual Diary* in the year 1770 sitting through twenty-two consecutive meetings for worship in which the silence was broken only once. Job Scott, as a visiting minister, in 1785 attended fifteen consecutive meetings in New Jersey and Pennsylvania not daring, he said, to open his mouth in any of them.

We are concerned here with the position occupied by the Bible among Friends at this time, and the evidence suggests that it was being increasingly neglected. With the whole of their attention focused upon the inward aspects of their faith, Friends had no time for the Bible or other Christian tradition, for such things they considered to be mere outward forms and consequently of little importance. Bible study itself was thought by many to be, at best, a "creaturely" activity.

Friends in their first period would have agreed upon

the importance of Bible study; although they said it was secondary to the authority of the inner light, I think they would have declared a knowledge of the Bible equally necessary. Their point was that a knowledge of the Scriptures was, of itself, not enough to guarantee a Christian way of life in the individual.

We may speculate that the phrase "of secondary importance" slowly changed its meaning over the years, so that by the close of the eighteenth century it had come to signify something of little or no importance; for such was the prevailing attitude of many Friends towards the Bible at that time.

(To be concluded)

London Yearly Meeting

A FORTNIGHT has elapsed since London Yearly Meeting, and looking back I can see that the process of change is at work in our reactions. The wide range of subjects presented, the number of Friends able and willing to make vocal contributions, have strained the procedures of old time till they are bursting at the seams. We are all asking, What now? Statistics in *The Friend* show that attendance at our proceedings this time has declined from what it used to be; this, and the absence of many notable Friends one expected to see, adds force to the suggestion that we need to look afresh at purpose and methods in continuing Yearly Meeting.

We had Henry Cadbury to start us off with the Swarthmore Lecture on "Quakerism and Early Christianity," and as American lecturers are always eagerly welcomed, and Henry Cadbury is a personality, we had a flying start. He was enjoyed as much as his lecture, which reveals—as such lectures should—more of its treasures as it is closely studied in printed form. Our other visitors from America and elsewhere were cordially received, and soon felt themselves to be what they were to us—bound up in our Yearly Meeting.

Opinions differ as to whether or not the issues before us were all adequately dealt with; but there were deeper questions behind the various contributions, which frequently revealed themselves. What, for instance, of the problem of "double standards"—one for ordinary life and one for Christian relationships? We cannot be satisfied to go on with such irresolutions; nor with our tendency to live in "a closed circle of good people" cut off from the bad (other than ourselves); nor with "isolationism" in religion: with Quakers as a tight, neat little body all on their own.

The main theme of our deliberations showed itself in sessions referring both to work at home and to work

abroad. Our service overseas is not a matter of politics, but "is rooted in a sure knowledge of and belief in Jesus Christ, who can change the world." We must say this in words but also in work—in what we do and in the way we do it. Our service at home needs to be similarly inspired. We claim it is so, but how do we then explain the fact that the Christian message today receives only vague assent among the masses of people and that our own adult Quaker membership is almost static, showing each year so small a number of convincements?

We heard much—finely said—about the work abroad among the stricken, the homeless, and the too-often hopeless; we heard of efforts by Friends, including Young Friends, to make new contacts in Russia, China, and Poland. We heard of the immensely difficult service which is being done in parts of Africa. We thought about Friends in South Africa (and in Germany) who find themselves involved directly in the bitterness and hatreds of continual struggle. And out of all this we saw one thing emerge with sharpest clearness—the incalculable, spreading, healing power of individual relationships—one person to another—established on a basis of real love and readiness to give. Nothing new in this discovery; but it is what will make our work creative and "prophetic," and yet it is not always kept in mind. To do good on a large scale is to do good; but the good matters, while the scale is not so important; for goodness lives and grows. Reference was made in Yearly Meeting to the "bush telegraph" that spreads news in Africa. Really inspired service in good will, generosity, love, has also its bush telegraph.

We gave some consideration to the future of our Industrial and Social Order Council. This is to be re-constituted, and a fresh study made of the kind of help to the Society which such a body can best give. Then there was the matter of divorced persons who seek re-marriage after the manner of Friends. It has been before Quarterly Meetings, and now the agreed plan, as settled by Yearly Meeting, is to leave the decision as to what is right in each case to the appropriate Monthly Meeting. Some suggestions were made as to how this right could best be exercised, and there was strong emphasis laid on the need of more marriage guidance among Friends, both before and after the event. Strongest of all was the unshaken view of Friends that Christian marriage is a sacrament, and must be so regarded.

