

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

NOVEMBER 9, 1957

NUMBER 45

*I*F we are to reach and garner the present-day seekers who exist in every neighborhood, persons who are disillusioned over the effectiveness and value of the ordinary run of Church Service, our Quaker Meetings must become unique centers of spiritual life, where there is felt a thrill of reality. That means that they must be occasions when life is lifted up and seen in its true divine possibilities.

—RUFUS M. JONES

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*Little Rock Friends*

FIFTEEN CENTS A COPY

\$4.50 A YEAR

## FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,  
Pennsylvania (Rittenhouse 6-7669)  
By Friends Publishing Corporation

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SUBSCRIPTION RATES: United States, possessions, Canada, and Mexico: \$4.50 a year, \$2.50 for six months. Foreign countries: \$5.00 a year. Single copies: fifteen cents. Checks should be made payable to Friends Journal. Sample copies sent on request.

Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

## Philadelphia Yearly Meeting Schools

THE twenty-five day schools and two boarding schools of the Philadelphia Yearly Meeting opened this fall with a total enrollment of 6,527, about 145 more than last year. This is an over-all increase of more than a thousand since 1950. About 1,215 of those enrolled are Friends. There are 250 more Friends in the student body than there were in 1950. Of the 626 teachers in these 27 schools, 229 are Friends.

Of the 25 day schools, 8 go through twelve grades; 3 go through eight grades; 9 go through six grades; 3 are purely preschool, or preschool and kindergarten; 1 goes through third grade only; 1 goes through second grade only. All the graded schools except Westtown have kindergartens, and many have four-year-old preschool groups besides.

Since 1950 Gwynedd Kindergarten (and preschool) has become a Yearly Meeting school and Woodbury, New Jersey, begun in 1952, has grown to be a six-graded elementary school.

Most of our schools have made extensive improvements and additions to their buildings in the last few years. This year Frankford, Plymouth Meeting, Woodbury, Penn Charter, and Media have each added two classrooms; Westtown Lower School has added one classroom and redesigned the interior of its building. Moorestown, New Jersey, has almost finished a \$70,000 addition to its high school, consisting of six classrooms, a biology laboratory, and a conference room, and has completed plans for a new gymnasium. Friends' Select is organizing a \$150,000 capital fund drive, partly for a new gymnasium. Buckingham has just broken ground for an additional classroom. Haddonfield and Westfield, New Jersey, Newtown, and Friends' Central made extensive additions last year.

Westfield has made a 10 per cent increase in teachers' salaries.

Westtown's Lower School now has a Committee (Advisory) of its own, consisting of representatives from three groups: the larger Westtown Committee, parents, and local Monthly Meetings.

On the academic side: Penn Charter is one of a group of schools working with the University of Pennsylvania in a four- or five-year program evaluating the television method of teaching French. Fourth graders have WHYY's French lesson daily.

There seems in general a growing concern for the especially able student in our schools, as there is throughout the country. Perhaps the visiting students from affiliated schools have influenced our thinking on this matter, as we become aware that the academic standards set for them at home are more exacting than those in the United States. The Ford Foundation's Advanced Study program, used in at least two of our schools, has also contributed. Frankford is experimenting with a new testing program intended to discover any blocks to learning before they become established and to discover and develop students of outstanding ability.

Our concern for the slow learner or otherwise handicapped child continues along with a renewed awareness of our responsibility to the gifted student.

MARY CHAPPLE

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 9, 1957

VOL. 3 — No. 45

## Editorial Comments

### Albert Camus

THE French writer Albert Camus, about whose novel *The Fall* we wrote in our August 24 issue, has now been awarded this year's Nobel Prize for Literature, a distinction that will increase his renown in the world of the arts.

Much of his work expresses modern man's social sensibilities and his ever multiplying dilemmas. Camus is neither an academic nor a free-lance philosopher in the ordinary sense, although his books illustrate, often in allegorical form, the laws and absurdities of our existence. Problems which occupy him are the tension between nature and the spirit; our anxieties and the incessant but vain efforts to fight them like Sisyphus (the title of one of his books); the chasm between life and death; the enormous weight which accident has in life—all these and many other uncertain factors conspire to make life meaningless, according to Camus. We are strangers in this world (the tragic novel *The Stranger* is one of his best-known pieces in the United States). His novel *The Plague* is as allegorical as some of his other work and contains a strong note of opposition to violence and war, personified in the quiet character of Mr. Tarrou, who stands for reverence for life. *The Plague* may symbolize war; it may also be an attempt to depict the plague in the manner of Daniel Defoe's *Journal of the Plague Year* (1722), a description which influenced Camus.

The fact that Albert Camus consciously detaches himself from the Christian tradition invites serious reflection. He will not recognize as meaningful the world of belief beyond our senses and logic, nor will he accept any vast schemes like Marxism for saving mankind. But he has increased the strength of man's protest against injustices and deepened our social understanding substantially. The quotation from Shelley which he used in one of his books (*L'Homme Révolté*) may with justice be applied to him; Shelley regarded the poets as the unofficial "legislators of the world." Camus is such a legislator. Sympathy for our fellow man and an understanding attitude toward him have found in Camus an outstanding advocate.

### Little Rock and Our Refugees

Among this generation's immigrants the most ardent lovers of the United States are those who had come shortly before or after the last war from Central Europe, where they had either witnessed, or experienced themselves, cruel persecution by Hitler because of race or faith. Naturally, they observe events in their new homeland against the background of the past and are impressed—and worried—by the intensity of the integration struggle in some sections of the South. A "Diarist" in the *Jewish Newsletter* (New York), whose close contacts with such groups permit sound judgment, writes, "What struck these new Americans most was the shocking similarity of these mob scenes to the manifestations of Nazi inhumanity which many of them had experienced personally and which are indelibly engraved on their minds (and often even on their bodies). Anyone who had seen a Nazi mob kicking a Jew in the street of a German city, spitting in his face and shouting frantically "Jude verrecke" [Jew perish], could not but relive the horror of it all when he saw on the television screen the sights of Little Rock of the first days under Governor Faubus' rule. It was like watching the nightmare of the past rising after many years when it was hoped that it had disappeared forever. They could not help wondering whether the Beast they believed dead and buried was alive again and was coming back to the United States." The "Diarist" concludes with the remark that the integration spectacle left many refugees as confused and frightened as children who unexpectedly come upon an ugly scene in which their elders commit a shameful action.

