

FRIENDS JOURNAL

A Quaker Weekly

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*T*HAT yongē child when
it gan weep
With song she lullēd him
asleep:
That was so sweet a melody
It passēd allē minstrelsy.
The nightingalē sang also:
Her song is hoarse and nought
thereto:
Whoso attendeth to her song
And leaveth the first then
doth he wrong.

—ANON



Designer, Forrest Crooks

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The New Imperative for Peace

"There will be no solution, no road to peace, as long as nobody will trust anyone else, as long as one side is trying to bamboozle the other. . . .

"I don't suppose you'd find anyone in the world more dedicated to capitalism and democracy than I am. But I think the best way to destroy these two institutions in America is to go to war with Russia.

"The longer we put off finding a common ground the tougher it's going to be to find. Russia has tremendous resources, and her people have a great willingness to work and a strong love of country."

—CYRUS S. EATON, Chairman of
Chesapeake and Ohio Railway

"Admittedly, the problem of peaceful accommodation in the world is infinitely more difficult than the conquest of space, infinitely more complex than a trip to the moon. But if we will only come to the realization that it must be worked out—whatever it may mean even to such sacred traditions as absolute national sovereignty—I believe that we can somehow, somewhere, and perhaps through some as yet undiscovered world thinker and leader find a workable solution. . . .

"If I am sometimes discouraged, it is not by the magnitude of the problem, but by our colossal indifference to it. I am unable to understand why—if we are willing to trust in reason as a restraint on the use of a ready-made ready-to-fire bomb—we do not make greater, more diligent and more imaginative use of reason and human intelligence in seeking an accord and compromise which will make it possible for mankind to control the atom and banish it as an instrument of war. . . ."

—OMAR H. BRADLEY, General
of the Army (ret.)

"... As I see it, if and when Russia has a legitimate interest in some area or some development, we would be foolish to act as if that interest can either be ignored or attacked. Such an attitude, of course, plays right into the hands of the worst elements inside the Kremlin. It also weakens our position in those nations who have no love for communism but refuse, for reasons which seem perfectly good to them, to take sides in the cold war. There are situations in the world today which do not admit of any permanent solution which will bring about stability, without Russian participation in, or at least acceptance of, that solution. We might as well admit that hard fact."

—LESTER B. PEARSON, Canada, 1957
Winner of the Nobel Prize for Peace
(Concluded on p. 813)

Our Cover Picture

The Nativity scene on our cover is a slight variation from a stained glass window which Forrest Crooks, a member of Solebury, Pa., Meeting, designed for a Cincinnati church. We are grateful for his permission to use it.

FRIENDS JOURNAL

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Editorial Comments

A Hungarian Christmas Story

LATE at night old Andras, his grown-up son Janos, and Janos' wife, Marcsa, were sitting in their poorly lit hut trying to read from the Bible. But Janos had difficulties with the biblical names, and, anyway, the Bible told of places and events too far away to mean much. The young woman sighed, "Oh, if we had only lived at the time of Jesus. Even those who crucified him were more privileged than we; they at least could see him." Old Andras wondered why at one time even the apostles had failed to recognize him. "I would spot him unfailingly from among thousands of people," he asserted. "I would recognize him even without seeing him—simply by the step of his boots." But the young people explained that in biblical times people used to walk either barefoot or in sandals.

In the night all three dreamed that St. Thomas appeared to them promising that tomorrow they would see Christ in person and speak with him. Marcsa used to work in the manor of the lord, and the following morning she had to get the room there ready for the Christmas tree to be put up and trimmed. The lady of the manor showed her a beautiful portrait of Jesus that her son had shipped from the faraway city where he lived. Marcsa was enthralled with the painting and received permission for her husband to see it also, as though the picture were already their dream's fulfillment. In the meantime, while old Andras was sitting at home near the stove, a beggar came to the door, a white-haired, ragged old fellow, who mumbled the Lord's Prayer. Andras moaned, "Even on Christmas eve they come"; nevertheless, he gave the man something to eat. Andras noticed that the beggar's feet were wrapped only in a few pieces of old cloth and he went to a closet to find a pair of old boots. The search in the dark closet took longer than expected, and when Andras came back the beggar was gone. Andras became suspicious, and, sure enough, his pipe was missing. He ran out to the street, but there was no trace of the stranger, and in distress over the loss of the pipe, Andras gave up looking for him.