What struck me, this year more than in some others, was the great value to Friends who came up to Yearly Meeting of the many meetings of groups, fellowships, societies, which were held between the Yearly Meeting sessions. Most valuable addresses are often given in these meetings and the discussion—coming from those who at

least share the concern that has brought them together—often has the point which discussions in the larger meetings lack. I have wondered if these "extra" gatherings could not be more integrally related to Yearly Meeting itself by an agenda which allowed them to be held in the mornings and afternoons with more time given to them. There would then be fewer sessions of the whole of Yearly Meeting; at these, matters sent forward by the "groups" as well as other and larger issues could be discussed. But this sounds such heresy that I haven't dared to mention it in London. I might add, however, that those who are apt to be impatient with the great size of Yearly Meeting assemblies should remember what a wonder and inspiration it is to those who come from little Meetings to be with so large a company and to feel that they indeed have a part in the worship life of a dedicated people. Many times this was said to me by people who had "come up" for the first time. In such changes as we may make this must not be forgotten. In one respect Yearly Meeting must remain as it is—a spiritual exercise centered upon silence, ministry, and worship.

HORACE B. POINTING

New Zealand General Meeting, 1957

CHRISTCHURCH, in the South Island, was the place of General Meeting this year. Local residents regard it as the most English of all New Zealand towns. There is a cathedral with a spire in the center of a square; a little river runs through the city, with grassy banks and a series of college "houses," a university, and a school of arts flanked by a fine park studded with deciduous trees. The outskirts of this rapidly growing city are becoming highly industrialized.

But if Christchurch town is typically English, General Meeting was typically New Zealand; there were signs of sturdy independence and growth coupled with a growing world outlook. Reports from Monthly Meetings showed a basic unity with a characteristic diversity of activity. As might have been expected, the British atom bomb tests in the Pacific were much in the minds of Friends. Some good publicity work by Auckland and Dunedin Meetings had resulted in well-organized public meetings. The discussions in the peace session revealed a steady concern for the right maintaining of Friends peace testimony. From General Meeting, itself, a letter was addressed to the Prime Minister and others. The letter, in the main, appealed to the government to use such influence as it had as a member of the British Commonwealth to bring about a cessation of the testing of atomic weapons and a movement towards better international relationships. Closely linked to the peace testimony was deep concern for the abolition of the death penalty for murder.

Two outstanding addresses were given: one by Paul Oestricher, who gave with considerable insight a vivid account of impressions gained on his intensive visits to India, Europe, and the United States; the other by the Reverend Alan Brash, Secretary of the National Council of Churches in New Zealand. Mr. Brash had just returned from the inauguration of the newly formed Conference of Churches in South East Asia. New Zealand—through the National Council—is represented on this Conference, which is concerned with the development of the Southeast Asian churches as Asian and not as under the dominance of Western authority. The speaker told a moving story of the struggles, problems, and successes of the Indonesian and other Southeast Asian Christians. He also made us realize our position as New Zealanders in the words of an Asian leader: "Every New Zealand child born now has a Western heritage but an Asian destiny."

Friends at General Meeting were happy to learn that their contributions to Friends Service Council had reached an all-time record. They were glad to know also that Ethel Douglass who, with her late husband, Arthur Douglass, was co-principal of Friends School at Wanganui, is leaving for service in Africa.

General Meeting was greatly helped by a "Quiet Day" that immediately preceded the main gathering and by a well-attended early meeting on Sunday (General Meeting extended from Thursday till Monday), when there was a good discussion following a résumé of H. G. Woods's published address *A Quaker Interpretation of the Christian Faith*.

EDWARD DOWSETT

Do Not Go Wrathfully

By WINIFRED RAWLINS

Do not go wrathfully
Nor with appraising eye;
The world is far too dear,
Too swift, to cloud its poignancy.
So little serves to break
The cords of tenderness;
We are too close to death
To chide one another.

Do not draw down regret
Upon the fragile day;
Even a sigh can halt
Its life which flows so trustingly.
What comes is too beloved,
No change can be for good;
We have no time but now
To cherish each other.

The Forgotten Memorial to William Penn

By DAVID S. KEISER

GEORGE WASHINGTON has his Monument. Abraham Lincoln has his Memorial. But William Penn has a shrine as wonderful as both those together, the famous Liberty Bell—the origin of which has been one of history's best-kept secrets.

It is almost completely unknown that the "Proclaim Liberty" phrase was selected for the bell by one Quaker in honor of another. In Leviticus 25:10 it is the Lord speaking to Moses but on the Bell it is the people of the colony thanking William Penn for the fact that he and his Frame of Government did "proclaim liberty throughout all the land (of Pennsylvania) unto all the inhabitants thereof."

Penn's greatest gift to Pennsylvania was his Charter of Privileges of 1701. Fifty years later the Assembly of the Province decided to commemorate the half-century of such enlightened liberty—a kind of liberty not enjoyed by any other colony—by having a bell made for the State House tower.