Nevertheless, their realism will make them also sense the strong currents of justice and fairness in American public opinion, a factor that will undoubtedly justify the admiration and love they want to feel for the United States.

### In Brief

The proportion of military personnel in the total population of the country is scheduled to be one per cent in Germany, and is now 2 per cent in France, 1.8 per cent



in the United States, and 1.5 per cent in England. The proportions for the Soviet-dominated countries are in Russia 2.1 per cent, in Poland 1.5 per cent, in Bulgaria 2.4 per cent. Neutral Switzerland ranks highest, with its military personnel 4.4 per cent of the total population.

It is estimated that American philanthropic giving is divided as follows: 53 per cent goes to religion, 20 per cent goes to welfare, 13 per cent to health, 9 per cent to education, 3 per cent to foundations, and the balance to other purposes.

According to Orthodox Church census, there are 877,334 members of the faith in Ohio. More than 18,000 of these are in the Akron area, in 7 churches. Close to 6,500,000 Orthodox are within the borders of the United States.

The total circulation of the Protestant church press, now members of the Associated Church Press, is 13,461,416, which means a reading constituency of approximately 30,000,000, since these papers circulate largely among families.

## A Philosophy of Love

By PAUL BLANSHARD, JR.

**P**ERHAPS as never before, man needs to write out more than a will today. His trouble stems not from disposition of his material things so much as failure to select and use the moral and spiritual things inherited from previous generations. He is no longer deep rooted; he may not withstand life's storms.

In less complex times, we used to call a written paper checking personal drift a philosophy of life. With earth shrunk by communications and torn by rivalries, its very future left in doubt by the "progress" of atom scientists, something new is called for in the writing down of personal statements.

What is required, essentially, is a philosophy of love. But somehow I have never been able to accept one ready made from the Norman Vincent Peales of our era.

I first became aware of my lack of such a philosophy seconds after an accident in a period when love was a fugitive from everyday existence. This was a dozen years ago. Riding through the morning sky over Mindanao, in the Philippines, our two-engine plane lost the use first of one engine, then the other.

We dropped silently toward a green valley 12,000 feet down—swiftly, terrifyingly. No heroic panorama of earlier years raced through my head. My mind just repeated, over and over: "No, not now. No, not now."

One engine did sputter back into fitful use in time. The pilot skillfully banked his wings, and we brushed through a mountain crevasse at 1,000-foot altitude and limped back across Leyte Gulf to the island of Samar.

During twenty minutes of repair time before we were again air borne en route to Zamboanga, I thought more about God, my wife and baby daughter, mankind, and beliefs to live by than I had in twenty-six preceding years.

My family inheritance had been more secular than theological, more critical than appreciative of both God's work and man's. I had reasoned that life was like a rubber ball. As we mature, realizing that its drops and bounces even up, we try to take the drops with equanimity and the bounces with grace. The best way to make an impression was to avoid depression. Like others and they will like you.

This was not enough. Over the dozen years the search has continued. I wanted to know why, indeed, "no man is an island," why God appears to know if the least of us, a sparrow, falls. What makes us inevitably sorry after we have been angry, regretful when we have been cruel? What is the invisible bond between God and man—and between man and man—which commands humility and love as the supreme human attributes?

The bond is, I believe, conscience.

Conscience, the regulator of our behavior, is only the most obvious proof of a divine plan for all who live on earth. The purpose of the plan is that we should apply those values recorded in the Bible and championed on earth by Confucius and Buddha and Mohammed and Jesus and Gandhi.

It is a part of this plan that the forces of evil shall challenge acceptance of the good. It will be easier to hate than to love, to be bad than good, to scowl than to smile, to be selfish than selfless. The plane of serenity will be reached only after a steep climb.

Life is thus an eternal test. We are the resources, the expeditors; He is the designer. Success is how much we give to society, not how much we take from it.

We progress upward from animal and material values to spiritual ones. Failure is the yielding along the way to flesh or coin, and doubt is the fruit of yielding. In greater or lesser measure, though, all of us fail. Compassion toward others who have failed is the shortest

Paul Blanshard, Jr., is a member of Chestnut Hill Monthly Meeting, Philadelphia, Pa.

route away from our own failure. In a few places on earth, principally in the East, this failure is at a minimum and we have already found the level He intended.

The God who designed this plan is, I believe, an omnipotent, omnipresent force within each of us. He is an inner quality, a slice of our souls, above casual experience and yet always with us. If we but still our normal drives and listen, He will be there. He is a God of many names, saluted by many creeds. But He is a God with the same eyes, the same ears, the same heart for all of us.

We two billion and more chips off the block of God are finite creatures occupying given niches in time and space. In our pattern, the clock is a servant and not a sovereign. Life is a selection and not a scramble to do all. It will have meaning as we choose well and do well.

How well we do is tangibly related not only to the ties between man and God, but also to those between man and man. We have the same basic needs. Still, no two of us are exactly alike. It is for us, therefore, to revere individuality and regard as precious those differences in human personality and opinions.

It is for us also to promote collective unity. Life's pattern calls at once for individuality and the oneness of mankind. The interplay of these drives leads to the serenity of togetherness. My brother—black or yellow or brown or red or white—is a part of me. His oneness with me is a sacred trust. This is our perpetual bond as children of God.

Will man then perish by his own hand before we reach full togetherness on that plateau of spiritual understanding? This I cannot believe. For, so long as conscience is our guide, the path points upward. It always has. I now have faith that it always will.