It was a cold day; the pavement was covered with snow and ice, and before turning back to his hut Andras saw a boy running past him who suddenly slipped, fell, and remained lying on the ground as though lifeless. Andras rushed up to him, lifted his body, and carried him to the nearest house, where, however, nobody knew the boy. He tried another home, where, again, the people would not admit him or the boy. Andras was a man of eighty; he became tired and decided to try only one more place. He put the boy on the doorstep, covered him with his overcoat, and then rang the bell. No, these people did not know the boy either. There was some conversation, and when Andras turned around, the boy had disappeared, leaving his overcoat behind.

On his way home Andras met Varros Balint, whom he had not seen for forty years. What a strange coincidence! In their youth Varros and Andras had loved the same girl and had quarreled. When Varros had committed a theft, Andras was accused of the crime and sentenced to a term in prison. "Did you see the boy?" asked Andras. No, Varros had not seen the boy, nor had he seen the old beggar. Varros took Andras' hand and asked him, "Do you still hold a grudge against me?" But Andras readily forgave him and merely said, "We are all human." Varros invited him to his house and promised to tell him stories about America.

Soon Andras was home again in his cozy, warm room. His son and daughter expressed great anxiety. Where in the world had he been on such a cold day? Andras began to tell the story about the beggar who had stolen his pipe; about the boy who was so badly hurt that he had to be carried; and about Varros Balint whom he had not seen for forty years. His son Janos smiled, explaining to the old man that Varros Balint had died as long as ten years ago. But Andras felt hurt and reiterated that he had shaken hands with Varros. And while chatting and grumbling along, good old Andras suddenly felt very tired and fell asleep. Christ appeared in his dream and said, "Why did you boast that you would always recognize me? You gave me food and clothes;

you carried me in your arms; and you shook hands with me. Yet you never recognized me." The old man stammered, "Good Lord, and I even thought my pipe had disappeared."

Gardonyi Geza (1863-1922), Hungarian poet and writer, told this story in a more elaborate form and gave it the fitting biblical title "Lo, I am with you always, to the close of the age" (Mt. 28:20).

The Smallest Crowd of All

Christmas Thoughts

By HORACE B. POINTING

IT is a cold bright day, forecasting winter. I am standing by the margin of a shallow lake. It is an attractive place, for there is the water reflecting the sky and overhanging willows, and the flower-colour changing in the sunlight. There are the flashes of bird wings and the reeds bending and swaying in the breeze. But I am there alone, for there is nothing else to look at; and who goes out to see a few reeds that are shaken by the wind?

The question repeats itself in my mind. It is of course not a new one, and I begin to think about the time when Jesus asked it, long ago, as he was talking of John. John the Baptist was himself a wanderer, living close to nature, and he too might have watched the leaves limp in the still air and have been glad to see them stir suddenly. But, as the Master said, the crowds that followed John had no such interest; they went out to see and hear a prophet who, with passion and fire in his voice, was making religion live.

Crowds are fickle, and no doubt many in the larger crowds that swept after Jesus had deserted John. But they were not looking for reeds either; they were looking for the Man; for him who could heal their broken bodies, tired minds, and flagging spirits. Both John and Jesus must have had some extraordinary power of attraction in themselves. In such a country as Palestine, the disciples of any peripatetic teacher must often have been unbearably footsore, hungry, and thirsty. The people who followed Jesus so eagerly forgot these things; they would not let the Master alone, and he was forced sometimes to hide from their importunities. But always their need overcame his weariness. Sheep with no shepherd: he could not forget them.

What did these people really think Jesus could do for them? What did they really "go out for to see" in him? They saw a being, unique in some way they could not fathom, who spoke to the better part in them, and drew them to follow him—at least until some uprush of fears once more clouded their judgment. But, as teaching, Christ's message was not altogether new; the

words alone would not have been enough. The crowds went out to see a man who was telling them God's truth with spiritual insight and authority beyond all question. It is likely that the queries which the people's leaders put to Jesus about this authority were not prompted by doubts as to its reality, but by a desire to probe and understand it, so that they might belittle it and proclaim it as essentially no different from their own. But it *was* different, for Jesus lived out his gospel day by day. He described himself as Son of God, and he *was* Son of God in every deed as in every word, in every choice, in every situation. It was this staggering consistency which was his source of power.