The Speaker of the Assembly in 1751 was Isaac Norris, Jr., scion of a prominent Quaker family. His father had had Norristown, Pennsylvania, named for him, and his father-in-law, James Logan, had been William Penn's private secretary. Speaker Norris had the pleasurable task of searching the Scriptures for phrases applicable to the themes of "fiftieth anniversary" and "liberty," and miraculously found both thoughts in the same sentence in Leviticus 25:10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you. . . ." As the verse proved too lengthy for the bell, the Pennsylvanians of two hundred years ago fitted the phrase into the allowable space by simply cutting off the beginning and also the end. By thus lifting out of its context the "Proclaim Liberty" wording they completely mystified several generations of Americans as to the exact meaning and purpose of the words. Certainly the usual conclusion that the inscription was an inspired and prophetic cry for deliverance from the bonds uniting us with England was wrong, as the difficulties between the Colo-

David S. Keiser, Elkins Park, Pa., is a director of Camp Lenape for Boys and Indian Lodge Hotel in the Poconos. He has devoted fifteen years to research into the possible Quaker ancestry of Abraham Lincoln. He has based this article on the researches of others, notably on Carroll Frey's article "The Strange Fortunes of the Liberty Bell," *American Heritage*, Vol. 3, No. 1 (Fall, 1951). Friends may recall that William W. Comfort's *William Penn and Our Liberties*, published in 1947 by the Penn Mutual Life Insurance Company, Philadelphia, refers in Chapter 1 to the same facts.

nies and England did not become acute until considerably later. George Washington's greatest ambition at that time was to join the British Navy—and the bell itself was ordered from England. Originally cast there, it was later twice recast in Philadelphia.

The bell was originally called "the State House Bell," and after the Revolution it was known as "the Independ-

ence Bell." Curiously, not until the last of the Revolutionary figures had died did anyone call it "the Liberty Bell." In the 1840's an antislavery society used a picture of the bell as the symbol of the society and called it "the Liberty Bell." Thus this famous bell is a connecting link between the humanitarianism of William Penn and the Emancipation Proclamation of Abraham Lincoln.

Hope for the Hopeless

BY HERBERT V. NICHOLSON

I HAVE been asked to give an account of work that Madeline Nicholson and I have been trying to do in Japan, endeavoring with God's help to bring hope to the hopeless in the Land of the Rising Sun. We have felt a definite call of God to do evangelistic work with the sick and imprisoned, and it has been truly marvelous the way doors have opened. Wherever we go we are welcomed and given opportunities to preach the gospel of hope in Christ Jesus.

Who could be more hopeless than those with leprosy? The Japanese Welfare Department has some 10,000 patients in 11 national institutions. Christian teaching is freely allowed, and about 20 per cent of the inmates are members of the churches established right on the grounds. Although with the new drug there is real hope of recovery, the disease usually leaves its marks on the patients, so that it is difficult for them to be accepted in normal society. Accordingly they turn to the gospel of Jesus Christ for comfort and hope. We always receive more blessing than we give in visiting these sanatoriums, and we are happy to bear the good news that there is a way of eternal life.

As a result of some 165 national sanatoriums and private hospitals with well over 200,000 beds, tuberculosis is being brought under control. In spite of shortness of funds and staff, these institutions are doing a wonderful work. Their heads have welcomed us most cordially because they realize that our message will help the patients to face their illness with courage and hope in the fight for health. Again, these patients are not welcome in the world outside and are given little chance for economic solvency when they leave the hospital.

Work for crippled children is just getting under way. Where before the war there were but three institutions there are now at least twenty-six. The Welfare Department is hoping shortly to have one in every province. I have just had

Herbert V. Nicholson had considerable experience in Japan with rural missionary and relief work at various times between 1915 and the recent past. For his activities after the last war when he specialized in the distribution of goats for the Heifer Project the Japanese people dubbed him "Uncle Goat." He and his wife Madeline did also relief work in the Japanese concentration camps in California during the last war.

Herbert and Madeline Nicholson are members of Haddonfield, N. J., Monthly Meeting. They expect to return to Japan about the end of July.

the privilege of taking a Christian orthopedic surgeon about the United States. Dr. Jesse Nicholson of the University of Pennsylvania graduate school was most helpful in introducing us to orthopedic surgeons. We saw some of the best men in America operate and went to schools for the handicapped, Shriners' hospitals, and rehabilitation centers all over the States. We were greatly impressed with the wonderful work that is being done. And yet how hopeless many of these children are! They say that only 3 or 4 per cent of the children with cerebral palsy will ever be able to lead normal lives. There is nothing, yet, to be done for muscular dystrophy and for some other forms of illness. So we are forced to turn to a power above for help—physical and spiritual.