## That Day in September

By ALEX MORISEY

FRAGMENTARY reports had warned me of the sordid story coming out of Little Rock before I left center city headed for home. It was the day nine Negro students returned to Central High School after the Arkansas National Guard had been withdrawn, nine students belonging to my race.

I resisted the urge to buy the newspaper as painful headlines stabbed at me on the newsstands. What could have happened? I wondered between fruitless efforts to distract myself.

When at last I could resist no longer I purchased the

latest edition. The subway ride home would permit twelve minutes of reading time and retreat midst the evening homegoers. It was a horrible trip.

The news struck me harshly. There was a friend and former colleague being kicked by a white man armed with a brick. My friend was in Little Rock in his professional role as reporter. What had he done? No suggestion that he had been violent in word or deed. It was abundantly evident that he and his associates were not wanted. There was color in their faces.

My mind went back two weeks to my own experience as I observed for the American Friends Service Committee the first days of desegregation at a North Carolina school. I had watched faces on the street for about two hours. I knew they were not hospitable but I harbored no thoughts that they were hostile—not to me, an innocent bystander. Clearly they did not like the coming of the young Negro boy who would tear away their cherished traditions as he enrolled.

I was surprised, later intimidated, still later disillusioned. I was spared a kicking, a choking, and permitted a dignified retreat away from the scene. Spiritual violence pained severely as I walked three lonely blocks toward a haven for my physical and spiritual being.

I relived these anxious moments as the subway rumbled along. I prayed for my friend in Little Rock—perhaps I prayed for his tormentors.

My head dropped in remorse, but I glanced around at the stolid faces about me. They seemed peaceful enough. Somehow I could not be sure. I thought about Little Rock and Charlotte and Birmingham and Nashville and Levittown.

Was I safe here in the City of Brotherly Love? I had felt comfortable in North Carolina before my incident. This was home, and I knew the state from the sea to the mountains. I thought that a Negro observer could see history made in the state. Who could or would object to my "neutralist" position on a public street?

I kept thinking and stole a few glances at the faces about me. My friend had not feared personal violence in Little Rock. Even Governor Faubus had hoped for law and order, or had he?

My thoughts tormented me all the way home. I walked listlessly, thinking of faces—all sorts. But perhaps we could classify them, for these purposes at least, into just two camps: faces of security and faces of insecurity, determined, in this case, by what they radiate to the colored faces that see them.

Thus I thought and worried until I was home and had turned the key in my door. Then I knew security. I never have to worry about the faces beyond that door.

Alex Morisey is a member of the Information Service of the American Friends Service Committee and belongs to Central Philadelphia Monthly Meeting.

## Friends at Church in Moscow

By RUTH SIMKIN

SUNDAY has no particular religious significance in Moscow. At the meeting house of the Evangelical Christians on Maly Vievovsky Lane, services are held on Tuesday, Thursday, Saturday, and Sunday. At each service the church is packed. There has been considerable contact between this group and British and American Quakers through the years, and to our minds Sunday morning was the most appropriate time for us to join them in worship.

We were looking forward to meeting not only with the people of this congregation but also with the delegation of six British Young Friends. We had found it difficult to get in touch with them, for they, like us, were spending all their time in the streets and in meetings and therefore could not be located by phone. Moscow is a city covering 127 square miles, and they were quartered at the extreme opposite side of the city. We did get a message to them that we would hope to meet them at this church on Sunday morning.

Over our caviar and black bread at breakfast we refreshed our minds as to what to expect at service—we would probably have to stand for the entire length of a three- or four-hour service. We agreed that since all of us would feel strange taking communion, we would just refrain and explain, if necessary, that it wasn't our custom.

Alexander and Nina went with us to interpret. Neither of them had ever attended a church service before. Nina was a small, sensitive, delicate creature with curly red hair, young and pretty in her ill-fitting green suit. She is a teacher, is married, and has a nine-year-old daughter. Alexander is a graduate student in Economics at the university. Nina was the one who knew how to direct our driver through a peculiar maze of old, narrow streets for what seemed like endless miles to the yellow brick church.

Here on the steps before an open door two young men waited for us. One was David Harper, official spokesman for the young British Friends, and the other, wearing a British blazer, was the son of Pastor Karazov, the pastor of this church. He is a student of theology in England at Oxford, I believe. We were ushered into a dark hallway and up a very worn flight of stairs to a balcony. I could not see how there could be room for

us, but there was a gentle mass stirring, and we were given seats on the second row.

The church was not large, very simple and plain. A balcony was on three sides of the rectangle. The large choir, looking very pretty, the men in white shirts and the women in white blouses, all with black ties, filled the end space of the balcony. On the sides the narrow benches of boards, not more than ten inches wide, were so close together I could not stand without keeping my knees bent. On the board at my back rested the walking sticks of the women behind me. Below us, people were tightly packed in the benches, and the benches were close together. The aisles were a solid mass of people standing. On the opposite side, below, a double door was open, and people bulged in a solid mass as far as we could see out of the doorway, the sun streaming down on their kerchiefed heads. A gentle, continuing motion in the seemingly solid center mass caught my eye. It was caused by those who were sitting taking turns with those who were standing between the seats. Across the front of the church, right up to the pulpit, people were standing. Surely there was not floor space for one more pair of feet. On Sunday there are two services, and they estimate at least two thousand people attend each.

The first impression was that these people were all old, but this was not true. If one looked carefully there were many in the twenty-to-thirty age group. The choir was young, and in the audience several children were standing. Since at this season the huge program of summer camps was in full swing, few children were left in the city of Moscow.

The men in their slouch caps and coarse, wool jackets were scarcely less picturesque than the kerchiefed women in dark cotton blouses and gathered skirts drawn tightly at the waist. The expressive quality of their weathered faces awakened a response not of pity but of affection and kinship in our hearts. The freedom from sham, and even from cosmetics, gave us the feeling of being close to basic, elemental forces of life common to us all.