What else did the people go out to see? Undoubtedly a Sign. They wanted to see their hopes confirmed: their hopes that the chain of tradition was broken and that a new age of ease and happiness would begin. So when Jesus rode to Jerusalem, the crowd followed exultingly and turned that journey into a sort of pageant. Even his disciples joyfully shouted praises to God when they thought of what was coming—as they supposed. Yet how different was the event! Instead of success, a shocking failure. Jesus not king, but branded as a felon. And the most intimate circle of his followers did not show up as true friends of their Master, but as craven truants and betrayers of their Lord. . . .

* * *

What then was left for the people to go out and see? They made a smaller crowd this time who went to see the horrible business of a man crucified. We may be sickened by the disloyalty and cowardice they displayed, but those people were very like ourselves. They were willing to believe—up to a point, but not up to the point of self-sacrifice and suffering. Like them, we value highly comfort, esteem, success, and do not take kindly to a world which has too much suffering, injustice, and lovelessness in it for our liking; we do not take to a Christian gospel which does not explain away these ills. Yet if we read the gospel narratives with open minds, we are made to see that suffering and spiritual conquest are in some way inseparably bound together; that human

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relationships, though made in heaven, are broken on earth; that the way to God is through the rocks; that it is with bleeding feet and seared hearts that we climb upward.

Even the crucifixion crowds dwindled away, and only a few were left who went out once more to see: this time an event which was to change their lives and the history of man. The dead Jesus had been entombed, and yet they found the tomb was empty. Moreover the Master had been seen, and had told some he had spoken to that his suffering for other men's sins had been his way to glory; that behind, and even in, that suffering had been the austere joy of a purpose being accomplished. This is the joy which we too can know, in measure.

The resurrection story and its implications for us all is, to my mind, the pivot on which the whole Christian gospel turns. There is a life to come, and we shall "eat and drink at Christ's table" in the Kingdom of God. To Thomas, at last convinced of the risen Lord, Jesus said: "Is it because you have seen that you believe? Happy are those who have never seen me and yet have believed." Yes, indeed; for the fundamental happiness of knowing they are God's is theirs.

* * *

And this takes us back to the very beginnings of the gospels; to the smallest crowd of all. Some shepherds and some "wise men from the East"—what did *they* go out to see? A child in a manger; but it was the Christ. And in one way that was the most astounding sight of all, a child like every other child, holding within that tiny body the wonder of his destiny. Christ's resurrection and his birth are one fact, for the resurrection was a rebirth, in which God and man were joined. And this is indeed "a Sign": a sign that there is that of God in every man, that every life expresses Him and moves on, through every vicissitude of experience, to its home.

It is the great loss of much present-day belief that little or no emphasis is put on this birth and rebirth. As a result, Christianity becomes a philosophy, a way of life, a parable, with no grounding in history. But I think it is a true intuition that leads us to a life lived here on earth on which to center our thought and feeling. The devotion we can give to Christ, who was babe and child and man, and now is spirit and an abiding presence, is surely far more intense and richly rewarding in prayer and worship than is any impersonalized religion. Because we cling to fact we cling to history: to "the Word of God" who became one of us. This in no way lessens our sense of the mystery which surrounds man's life. Through science we know more than men did when Jesus was on earth, but what do we know that

gives a new meaning—or no meaning at all—to that life? Men have always had to work out their religion with a background of the unknown, but light, where it has been made to shine, is true light, whatever remains in shadow.

So as, to the inner self by imagination, or to our sight by some visual representation, the story of the Nativity is told again in the Christmas festival, let us be moved to thankfulness. We live in a difficult time and dark thoughts may invade our minds against our will, yet the miracle of the Christ birth comes before us. In the words of Gerard Manley Hopkins:

And for all this, nature is never spent;

There lives the dearest freshness deep down things;
And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

I stand by the edge of the lake and these words echo, giving rise to thoughts which lift the spirit. The wonder again takes hold, and the tidings bring great joy. For there was born for us, in our most dire need, one who shall save us all, and he is Christ the Lord.