Thanks to five years of splendid help from Dr. Lewis, a Christian penologist, the prison system in Japan has been largely reformed. When we had the call to work among the hopeless we naturally turned to those in the prisons in Japan. Paul Sekiya, whom many of you have met on his recent trip to America, was already working in penitentiaries, and I soon associated myself with him and a Mr. Litsandi, also a Friend. Since at that time the head of the whole prison system was a former classmate of Paul Sekiya's and the head of the Security Division a former student of mine in Mito, we had a wonderful entree to the prisons. Everywhere doors were opened for us to come in with the Christian message.

The Scripture Gift Mission has given us money each year to print a pocket calendar with scriptural texts, giving our name and address, which we send to all prisoners and officials. As a result letters come in large numbers from individual prisoners all over Japan. We answer them all and offer Bible study courses and personal interviews. The Friends' Bible Association has kindly sent money for these gospel portions and Testaments. As we travel about the country we visit prisons, and we have had good opportunities to speak to the men. I have been in 57 different prisons or reform schools and have spoken to tens of thousands of convicts. Many have accepted Christ as their Savior, and although not all continue faithful, many have had very real experiences of the living Christ who can meet any condition.

Here again, the problem always comes up as to what these men should do when they get out of prison. Rehabilitation work is most important. The establishment of Christian "after-care homes" in various parts of Japan would meet a great

need. Just now there is a Japanese pastor who spent two and a half years in prison during the war, with a real gift in prison work, who wants to start a home in the Tokyo area. He has as associates an ex-convict who has been truly transformed and who is an expert shoemaker, having learned this trade while in the penitentiary, and a prison warden, an earnest Christian, who is retiring after many years of service. These men should make an excellent team, and we hope that funds are forthcoming to help them start such a home.

There are also Christian ex-TB patients who are hoping to start after-care homes for those discharged from tubercular sanatoriums. With the crippled children, likewise, the care after hospitalization is very important. Sheltered workshops are needed. I have not mentioned work for the blind and deaf and otherwise handicapped persons. The Iwahashis in Osaka are employing some forty handicapped persons in their factory.

All this work is of great importance, but through it all must go the knowledge that for even the most hopeless there is hope in Jesus Christ.

Books

THE BIBLE IN STORY AND PICTURES. By HAROLD BEGBIE. H. S. Stuttman Co., New York, 1956. Distributed by Garden City Books, New York. Two volumes boxed; 512 pages. \$5.95

This revision of the author's earlier *Children's Story Bible* has been given a highly artistic format, with excellent black and white drawings by four artists, superb photographs accompanying the text, and reproductions in color of eight paintings on religious subjects. In simple poetic language and quoting directly when appropriate, the author retells in Volume I the stories from the Old Testament which "illustrate the moral and spiritual principles which need to be learned anew in every age." In Volume II, as the Preface states, are "the record of Christ's life on earth . . . the story of His living spirit and His influence in the lives of early Christians . . . the work of Paul and the spread of Christianity throughout the ancient world. . . ." Direct quotations, as in passages from the gospels, are from the King James Version.

Despite the visual appeal of this work and its worth-while purpose of helping "people to understand the Bible more clearly and follow it more closely," Friends will probably find uncongenial Begbie's very conventional interpretations and presentation.

JEANNE CAVIN

THE MESSAGE OF JESUS IN THE PARABLES. By KATHARINE H. PATON. Committee of Religious Education of the Friends General Conference, Philadelphia, 1957. 84 pages. \$1.00

"If you wish to remain comfortable don't study the parables of Jesus." Katharine H. Paton opens her study with this quotation from Henry J. Cadbury.

Christianity is not a comfortable religion. It is true that

a religious faith does give a sense of satisfaction and of inner peace. On the other hand, Christianity is a revolutionary religion which challenges us to leave comfortable niches. There is nothing more stunting to our spiritual growth than complacency and self-satisfaction. Jesus often rebuked the self-righteous. Some of his parables may have been told for the primary purpose of pricking the bubble of his listeners' self-satisfaction.

Katharine Paton has written this excellent booklet for the purpose of getting "back as close to Jesus' thinking and message in the parables as we can, wherever we can, to listen ourselves to the parables he told, to reflect upon them, to respond, to decide, to act."

The Message of Jesus in the Parables is in twenty-two chapters, written for adult First-day School classes, with discussion questions and reference material listed. Not only would this booklet make an excellent course for group study but it would also be good for individual reading and meditation.