Immediately in front of me sat a delicate young German girl, prim in black dress, hat, and gloves. She pointed out to me the Scripture reading in her German Bible; the story of Lazarus in the eleventh chapter of John. The six young British Friends occupied the rest of this short bench in front of us.

The choir sang while a collection was taken. In my fancy the large stiff paper rubles looked ill at ease and out of place as they went by in the butterfly net affair in which they were gathered. Below us the rotation of seats continued with smooth, quiet motion.

When the sermon began, below us we heard the low, slow voice of Pastor Karazov in Russian; in front of us

Ruth Simkin, a member of the Board of Directors of the American Friends Service Committee and now directing coordination of volunteer work in the Philadelphia office, went to the Moscow Youth Festival as one of the A.F.S.C. observers. She is a member of Swarthmore Monthly Meeting, Pa.



the quick whisper in German; from my right in staccato accents Alexander's English translation. Unforgettably, these sentences came through: "Suffering is hard to bear. . . . It is through suffering we know God. . . . Some think because Jesus was divine he didn't suffer when the nails were driven in his hands and feet. . . . But he was human too. . . . He felt the pain. . . . He was known as a man of suffering acquainted with grief. . . . God suffered when He sent His Son to earth."

Work-knotted hands brushed tears shamelessly away. Silently, quietly they wept. Here was a people who knew suffering, all right. I thought of the well-dressed, comfortable people in our churches at home and their chromiomed cars parked outside.

"We now bring this part of the service to a close.

"We will eat the body of God and drink his blood."

This translation was a bit startling. The choir began to sing. A clock on the wall below them struck eleven. Men down in front received six large trays from the minister and began to slowly thread their way through the crowd. They were followed by six people each carrying a large chalice. The people in each row stood as they were served. The choir and audience continued the singing of a hymn. The voices around us were rich and vibrant and full. On and on went the singing; closer came the men with trays piled with crumbled bread. We stood, accepting in our turn the tray, each taking a crumb of the sour, dark bread with a deep sense of reverence and communion.

The clock struck twelve, barely audible above the singing, even to a listening ear. Again we stood, this time to receive the chalice and drink the wine. A little linen napkin was carefully passed with the cup and carefully the cup was wiped with the common napkin before it was passed on.

By a quarter after twelve communion had been served all around, the singing stopped and Pastor Karazov welcomed guests present from Poland, Germany, England, and America and invited them to his study at the rear of the church. The service was over.

When I turned to look into the faces of those whom I had heard singing behind me, I was reminded of the Oriental goddess with so many arms, for the kerchiefed faces gave the impression of one face and so many hands were extended to shake mine. It was one of those tremendous experiences familiar to field workers of the Service Committee and others, I am sure, where love and affection flow through barriers of language and privilege and custom with such genuineness that one cannot doubt the Common Source. The organ was playing, "Blessed be the tie that binds."

After a brief reception in Pastor Karazov's study,

Alexander and I moved back out into the church foyer, where crowds of women were waiting still to shake hands and ask questions. One old lady seemed particularly moved; I was curious about her, and through Alexander she said, "I always wanted to see an American woman, and I thought I would die without it, and now I have seen one." They asked, "How do you worship? How do you pray?"

They said, "You have our love. Take our love to your people. Tell them we want peace. Tell them we pray for peace."

We stood on the curb in front of the church while a small contingent of the Red army, just boys in unpressed khaki uniforms, marched by and then amid much waving and crying of *Dosvadanya* we crossed the street and climbed into our waiting car, feeling very deeply that once again some Quakers had met some Russians.

## Book Survey

*One in Christ.* By K. E. Skydsgard. Translated by Axel C. Kildegaard. Muhlenberg Press, Philadelphia, 1957. 220 pages. \$4.00

The Danish theological professor who wrote this book had been appalled to discover that the division between Catholic and Protestant Christians is "impossible according to the will of Christ, and yet is a present reality." His title shows his intention. He wants all of us to learn a little more about one another, so that we can all see something of the "yes" that binds us together and the "no" that separates us. He works up toward a climax of difficulty in his last chapter, which deals with the saints and the Virgin Mary. Here, as you may imagine, most of the genial "yes" collapses in a thunder of "no."

*The Religion of Negro Protestants.* By Ruby Funchess Johnston. Philosophical Library, New York, 1956. 224 pages. \$3.00

The author has studied four Methodist churches and a group of college students in South Carolina, and three churches, Congregationalist, Baptist, and Apostolic respectively, in the city of Boston. This rather small sampling of Negro Protestant groups has been written up with much painstaking care. This reviewer, however, found the actual study smothered in such intricate and abstract language, such overelaborate sociological tables, and such confusion of national statistics and of concepts added by the author as to make it unreadable and uninformative.

*Existentialism and Theology.* By George W. Davis. Philosophical Library, New York, 1957. 88 pages. \$2.75

The two abstract terms used in the title should not deter a theologically curious Friend from studying this brief book that deals largely with Bultman's "demythologizing" efforts to free the New Testament from mythological bywork. It is a clear and instructive introduction to Bultman's opinions. Some penchant for abstract thinking is, of course, expected of the reader.

## The New Penn Portraits



Courtesy, Historical Society of Pennsylvania

WILLIAM PENN



Courtesy, Historical Society of Pennsylvania

HANNAH PENN

AT the Historical Society of Pennsylvania (1300 Locust Street, Philadelphia 7, Pa.) the British Ambassador to the United States, Sir Harold Caccia, on October 26, 1957, unveiled the portraits of William and Hannah Penn reproduced above, acquired by the Historical Society in June of this year. They are colored chalk (or pastel) drawings on buff paper,  $11\frac{7}{8}$  by  $8\frac{3}{16}$  inches and  $9\frac{7}{8}$  by  $8\frac{1}{16}$  inches, respectively; both are signed front and back by the British artist Francis Place (1647-1728) and are accepted as certainly his work.