The Low Door

By EDITH WARNER JOHNSON

One sought the manger with his head bowed low,
The other in his strong, assertive might, upright,
Struck the lintel of the door and would not go
To share the promised light.

But he who sought the sacred mysteries found
Close to the earth

The child that was bound

In the living dark

Had come to birth.

For he who stooped to find his height

Beheld deep within the shadows

The bloom of light.

Hallowed Night

By BERTHA WILCOX SMITH

May stars' clear radiance make this hallowed night
All pure and tender, shining, undefiled
As Bethlehem's silvered fields in shepherds' sight
When choiring angels heralded the Child.
May the love of Jesus, Son of Light,
Enter the hearts of men and make them mild,
And bring to everyone a glad surcease
From sorrow on this holy night of peace.

The Question for Us All in These Times

Why are ye so fearful? How is it that ye have no faith? (Mark 4:40)

WE said, "In God we trust," but we put our faith in H-bombs and missiles. Now we find that Russia has H-bombs and missiles—and satellites that speed across the American sky.

We assumed that the way to peace is through superior military strength . . . to deter our "enemy" and back up our negotiators. The Russians have acted on the same assumption. So the frantic competition proceeds. The balance of fear swings between nation and nation. This is no climate for negotiation.

Every man knows in his heart and from experience that peace is not made by terror, nor security by might. Fear builds no homes, and panic plows no fields.

The race for military superiority is futile. The finish line is mutual extermination, and there is no other end.

Let us stop this fatal race. Let us have faith in the strength of freedom and the power of righteousness. This new approach would involve enormous risks. But they are not as great as those involved in continuing to balance on the knife edge of terror. Recognizing man's capacity for evil, we must seek to reinforce his God-given capacity for good.

WE COULD:

1. Cancel our nuclear weapons tests because they are hurting us now and warping the bodies of our grandchildren and because our souls are betrayed when we use our minds to plan the destruction of God's creation.

2. Start disarmament—by steps WE can take because there will be no real peace without world disarmament, and no disarmament unless some nation starts, and because it is wrong to prepare to kill other men.

3. Share our resources more fully because helping people help themselves is a genuine answer to the appeal of communism and because it is wrong to keep so much when two-thirds of the world are sick and hungry.

4. Consider the problems of men more important than the promotion of alliances because a solution in Algeria is more important than NATO, settling refugees in the Middle East is more important than sending arms, and because we are men and we know that men should live in peace and love one another.

5. Strengthen the United Nations as an inclusive and responsible agency for peace because nations in conflict need a common meeting ground and because mankind is indivisible.

6. Seek ways to bring men together across iron and bamboo curtains because everyone would gain from commercial, scientific, cultural and religious contacts and because the major foes of understanding are ignorance and bigotry.

We could.

Will we?

"Ye can discern the face of the sky; But can ye not discern the signs of the times?" (Mt. 16:3).

AMERICAN FRIENDS SERVICE COMMITTEE
20 South 12th Street
Philadelphia 7, Pa.

THE first and most elementary step in peacemaking is that which each of us can take within the sphere of our own personal relationships. We deceive ourselves if we think our cry of "peace, peace" absolves us from seeking diligently and at all costs to achieve right relationships with our fellow-Christian or our fellow-Quaker. If there is enmity, discord, misunderstanding, fault, failure, or sin this, for us, is the place, albeit inglorious, where we are first called to seek peace and reconciliation. This is part of the more costing nature of Christian discipleship, but it is a vital part and never to be neglected for the more public witness, which it can wholly vitiate and make null and void. Our concern for peace must start at our own hearth, in our own Meeting, in our own community—it should not end there—and the sincerity and integrity of our concern in the wider sphere will rightly be judged by the way in which we have sought peace in the more private and narrower sphere. We recall Mabel Dearmer's words in Letters from a Field Hospital, written at the time of the First World War: "Only terrific virtues like love and mercy and forgiveness can ever bring about a terrific thing like peace." Unless we are seeking to apply them within that sphere over which we have control, we deceive ourselves, though probably no one else, when we profess a concern for peace in wider spheres.