AGNES W. COGGESHALL

Book Survey

The Essenes: Their History and Doctrine; The Kabbalah: Its Doctrines, Developments, and Literature. By Christian D. Ginsburg. The Macmillan Company, New York, 1956. \$2.50

The current surge of interest in the ascetic sect of the Essenes resulting from the discovery of the Dead Sea Scrolls and from an increasing inquiry into the sources of the Judaeo-Christian tradition makes important a re-examination of these scholarly, well-documented essays by Dr. Ginsburg, first published in 1863 and 1864. The essays, although far from easy reading, are the fruit of painstaking research and valuable source material.

A Watcher on the Rhine: An Appraisal of Germany Today. By Brian Cornell. William Morrow and Company, New York, 1957. 320 pages. \$4.00

Brian Cornell is an experienced journalist, a shrewd observer, and a merciless critic. This book presents an interesting cross section of facts on present-day and Hitler Germany in a chatty and entertaining manner. An Englishman, the author finds it hard to remain objective toward this "infuriating" Germany, but the vinegar he injects makes the fare all the more interesting.

"Reflection Books": *Religious Living*, by Georgia Harkness; *Life of Christ in Poetry*, compiled by Hazel Davis Clark; *Short Primer for Protestants*, by James H. Nichols; *Basic Christian Writings*, edited by Stanley I. Stuber; *Words to Change Lives*, by leading clergymen; *What Christianity Says About Sex, Love, and Marriage*, by Roland H. Bainton. Association Press, New York. Paperbound, 50 cents each; 12 for \$5.

Reviewers usually receive free copies of the volumes they examine, thus being enabled to reduce their book-buying budgets. Reviewers should be warned against these six remarkable "Reflection Books." So attractive in format, so compelling in content, are they that a seasoned reviewer finds himself jotting down the names of friends to whom he feels obliged to give this volume or that. My prime favorite was *Short Primer*

for Protestants, but *Life of Christ in Poetry* was a close second choice, and each title called to mind some names of appropriate recipients. So the whole list is a great temptation, and a great bargain at the prices listed.

The Strange Career of Jim Crow: A Brief Account of Segregation. By C. Vann Woodward. New and revised edition, Oxford University Press Galaxy Book, paper cover. 183 pages. \$1.50

The original edition of this book was favorably reviewed in the September 24, 1955, issue of FRIENDS JOURNAL, p. 202.

Friends and Their Friends

According to the *New York Times* of June 19, two drawings in colored chalk, said to be authentic contemporary likenesses of William Penn and his second wife, Hannah Callowhill Penn, were sold in London at auction for £1,000 (\$2,800) to the Philadelphia rare book dealer Charles Sessler, reportedly acting on behalf of the Pennsylvania Historical Society. The drawings are said to be signed by the British artist Francis Place. The seller was Sir Henry Havelock Allan.

The National Jamboree of the Boy Scouts of America will be held in Valley Forge Park, Pa., from July 12 to 20, with an expected attendance of 50,000 participants. Worship services for July 14 will include a meeting for worship according to the manner of Friends. It will be held in a grove of trees near the encampment of Region Three (Troops from Pennsylvania, Delaware, Maryland, Virginia, and the District of Columbia). A special pamphlet dealing with the meaning of Friends worship is being prepared for distribution. This meeting is held under the care of the Continuing Committee on Worship and Ministry of Philadelphia Yearly Meeting.

Friends who know of Boy Scouts attending who are interested in Quakerism are encouraged to call the meeting for worship to their attention. All Scouts are invited.

Beacon Hill Friends House, a residential center in the downtown area of Boston, Mass., is being launched by Friends in New England Yearly Meeting. It will be located in a fine old mansion at 6 Chestnut Street, on Beacon Hill near the State House.

The purposes of the project, as set forth in the articles of incorporation, include:

To foster and advance the distinctive principles of the Religious Society of Friends, to provide opportunities for the development of leadership for the Society, and especially to establish and maintain a center where members of the Society of Friends and persons sympathetic to its principles, including those pursuing programs of study at other educational institutions, whether undergraduate, graduate or special, may meet together, and where such persons may live, and where the principles of the Society may be advanced and fostered by study and example.

The large residence property and its furnishings at the Chestnut Street address are to be donated, together with an endowment to help cover operating costs, by the former owner. It is hoped to have the house ready for limited occupancy in

September, and special study programs will be inaugurated by the group as soon as practical after the house is in operation.

The residence accommodations would be suitable for single students or married couples without children; it is expected ultimately to house about twenty-five people. Members of the Society of Friends interested in sharing in this fellowship should write to Beacon Hill Friends House, care of Caleb A. Smith, Temporary Chairman, 23 Appian Way, West Barrington, R. I. Details will be furnished to applicants as soon as plans are completed.

The National Committee for the Prevention of Alcoholism announces the eighth session of the Institute of Scientific Studies to be conducted at Loma Linda, Calif., July 8-19.