The identification of the subjects is somewhat less positive, as there is no definite evidence that Place and Penn met. The attribution rests on the history of the drawings, recounted by R. N. Williams, 2nd, Director of the Historical Society, in his article "The New Penn Portraits" in the October issue of the *Pennsylvania Mag-*

*azine of History and Biography*, and on the supposed similarity of the William Penn drawing to the familiar portrait in armor. The other drawing also has similarities to the oil painting of Hannah Penn by John Hesselius copied from an earlier original now lost.

Penn may have been fifty at the time the pastel portrait was painted, or possibly older. Hannah, who was twenty-four years younger than he, looks from her portrait to have been about the same age; her portrait may have been drawn later, or may reflect what child bearing and heavy responsibilities could do to a woman at the turn of the seventeenth century.

One Quaker student of the drawings, Mr. Williams reports, considered that of William Penn "the most authentic correct portrait of Penn known, and certainly . . . the most interesting which has ever appeared."

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GOVERNMENTS, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will curve it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn.

Any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to these laws, and more than this is tyranny, oligarchy, or confusion.—WILLIAM PENN



## Beliefs Into Action

WHAT besides TV heroes and the World Series can really stir us as a nation?" asked John Oliver Nelson of Yale University Divinity School, addressing four hundred persons at a social action conference in Philadelphia. They met on Columbus Day, and the theme was "Rediscovering America." Looking at unexplored terrains in our culture, Nelson examined the enthusiasms, allegiances, and devotions that can replace the strong nationalisms and the great religious revivals of a former day.

Referring to the "great experience of the equality of human beings," he noted the growth of new kinds of cleavages and the refusal of some groups to be "melted down." Another aspect of our culture that needs further exploration is the production of wealth. How far do we manipulate human beings? Further, we must learn that we are no longer a separate continent, but we need not demand uniformity across the world. Why is distinctiveness not welcome?

Nelson spoke of a theological bridge which brings us to the essence of our lives. Unless we can deal with ourselves and the "natives" around us and in us, and give them this central sureness of who they are and to whom they belong, then we have not brought the deepest gift we can bring to the culture of which we are a part. The morning address was followed by afternoon meetings in five sections, after which came a closing address and worship.

The Supreme Court has provided us with a great new chance in civil liberties by its June decisions, stated Henry Sawyer, Philadelphia attorney, in one session. Their judgments indicated no departure from our national tradition, but a reaffirmation of our protection for individuals, when we are at our best as a free nation of free men.

As a major discussion point, the question of what is the legitimate purpose of congressional investigation committees was raised. Constitutionally their powers are limited to securing facts upon which to base proper legislation, but often the committees have tended to expose individuals for the sake of exposure. Should we use this method with its excesses to achieve a socially desirable end—such as cleaning up labor racketeering? If so, do we have the right to protest when it leads to McCarthyism?

When Congress reconvenes in January, a major issue of concern to Friends will be the whole area of military policy, national security and the arms race with the Soviet Union. This was the judgment of Edward F. Snyder of the Friends Committee on National Legislation, discussing "You, Washington, and World Affairs." There are in the United States today two major philosophies in this area: seek peace either through military strength or through disarmament and other methods of settling international disputes by negotiation and reconciliation. With the launching of the Russian satellite, United States policy is to proceed full steam ahead with missiles development. Friends need to emphasize disarmament efforts and cessation of nuclear tests. Many observers feel that the Eisenhower doctrine on the Middle East has not been helpful in bringing about a solution to the refugee problem,

in aiding economic development in the area, or in settling boundary disputes. Some Congressmen seem to be casting about for alternatives.

The Quaker peace testimony is in three parts, Lyle Tatum of the American Friends Service Committee declared—a resounding "No" in refusing to participate in war; a fast-following "Yes" in living a life which promotes peace; and a religious conviction that the will of God calls every person to live both the "No" and the "Yes." It is a testimony for the whole Monthly Meeting, not just a peace committee. The peace testimony should be reflected in the vocal ministry. It should be both explicit and implicit in the religious training of our children. Overseers should raise the question of adherence to the peace testimony with every applicant for membership, whether or not it is considered an absolute requirement for joining Friends.

Some points from round tables: The Meeting cannot replace the home in its task of strengthening the individual's stand. The peace testimony cannot be based on the present fear of nuclear warfare, although we recognize that many people have become sensitive to the problem of peace by this path.

Describing "Segregation in the North," George Schermer, Director of the Philadelphia Human Relations Commission, pictured the migration of Negroes from rural areas of the South to congested areas of our larger northern cities where they are filling the vacuum left by white groups now moving into the suburbs. He said that most law-abiding, well-intentioned middle class white people are unaware of the seriousness of present trends toward segregation in the North. Unless we take positive and affirmative action in favor of justice and integration, patterns of segregation will spread and become permanently fixed.

In five discussion groups there was general concern for the best techniques in bringing about integration, pointed up by the Levittown experience. Integrated housing was thought to be the most pressing need of the moment. Integration in Meetings and churches will aid tremendously in making our belief in brotherhood a positive way of life.

In discussing "A New World of Human Relations in Business" D. Robert Yarnall, Jr., pointed out that to a considerable extent the primary goal of our American industrial society, a reasonably adequate material standard of living for everyone, had been achieved, although there were still many individuals suffering hardship. It was time to look ahead and ask whether or not it was enough to set as our next goal two chickens in every pot and two cars in every garage, and then three chickens and three cars. What else should a Quaker company try to provide, and how can we try to provide it without our experimentation's threatening the livelihood that is now provided? He reviewed the action-research discussion project of the Philadelphia Quaker Business Problems Group (Friends Social Order Committee) to explore these questions.

We have a responsibility to act on the light as far as we see it, keeping ourselves open to further light. This was the individual and corporate charge laid by E. Raymond Wilson of the F.C.N.L. in the final session of the conference. He

cautioned against worshipping the heroism of our ancestors and urged keeping our attention on the long-term goals ahead. In listing goals and problems, many of them not discussed in earlier sessions, he provided ample "homework" for everyone. No one could doubt the relevance of his succinct title: "Go thou and do."