Gentleness, compassion, and peace are no fugitive and cloistered virtues, but are to be exercised in the dust and heat of our common life among all sorts and conditions of men—in the here and the now.—EDGAR G. DUNSTAN

Letter from Scandinavia

JUST back from the Yearly Meeting of Swedish Friends in Stockholm, October 31 to November 3, I think this may be the moment to write a letter from Scandinavia.

Swedish Friends are now well settled in their own premises, "Kvåkargaarden." Although they do not own the property, their arrangements with the town council function to all intents and purposes as if they were the real owners. The building has an air of antiquity about it; the rooms are convenient and sufficiently large for daily use; the furniture ranges in style from some very fine antiques to "Swedish Modern," without any break in harmony. For larger meetings, a hall can be hired that seats about two hundred, in another building in the same complex of houses.

In Stockholm and also in several places throughout the country Sweden Yearly Meeting is constantly growing. Separate Monthly Meetings have not as yet been established, but their possibility should not be very far off. The groups in south and west Sweden have an arrangement which may be called a sort of Quarterly Meeting.

Age grouping in Sweden is very harmonious: although such a young Meeting, it already has all age groups, from the very old to children. A wide range of occupations are also represented. The proportionately large number of prominent personalities do not lay a dead hand on the others; on the contrary they seem to be a real inspiration to the "rank and file" (if such an expression is permissible among Friends).

The Yearly Meeting began with a letter from Emilia Fogelklou, who was not able to be present, in which she quoted Isaac Penington to the effect that "the gospel must always be clothed in the language of contemporary thinking" (freely translated), an admonition which, with their forward-looking activities, Swedish Friends seem to be observing.

Denmark Yearly Meeting was represented by one delegate each from the two Monthly Meetings in Copenhagen and from the Quaker Centers at Vendersgade and Bagsvaerd; the latter centers around the Hanna School.

Danish Friends have increased in the last few years, and the good number of young members with an energetic outlook promises well for the future.

In Norway the main event is the opening of a new meeting house in Stavanger. The old meeting house, built a little over a hundred years ago, had to be taken down for street widening. After some deliberations we bought a villa, less central but on the main road to our neighboring town, Sandnes, where we also have a couple of

members. We had, of course, to make several alterations, and the most important of these we succeeded in finishing in time to have our yearly assembly in the new house. We like the new premises, really feel at home there, and hope we shall be able to utilize it to the full.

Oslo Monthly Meeting lost its hired meeting room this summer, but has just now been able to hire a room twice a month at Universitetegaten 20, vis-à-vis the university. Office and postal address will be as before: Meltzers gate 1 iv.

In the life of the Yearly Meeting probably the two most important events have been the broadcast about Quakerism and the Conference of European Friends at Birmingham, England. In the Norwegian Broadcasting Corporation there is a religious program once a week (there are also sermons every Sunday and a short morning service every day). In the Thursday afternoon broadcasting there has been a series on each of the more important religious sects, in June the Quakers. A short talk by the Clerk, followed by an interview between the Clerk and the program leader; thereafter a talk on modern Quaker activities by Sigrid H. Lund, who is at present chairman of the European section of the Friends World Committee; then criticism by a theological professor, with a reply by the Clerk—such was the program.

It would not be right to say that this broadcast aroused an interest in Quakerism, but it certainly made Quakerism better known, and not a few personal contacts here and there in the country have been made. An increased interest in Quakerism may also come through the internal church strife that has burst out anew just in these days. It has three aspects: (1) Dogmatic—Is the teaching about eternal punishment in hell an important part of the confession? (2) Constitutional—Is the state church of Norway a "confessional" church which according to the constitutional law of the country has to stick to the confession, including the Athanasian Creed and the Augsburg Confession? (3) Personal—Can a bishop like Dr. Schjelderup with his liberal views on eternal punishment continue as a bishop?

At the "Voluntary Church Conference" two of the bishops made a clumsy attempt to combine fundamental orthodoxy with a certain amount of personal freedom. The resolution put forward was immediately interpreted by the orthodox majority as "anti-Schjelderup," but this aroused such protests from practically the whole of the Norwegian press that new—also clumsy—withdrawals came from the promoters of the resolution and from the subsequent meeting of bishops. The leaders of the church hope that the strife will die down, especially since Dr. Schjelderup has decided to give in to the wishes of his colleagues and remain in his position as bishop. That

may be true for a while, but as nothing has happened to clear the ground, some day the strife is bound to break out again. The great interest in religious matters that has been aroused may be of importance to Quakerism, if we can help in that clearing up of the distinction between essentials and nonessentials which is so sorely needed.