The course will consist of twenty lectures, twenty discussion periods, four seminars, four forums, four field trips, and four workshops. The field trips will give the student direct contact with, and information about, the effects of alcohol on the physical, mental, and moral powers of the individual, and on the social, economic, political, and religious life of the nation. The field trips will include visits to the new Los Angeles Police Department building, the newest and most up-to-date police center in America, to the Los Angeles County Rehabilitation Farm, the Domestic Relations Court, and the Sunday morning drunk court.

Announcements and application forms may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, N. W., Washington 12, D. C.

The Story of William Penn, a 12-page booklet just published by Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa., brings together many excellent items for Penn study projects. It is a complete revision of the Committee's Penn Packets, which have been distributed by the thousands for several years, and which are used by a number of fourth-grade classes in Pennsylvania and New Jersey public and private schools. Several First-day Schools are also using the material for ages 10-15. The artist Violet Oakley drew the cover picture, which shows Penn leaning on the prow of the "Welcome." A dozen other drawings depict Penn as a young man of action. A carefully edited text tells some of Penn's life, gives part of the famous Treaty, quotes some of his sayings, has a fresh new section on his contributions to society, and lists crafts and things to do. Supplemental sheets are being prepared for teachers. Sample copies will be sent free to teachers and other interested individuals, and the Committee is also able to furnish without charge a reasonable number for each class which makes up a Penn project. In the Philadelphia area, the Committee also furnishes Penn speakers for schools and other groups.

Robert and Lyra Dann, board members of the American Friends Service Committee, who spent last year in Hawaii for the Friends World Committee and the A.F.S.C., will be residing in California, where Robert Dann will teach at the College of the Pacific in Stockton.

The annual Report on the State of the Meeting, 1956, of Friends Meeting at Washington (Florida Avenue) contains a passage which will find a sympathetic response in the minds of many Friends elsewhere. It reads as follows:

We find the spirit of the Washington Meeting, on the whole, to be good. Yet, as in other years, there are certain shortcomings which members have voiced, and these we wish to list—not in a spirit of criticism, but in the hope that our corporate worship may be lifted to still higher levels. Some members of the Committee feel that there is too much vocal ministry; others feel that it would be well if the same Friends did not speak quite so often. One member has expressed a hope for more vocal prayer, another that there may be more personal testimony. In the Committee's view, it is a mistake to suppose that all utterances in a meeting for worship must necessarily carry on the theme set by the first speaker. It not infrequently happens that divergent themes, if spoken from the heart, end in unity.

Wilbert Braxton, who is head of the Science Department at the William Penn Charter School in Philadelphia, will become Director of the National High School Program of the American Friends Service Committee in late August or early September of this year. He is a member of Gwynedd Monthly Meeting, Pa., and will be on leave of absence from Penn Charter for one year.

As a staff member in charge of the High School Program, Wilbert Braxton will coordinate and give leadership to all A.F.S.C. high school programs, including the School Affiliation Service Program, high school work camps, and the various high school programs of the twelve regional offices of the Service Committee throughout the country.

Wilbert Braxton was a member of A.F.S.C.'s first work camp in the early 1930's. He was Principal of Friends Boarding School in Barnesville, Ohio, from 1944 to 1947. He was with the Friends Boys School at Ramallah, Palestine, during 1935 and 1936. From 1946 to 1956 he was the director of two interracial summer camps, Camp Onas and Camp Dark Waters.

A fitting memorial to William Penn's landing in America 275 years ago will be the publication of a dozen of Penn's most important works by E. Gordon Alderfer, who is on the staff of CARE, and Frederick B. Tolles, Director of Friends Historical Library, Swarthmore College. *The Witness of William Penn*, scheduled for October publication by The Macmillan Company, New York, will consist of a dozen of Penn's most important works printed in full or in part, modernized in spelling and punctuation, and equipped with introduction and notes. The book is designed for the general reader and will be useful in college and university courses. It will be the first full edition in many years of some of Penn's writings. In certain instances, as for example the *Essay Towards the Present and Future Peace of Europe*, it will provide the first accurate text since the seventeenth century.

The Spring, 1957, number of the *Bulletin of Friends Historical Association* contains the following articles: "Race Street Meeting House, 1856-1956," by Richmond P. Miller; "The Wrightsborough Quaker Town and Township in Georgia," by Alex M. Hitz; "The Dreiser-Jones Correspondence," edited by Gerhard Friedrich; "The Concept of the Church in Seventeenth Century Quakerism (Part II)," by Emerson W. Shideler; "Notes and Documents," by Frederick B. Tolles. The usual departments for Quaker research, historical news, book reviews, and briefer notices, as well as bibliographical notes on articles in Quaker periodicals, conclude the issue.