Sponsors of this fourth annual "Beliefs Into Action" conference were five committees of Philadelphia Yearly Meeting—Race Relations, Social Order, Social Service, Civil Liberties, and Peace—plus the A.F.S.C. and F.C.N.L. A fuller report may be obtained from George C. Hardin, chairman of the planning committee, 1520 Race St., Philadelphia 2.

OLCUTT SANDERS

### Little Rock Friends

THE following letter appeared in the *Arkansas Gazette* for October 19, as the first letter in the column "From the People" but with its own holdface heading, "Quakers Call For Prayers Of Humility." The opening sentences refer to the city-wide day of prayer on October 12, supported by many denominations. The second sentence in the third paragraph should have read: "We would refrain from judging harshly the conduct of those who may seem to fall short, remembering that the ultimate victims of hate are those who hold it in their own hearts."

We have been deeply moved by the sight of Protestants, Catholics and Jews meeting, each in his own way, to pray for forgiveness and guidance in this time of difficulty for our community. As the bells rang out on the special day of prayer, we felt afresh the Mantle of Divine Love which covers us all. We are confident that such a spirit of good will has been released that the light of truth will lead us.

As part of the Christian brotherhood we feel that Christ's message comes to us today bidding us love our neighbors whatever their color. He bids us put trust in our fellow men in place of fear, and supplant proud antagonism with humble, helpful friendliness.

It is no easy matter to accept or to practice the full Christian ideal of human brotherhood in the face of the prejudice and bitterness that has grown up. We would refrain from judging harshly the conduct of those who hold it in their own hearts. Let us hold compassion rather than contempt. Evil cannot be overcome by doing evil. Let us overcome it by doing good.

We feel these words of William Penn are helpful at this time. "Let us then try what Love will do; for if men did once see we love them, we should soon find they would not harm us. Force may subdue, but Love gains; and he that forgives first, wins the laurel."

Edith A. Wixom,

For the Little Rock Meeting of the

Little Rock. Religious Society of Friends (Quakers).

Before the letter was sent, our Little Rock correspondent, Robert L. Wixom writes us, it was discussed at a business meeting of the Meeting and approved by all the members. He

reports that most writers of earlier letters favorable to integration "have received a volley of abusive phone calls which seem to be a more or less organized effort to intimidate." Up to October 28, none had resulted from this letter, whose intent, he says, was "to try to understand and use the spirit of John Woolman in our present context."

With the world spotlight focused on Little Rock, headlined symbol of the struggle going on in many places under a less blinding glare of publicity, the small Friends group there carries a heavy burden for us all. For this reason we look forward with especial interest to another "Letter from Little Rock" shortly.

### Friends and Their Friends

A Virginia Friend is challenging the constitutionality of one of his state's weapons in its program of massive resistance to public school integration. David H. Scull, a printer of Annandale, Va., who is Chairman of the Joint Social Order Committee of the two Baltimore Yearly Meetings, refused on October 23 to comply with a court order directing him to testify before the Committee on Law Reform and Racial Activities of the state legislature. He is now subject to fine or imprisonment or both, for contempt of court, but is prepared to carry a test case to the United States Supreme Court if necessary.

David Scull said, "I am convinced that this Committee is unconstitutional in its authority, unlawful in its objectives, and immoral in its methods." The committee was authorized a year ago as part of the package of "anti-NAACP" bills passed at a special session of the legislature last year when both David Scull and C. Edward Behre, Clerk of Florida Avenue Meeting of Washington, protested the unconstitutionality of the measures. The committee, by making public the names of persons supporting school integration measures in areas of the state where this is highly unpopular, can expose them to social and economic pressure and to personal violence. In Fairfax County in northern Virginia, where David Scull lives, he has received wide support from friends and neighbors for his stand, but he believes the right to assist in establishing legal rights for minority groups must be assured for those in other areas as well.

David Scull helped to organize the American Friends Conference on Race Relations at Wilmington College last year, is Chairman of the Race Relations Committee of the Friends Committee on National Legislation, and is a member of the Community Relations Committee of the American Friends Service Committee. His attorney is Joseph L. Rauh, Jr., well-known labor and civil rights lawyer.

When the Chesterfield Monthly Meeting, N. J., ceased to use its meeting house property on Mercer Street in Trenton for meetings for worship, a committee was formed to investigate possible uses for the building. After exploring the needs of the neighborhood, the opportunity for service to the community became apparent. The Mercer Street Meeting House stands in the center of Trenton in an area almost devoid of recreational facilities. Many Puerto Ricans have moved nearby and need educational and social help. The

young people of the neighborhood have only the streets for playgrounds, club meetings, or spare time activities. As a result of these and other concerns, the Mercer Street Friends Center Committee came into being to convert the Mercer Street Friends Meeting House into the Mercer Street Friends Center. The members of Chesterfield Monthly Meeting, neighbors of the center, and other interested people are working on the rehabilitation of the building and the conversion of the property into facilities suitable for a community center. Work camps are held every Saturday, to which all interested persons are invited. A measure of the need for this center has been provided by the number of interested groups who have already stopped in to request use of the facilities when they are completed.

Friends' Central School, Philadelphia, Pa., considers it a privilege to have G. Raja Gopal from Bangalore, India, on its staff until the end of November. He is a writer, a cartoonist, and an accomplished linguist, and has lectured in Canada and the United States.

*Civil Liberties*, the organ of the American Civil Liberties Union, reported in its October issue that Knoxville College, Tenn., a Presbyterian school for Negroes, has enrolled its first two white students under a new exchange program with Wilmington College, Ohio.

Celebrating the 275th anniversary of the landing of William Penn, the Speakers Bureau of the Philadelphia Yearly Meeting Peace Committee used 42 persons to address 180 school assemblies attended by 46,065 children. Requests this year were greater than in any year since 1952. More Friends schools availed themselves of this service than in previous years. We were also called on to serve high schools in Camden, N. J., and Chester, Pa. The reaction of school principals and assembly leaders to our speakers was excellent.