OLE F. OLDEN

Nativity

By JANE MCPHEDRAN

Here is the bed where the Child will lie,
This straw and wood.

Ours are the lives He'll be bounded by—
Not true, or good.

Yet in the chilly dark awake,
With swelling heart,
Expecting the Lord's Christ, we break
Our meagre part,

Rising transformed, reshaped to hold
His trusting grace;
Arms taught to curve, stiff knees to fold—
Love lights this place.

The Baby Jesus

For Boys and Girls

SOMETIMES I get to wondering about that first Christmas in Bethlehem; wondering whether there were really angels and voices in the sky and things like that. This wondering is really pretty silly, because angels and voices are not the important part of the Christmas story at all. It really doesn't matter whether they were there or not. The important part is the feeling of joy and happiness which the birth of the baby Jesus gave to the world.

You remember that Mary and Joseph lived in the city of Nazareth. When the story begins, Joseph had learned that he must go to Bethlehem to pay his taxes. Mary was expecting a baby; it would be born soon now, so Joseph prepared to have Mary go with him to Bethlehem. He wanted to take care of her at all times, for he loved her very much. Of course, in that long ago there were no cars, so they had to walk or to ride on a donkey.

When they finally reached Bethlehem they found that many other people had come to pay their taxes too. Most of them had arrived ahead of Mary and Joseph, and all the inns were filled. Finally someone who noticed how tired Mary was showed them to a barn or stable where they could stay. There was fresh straw with which they could make themselves a bed, and the warmth from the animals in the stable would help to take the chill

from the night air. Probably Joseph felt badly that they could not spend the night in a room in the inn, especially since the baby might be born at any time. But Mary was filled with such joy over the nearness of the long-awaited event that the stable seemed warm and comfortable to her. Even the stars seemed especially bright. She must have loved her baby dearly, even though he was not yet born, just the way your mother loved you when she was waiting for you to be born. Your mother and father could hardly wait to see how you looked and to hold you close in their arms.

This was how Mary felt that December night when she gave birth to the baby Jesus in the stable at Bethlehem. Mary and Joseph held him between them and gazed with worshipping eyes upon their beautiful child. They wrapped him in swaddling clothes; a very large blanket held in place with wide pieces of cloth that go round and round the baby to keep him snug and warm. They had no cradle, so Joseph put some straw in a manger and Mary laid the baby there.

Soon the news spread, and some who heard it came to the stable to see the lovely child. You know how everyone loves to see a new baby. Shepherds came, and wise men brought gifts, just as we often bring gifts to little babies or to their mothers. And those who came noticed the special brightness of the stars and saw the love in Mary's eyes and gazed in wonder at this child which the night and love had brought into their lives. Perhaps they knew, as we know now, that this little baby would grow to be a man whose love would reach out to every one of us and fill our hearts to overflowing.

HELEN F. LOVETT

Christmas Refugees

By DOROTHY M. WILLIAMS

The babe and the lamb seek shelter.
No room left on earth for flight
When governments and armies
Crater red holes with might.

No haven on earth for the homeless
Where deserts lie radium-torn.
What refugee dare linger
For a child to be born?

Must the babe and the mother huddle
On a rocket ship to Mars,
Evacuating a planet
Galaxied by stars,

While our hearts dream of still waters
Dappled with sunny leaf
On love's bright continent,
Lost from true belief?

Beacon Hill Friends House

A GATHERING of Beacon Hill neighbors and representatives of Friends Meetings in the Boston area was held recently to inaugurate the new Friends Center in Boston, Beacon Hill Friends House, at 6 Chestnut Street.

After tea in the parlors, John G. Greene, donor of the House and former member of the Society of Friends, presided over the first part of the exercises in the new meeting room. He spoke briefly about the past of Beacon Hill and of 6 Chestnut Street and then introduced, in turn, Louise B. Graves, who spoke concerning her years as an owner of the house, and Dr. Robert J. Joplin, who had made his home there as a medical student while the house was owned by John Greene's mother, Charlotte Nichols Greene. John Greene then spoke of his hopes—of some twenty-five years' duration—for the establishment of such a center in Boston, and read a telegram of greeting from Stephen and Janet Greene, his brother and sister-in-law, whose kindness in selling him the family house had made it possible for him to make this gift.