The *Bulletin* is published twice a year by Friends Historical Association. Annual membership dues are \$3.00 and include a subscription to the *Bulletin*. Those interested in joining the Association are invited to communicate with Anna B. Hewitt, Haverford College Library, Haverford, Pa.

Friends in many places seem seriously concerned about the increasingly disturbing information on the dangers from nuclear fallout. The newsletter of Unadilla Monthly Meeting, N. Y., *The Unadilla Friend*, reflects this serious concern in a number of questions that will interest Friends everywhere. They are as follows:

- (1) Is it right for any nation to pollute the atmosphere of the entire globe?
- (2) Is it right for any nation to treat a portion of the High Seas as though they were its exclusive possession?
- (3) Is it right for any nation to seize the homeland of any other people, move its inhabitants, and then make that place uninhabitable—if not disappear—by blast and radiation?
- (4) Does any nation or any group of nations have the right to jeopardize the future of the human race by polluting the atmosphere and contaminating the earth with substances injurious to posterity?

Quakerism and Other Religions by Howard H. Brinton is the latest pamphlet in the Pendle Hill 1957 series. The similarities of Quakerism to non-Christian religions are pointed out, also the differences, illustrated by historical instances. The pamphlet is available from Pendle Hill or from your bookseller; its price is 35 cents.

On the occasion of Howard Buckman's retirement after twenty years of devoted service as Superintendent and Treasurer of George School, he and his wife Ethel were guests of honor at a dinner given at George School on June 10. Present at the dinner were approximately two hundred guests, including many members of the George School Committee, of the George School faculty and staff, present and past, and of the Buckman family.

Henry Cadbury is a member of an interdenominational working party which has translated the Apocrypha for the Revised Standard Bible. Although these fourteen books appeared in the Latin Vulgate Bible of 1592 and (except for

one) in the Greek Old Testament, they are excluded from the Authorized Version and the Hebrew Canon. The books have been put into modern language from the ancient Greek and will appear after the New Testament.

Letters to the Editor

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

It is a great disappointment and sorrow to me to see a letter such as George Walton's in the issue of June 15. Having joined the Religious Society of Friends many years ago from a deep conviction that it is the individual and his own relationship to God which is the root of all spiritual experience, it seems to me just about incomprehensible that a Friend could think these thoughts, let alone put them in writing.

If George Walton feels that those of different mind from his in this question of membership with the World Council of Churches are merely concerned with "exclusive devotion to theological formulas or procedures in worship," and that his soul is "more strongly gripped in spiritual experience" because he favors this membership, he has little conception of going the lone road of individual responsibility, and going fearlessly, as did our friend and example, Jesus Christ—he needed neither theological formulas nor membership in bigger and better organizations.

It might be added gratuitously that in this day of hundreds of organizations, it is pretty clear that the world shows no marked improvement, and that the bigger they grow the less the individual plays any part.

New London, Conn.

HULDAH W. RANDELL

I feel so deeply moved by Frederick Babcock's article in FRIENDS JOURNAL of June 1, 1957, that I must express my profound agreement with it. This article "Thou Shalt Not Kill—Maybe" was most convincing as a clear-minded appeal to young men to accept the pacifist position. An old gray-head who has taken that position over the past sixty years and opposed all our wars during that time, I find it encouraging and gratifying to read such a statement demonstrating the amazing irrationality of the Christian world, which still conscripts our young men to fight and kill.

I wish all Friends would read Pitirim A. Sorokin's book called *S. O. S.: The Meaning of Our Crisis*; it should be required reading for all young people. Particularly striking is his chapter on "The Insanity of Conscription," in which he scathingly rebukes the old men who conscript youth for war. He quite logically suggests that the old men who are responsible for wars should be conscripted first to fight each other, and our young men preserved to save civilization for the future.

It seems to me that rational men and women should rebel with absolute finality against all participation in the insanity of preparation for another war.

New York, N. Y.

J. PAUL J. WILLIAMS

Members of the Society of Friends who are concerned about the motion picture "The Friendly Persuasion," and I know there must be many, will be interested to read an article entitled "Box-Office Quakers" by Milton Mayer, which they will find in the June issue of *The Progressive*. Milton Mayer has appeared on the program at the Whittier Institute of International Relations.

San Pedro, Calif.

MARY ROGERS MILLER

MARRIAGES

JOHNS-WEIL—On June 23, at the Fifteenth Street meeting house, New York, N. Y., JOSEPHINE BERTHA WEIL, daughter of Robert and Dorothy Weil of Carmel, N. Y., and WALTER ROBINSON JOHNS, JR., son of Eleanor Janney Johns of Media, Pa. The bride is a member of New York Monthly Meeting—Fifteenth Street. She has been a Guidance Counselor at the Florida State University, Tallahassee, Fla. The bridegroom is a member of Newtown Square Monthly Meeting, Pa.