Our Bureau was also called on by the Mayor's Committee on William Penn Week in Chester, Pa., to send the principal speaker to the opening luncheon in the new Y.M.C.A. in Chester, before 350 of Chester's Chamber of Commerce, Rotary, Lions, and Kiwanis Club members. Clarence E. Pickett accepted this assignment and delivered a brilliant address.

Andrew Erskine and his wife Hannah Erskine of Berkeley, Calif., both celebrated their ninetieth birthday in October this year. Andrew was born in Dunfermline, Scotland, October 26, 1867, and Hannah was born October 16 of the same year in Scarborough, England. Andrew was a ship's engineer and Hannah a schoolteacher at Rawdon Friends School near Leeds, England, a school that closed many years ago. They came together to San Francisco from England in 1900 and were married at the old Friends Meeting House in San Jose, Calif., on January 30, 1901. They have lived in the San Francisco Bay area ever since. A few years ago, while still in their eighties, they made a trip around the world and spent considerable time in Australia and Great Britain. Hannah Erskine, a former clerk of the Berkeley Monthly Meeting, Calif., has

been very active in the Women's International League for Peace and Freedom and is still engaged in the sewing project for overseas relief in the Berkeley Friends Meeting House every Wednesday. She has been for several years a regular attendee at the Pacific Yearly Meetings, traveling as far as Seattle, Wash., and Pasadena, Calif. Hannah Erskine's ninetieth birthday was celebrated at the Berkeley Friends Meeting House on October 20 after meeting for worship.

PETER GULBRANDSEN

*Correction:* Richard R. Wood has called our attention to an error in his "Internationally Speaking" of October 5, 1957, that escaped our proofreaders. Line 3 on p. 648 should read as follows, ". . . military force that is an inadequate deterrent of war. . . ."

### *Green Pastures Quarterly Meeting*

On September 28, 1957, for perhaps the first time since the early days of Quakerism, a new Quarterly Meeting was organized by the spontaneous coming together of a group of Monthly Meetings. Involved were the Detroit, Kalamazoo, and Ann Arbor Monthly Meetings in Michigan, and Ann Arbor's Preparative Meetings at East Lansing, Mich., and Toledo, Ohio. (The informal Toledo Friends Worship Group has recently applied for formal Preparative status under the care of Ann Arbor Meeting.)

For a number of years these Friends groups had met fall and spring in a loosely organized Green Pastures Association of Friends which derived its name from the Detroit Urban League Camp used as its conference site. The latest chairman of this Association, Catherine Jones Gaskill, and other Friends, urged last May that a more stable organization be formed. In response, the Association sponsored a July workshop chaired by Kenneth Boulding, at which Meeting delegates, in consultation with representatives of the Friends World Committee, drew up a detailed proposal for converting the Association

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into a Quarterly Meeting. Since this proposal was subsequently approved by all five constituent local groups, the hundred or so Friends at Green Pastures on September 28 enthusiastically united in reorganizing the Green Pastures Association into the Green Pastures Quarterly Meeting. The retention of the name reflects not simply affection for a particular place but a sense of the "leading" referred to in the twenty-third Psalm.

The new Quarterly Meeting's purposes are to "be used as a means of action upon common concerns such as worship, the spiritual life of Meetings, religious education, intervisitation and fellowship, peace, intercultural relations, and other social concerns, service activities, Friends education, and matters relating to the organization and operation of Meetings."

Named as officers of the Quarterly Meeting were Arthur Dunham of Ann Arbor as Presiding Clerk, Ruth Summerlott of Kalamazoo as Recording Clerk, and Peter Wenck of Newaygo as Treasurer. Noteworthy in recent years has been the growth in the number of teen-agers at Green Pastures, culminating this fall in the simultaneous formation of a Junior Quarterly Meeting with Patricia Cartwright and Mary Streeter of Ann Arbor as Clerks and David Pino of East Lausing as Treasurer.

One of the first concerns of the Quarterly Meeting is to explore the question of Yearly Meeting affiliation to replace the present "infant dependence" on the Friends World Committee. Presented at Green Pastures this fall were letters of encouragement from the Friends General Conference and from Canada, Ohio (Conservative), and Western Yearly Meetings; representatives from two Yearly Meetings attended in person: the Richard Eastmans of Yellow Springs, Ohio, from Indiana Yearly Meeting (General Conference) and the Harold Flitcrafts of 57th Street, Chicago, from Illinois Yearly Meeting. Interest in the subject of Yearly Meeting affiliation was furthered by the report of Adda Dilts (Kalamazoo) on her visits this summer to Illinois, Indiana (G. C.), and Western Yearly Meetings on behalf of the erstwhile Association.

The new Quarterly Meeting will continue the pattern of meeting fall and spring at a camp site, while holding its Midwinter Conference in a local Meeting community. Need for a summer meeting is lessened by the expected continuing participation in the annual meetings of the Lake Erie Association of Friends.

ROBERT O. BLOOD, JR.

### BIRTHS

ARVIO—On October 14, at Jefferson Hospital, Philadelphia, to Ray and Cynthia Arvio, their fourth daughter, LESLIE KATHERINE ARVIO. The parents are members of West Chester Monthly Meeting, Pa.

BERRY—On September 11, in Knoxville, Tenn., to Edward Lewis and Betty Jo Berry, their first child, a son, named GEORGE STEDMAN BERRY. His father and grandparents, E. Willard and Dorothy E. (Pidgeon) Berry, are members of Hopewell Monthly Meeting (United), Va., and of the Friends Meeting of Durham, N. C.

HANCOCK—On October 26, to C. Thomas and Marjorie L. Hancock, a son, DACRE LEONARD HANCOCK, a brother to Charles Thomas Hancock, 3rd. All are members of Scarsdale Monthly Meeting, N. Y.

HARTER—On October 28, to Robert M. and Alice Patterson Harter of Richmond, Ind., a son, RICHARD STEWART HARTER. The

mother and her parents, Henry Carter and Mary Sullivan Patterson, are members of Swarthmore Monthly Meeting, Pa.

### MARRIAGE

MALIN-FLEET—On October 26, DOROTHY ANN FLEET, daughter of Mr. and Mrs. Henry L. Fleet of Cutchogue, Long Island, N. Y., and CLEMENT BIDDLE MALIN, son of Patrick Murphy and Caroline Biddle Malin of New York and grandson of Clement M. and Graceanna Brosius Biddle. The groom is a member of Swarthmore Monthly Meeting, Pa.

### DEATHS

MILLER—On October 20, in a New York City hospital, ANNE MILLER, after a prolonged illness. She was a lifelong member of Sandy Spring Monthly Meeting (United), Md., and was an active and interested member of Montclair Monthly Meeting, N. J. She is survived by two sisters, Eleanor Miller Webb of Montclair and Mary Moore Miller of Sandy Spring, and a brother, Robert Hartshorne Miller of Sandy Spring. Memorial services were held in both Montclair and Sandy Spring, with interment in Sandy Spring.

PAXSON—On October 4, at her home in Berkeley, Calif., HELEN JACKSON PAXSON, a lifelong member of Race Street (now Central Philadelphia) Monthly Meeting, Pa. She was the wife of the late Frederic Logan Paxson and the daughter of the late Joseph Taylor and Harriet Hale Jackson. She leaves three daughters: Dr. Jane Taylor Paxson of Albany, Calif., Emma Fell Paxson of Washington, D. C., and Patricia P. Rewey of Milwaukee, Wis., and three grandchildren.

### Coming Events

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

#### NOVEMBER

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Anna B. Yarnall, "Gideon, Jephthah, Samual."

10—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Charles Walker, "Armistice Day 1918 to 1957."

10—Media, Pa., Meeting House, Dedication and Open House, 3rd Street and North Avenue, 4 p.m. See issue of November 2.

10—Nine Partners Half-Yearly Meeting, at Oswego Meeting House, Moore's Mills, N. Y.: 11 a.m., business meeting; 12 m., covered dish lunch; 1:30 p.m., Howard and Sally Wiggins will show slides from Ceylon and give some insights into recent experiences there.

10—Race Street Forum, in the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: Miss Elmina R. Lucke, Director of United Nations Technical Assistance projects, "The Drama of Technical Assistance."

10—Friends Forum Mullica Hill, N. J., 8 p.m. Speaker, Haimanti Chakravarty; topic, "Universal Human Rights."

10—Radnor Meeting House, Conestoga and Sproul Roads, Ithan, Pa., 8 p.m.: public address by Louis Schneider, Secretary of the Foreign Service Section, A.F.S.C., "Who Is My Neighbor?"

10—Scarsdale, N. Y., Monthly Meeting Peace Committee, in the meeting house, Popham Road, 8 p.m.: showing of the Japanese film *Children of the A-Bomb*. Admission free.

11—Friends World Committee Twentieth Anniversary Dinner, at Christ Church Parish House, Cambridge, Mass., 6 p.m. Speaker, Sumner A. Mills, Clerk of Five Years Meeting; topic, "Friends Around the World." Dinner \$2.00; reservations to Florence M. Selleck, 5 Longfellow Place, Cambridge 38, Mass.

13—New York Friends Center, at the home of John Judkyn and Dallas Pratt, 222 East 49th Street, New York City, 8:15 p.m., to meet Fred and Dorothy Irvine, formerly Wardens of Friends International Centre in London and now in residence at Pendle Hill.

13, 14—Friends Holiday Fair, at the High Street Meeting House, West Chester, Pa., afternoon and evening. "Country Store," an-

tiques, white elephants, food, handwork, gifts, and Christmas novelties. Lunch and tea served both days.

15—Friends World Committee Twentieth Anniversary Dinner, at the meeting house, 304 Arch Street, Philadelphia, 5:30 p.m.; Hugh Borton, President of Haverford College, speaking at 7:30. Registrations for dinner (\$2.25) before November 9 to Marguerite Hallowell, 437 West School House Lane, Philadelphia 44.

16—Calm Quarterly Meeting, at Lancaster, Pa., Meeting House, 10:30 a.m.

16—Flushing Remonstrance Forum, in the meeting house, 137-16 Northern Boulevard, Flushing, N. Y., at 8 p.m.: panel discussion on the principle of religious freedom embodied in the Remonstrance.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: David G. Paul, "The Folk Tale of Samson."

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**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.

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

**DENVER**—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 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.

**NEW HAVEN**—Meeting for worship, 11 a.m., Connecticut Hall, Yale Old Campus. Clerk, John Musgrave, MA 4-8418.

### 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., in the Meeting House at 316 E.

Marks St., Orlando; telephone MI 7-3025.

**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.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

### INDIANA

**EVANSVILLE**—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

### 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.

### MICHIGAN

**ANN ARBOR**—Meeting for worship at the Friends Center, 1416 Hill Street, 10:45 a.m. Telephone NOrmandy 2-9890.

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOwnsend 5-4036.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### NEW JERSEY

**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.

19—Friends World Committee Twentieth Anniversary, in the meeting house at 144 East 20th Street, New York City: 7:30 p.m., coffee; 8:15, William R. Huntington, member of the Quaker Mission to Poland, "Friends Visit Poland, 1957."

20—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 to 9:30 p.m.: *Voice of the Deep; Union and the Community; Eine Kleine Nachtmusik; Paderewski—Hungarian Rhapsody.*

22—Forum, Friends Meeting House, Reading, Pa., 8:00 p.m. Speakers, George and Lillian Willoughby. Subject, "Bombs—to test or not to test."

23—Friends Village Fair, Friends School, Woodbury, N. J., 9 a.m. to 5 p.m. Featuring imported gifts from India, Pakistan, and Europe. Marionette show.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

### NEW YORK

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

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

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

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 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.

**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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2696.

**TOLEDO**—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### 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. 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, 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 Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 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.

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