KRAUSE-CORSON—On June 21, at the meeting house, Plymouth Meeting, Pa., KATHERINE ROBINSON CORSON, daughter of Carroll L. Corson and Mary R. Chapple, to WALTER EMIL KRAUSE, JR. The bride is a member of Plymouth Monthly Meeting. The couple will live in Chestnut Hill, and Katherine Krause will teach in Germantown Friends School next year.

MAMMEL-TREVIS—On May 4, in the Chestnut Hill Meeting House, Philadelphia, REBECCA W. TREVIS to WALTER K. MAMMEL. The marriage was under the care of Newtown Monthly Meeting, Pa.

SWETT-ROBINSON—On June 8, in the First Presbyterian Church, Medina, N. Y., BARBARA WELDY ROBINSON, daughter of J. Emmor and Charlotte S. Robinson, and CARL RAYMOND SWETT, son of Mr. and Mrs. Raymond F. Swett of Medina. The marriage was conducted according to the good order of Friends under the care of Salem Monthly Meeting, Salem, N. J., of which the parents of the bride are members.

It was the first Quaker wedding known to have been held in Medina. The ceremony took place in the First Presbyterian Church, where the altar had been removed and chairs installed to represent the facing benches.

DEATHS

HUEY—On May 8, in Kennett Square, Pa., FREDERICK F. HUEY, in the 90th year of his life. He was a member of Kennett Monthly Meeting. He is survived by his wife, Ella Mercer Huey, a son, William R. Huey, a daughter, Elizabeth Huey McNutt, five grandchildren, and seven great-grandchildren.

PARVIN—On June 14, BENJAMIN PARVIN. He is survived by his wife, Pearl D. Parvin, of Leesport, Pa., a daughter, Sarah Starr Donaldson, and one grandchild. All the family are members of Philadelphia Monthly Meeting at Fourth and Arch Streets.

Lucy Beer

A Memorial Meeting for Lucy Beer was held on June 16, 1957, at Wilmington College, Wilmington, Ohio. Lucy and Otto Beer came from Germany to the United States in 1937. They lived in Vineland, N. J., and became members of Woodstown Monthly Meeting, N. J. In 1951 they moved to Wilmington College, where Otto Beer is Assistant Business Manager of the college. They lovingly nurtured the early growth of an unprogrammed meeting for worship in Wilmington College and have been equally faithful in maintaining friendly contacts with the established pastoral Meetings in Wilmington and the neighborhood. As Chairman of the Social Committee of the Campus Meeting, Lucy Beer quietly and thoughtfully watched over the planning of social occasions, as well as over the needs of individual students and families. For the past four years she was in charge of the College Book Store.

She is survived by her husband, Otto Beer, two sons, Martin and John Beer, two daughters, Mrs. Joseph Stein and Mrs. Hilde Grauman, and nine grandchildren.

The Campus Meeting has established a Lucy Beer Memorial Fund administered by Myra Fabian, 615 Rombach Street, Wilmington, Ohio.

Alice Field

On May 10, as quietly as she had lived, Alice Field slipped away. She had entertained the Purchase, N. Y., Sewing Group at her home just two days earlier, her warm hospitality and friendly cheerfulness in no way diminished, so that it was hard to believe that she was not still in her place, exerting her unobtrusive but deeply spiritual influence upon us. She would have been 82 had she lived a few weeks longer. Her body was laid at rest among other dear old friends in Purchase Cemetery, N. Y.

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., at the Meeting House, 7380 Eads Avenue. 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.

CANADA

MONTREAL—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

COLORADO

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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 9-4845.

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 8-0629.

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

PALM BEACH—Friends Meeting, 10:30

a.m., 812 S. Lakeside Drive, Lake Worth.
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 UN 1-1262 or TW 7-2179.

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.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone Lynn 2-3379 or 5-7826.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

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, 10 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.;

Coming Events

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

JUNE

26-July 3—Friends World Committee, 1957 Conference of Friends in the Americas, at Wilmington College, Wilmington, Ohio.

JULY

1-3—Annual Institute of International Relations, Whittier College, Whittier, Calif., under the auspices of the Pacific Southwest Regional Office of the American Friends Service Committee. Theme: "Do World Religions Contribute to World Peace?" For information address the Director, Institute of International Relations, Box 966-M, Pasadena, Calif.

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.

SHREWSBURY—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8719.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

NEW YORK

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

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

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

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

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

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 at 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.

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PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Green Street jointly at

45 West School House Lane, 11 a.m.

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.

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

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9050.

TEXAS

AUSTIN—Meeting for worship, Sunday 11 a.m., 2106 Nueces Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

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