Caleb A. Smith, a member of Providence, R. I., Monthly Meeting and Chairman of the Board of Managers, then introduced other members of the Board, as well as Wesley and October Frost, the residential directors.

The final speaker was Alexander C. Purdy, Dean of Hartford Theological Seminary. His remarks may be summarized as follows: The period of quietism in Quaker history had prevented the early founding of institutions of higher learning; although the Friends established schools for teaching "the civil and useful," they were late in founding colleges. The Friends colleges across the country have played a significant role in the life of the Society, but they are not meeting and cannot meet the needs for leadership in the Society of Friends as a whole. A considerable number of Friends have graduated from the theological seminaries, more than one hundred from Hartford, but again the need for leadership in the Society cannot be fully met in this way. Beacon Hill Friends House, located as it is in a great educational center, may well prove to be a "pilot experiment": a hopeful opportunity to give a Quaker orientation and motivation to successive generations of students studying in the colleges and professional schools of the Boston area.

The residential aspects of the program have already commenced: there are now ten adults in residence, and two small boys. They have formed a cooperative community. The Boston area office of the New England Yearly Meeting (formerly at the Friends Center in Cambridge) has already been moved to the Beacon Hill Friends House. Other Friendly activities will soon be started there.

We have a limited supply of copies left of the issue on Crime and Race as well as of the Whittier issue.

The price of the November 30 issue (Crime and Race) is 17 cents per single copy (15 cents for ten or more copies); the price of the December 7 issue (Whittier) is 22 cents (20 cents for ten or more copies).

Friends and Their Friends

The message "The Question for Us All in These Times," from the American Friends Service Committee, is being brought to the attention of the religious press of this country and is also appearing as an advertisement in the *New York Times* and the *Christian Century*.

We take pleasure in reporting that our Japanese Friend Kiyoshi Ukaji is again in this country at the invitation of the Friends World Committee for Consultation. In November and December he participated in the work of the Quaker Team at the United Nations. In the New York area he will also do some research in the field of economics. During the Christmas holidays he expects to be in the Philadelphia area.

Kiyoshi Ukaji is chief of the research department of Japan's leading economic publication, the *Oriental Economist*. His first visit to the United States took place from 1948 to 1950. The last Japan Yearly Meeting reappointed him as Clerk of the Yearly Meeting.

Baltimore, Md., Monthly Meeting, Stony Run, invites Friends and others every third Saturday for reading, prayer, and meditation. Silence is broken at mealtime, when there is a reading. Attenders come in the morning at 10 a.m., bring a sandwich for the simple midday meal, and stay for the afternoon. Those who have attended this "Silent Day" find it beneficial.

The New Imperative for Peace

(Continued from p. 806)

"I deny that the satellite is a portent of disaster. I think rather of John Donne's marking of the times in history that 'are pregnant with those old twins, Hope and Fear.' Surely this is such a time, a time not of catastrophe but of choice, not of disaster but of decision, a time when the preferment of our aspirations over our fears becomes the duty of citizenship in civilization. . . .

"There is no cause for despair. There is only now a new imperative for peace—that we find that 'great beat that is the heart of all human circumstances and of all human feeling.'"

—ADLAI E. STEVENSON,

Former Governor of Illinois

"It is worth repeating over and over again, I believe, that the real enemies of man are poverty, ignorance, and bigotry; that wars and preparations for war increase these; and that totalitarianism in whatever form is more often than not the symptom rather than the cause of man's maladies. The persistent sputtering of Sputnik merely re-emphasizes the importance of and necessity for man's continuous search for permanent peace, the grand design of which must ever remain a Federation of the World and a Parliament of Man."

—HUGH B. HESTER,

Brigadier General (ret.)

Moorestown, N. J., Monthly Meeting has decided to provide associate membership for children of parents who oppose birthright membership for reasons of conscience and for children having one parent a member of the Meeting, if both parents wish the child so recorded. This associate membership will be recorded only in the Monthly Meeting and will not be reported to the Quarterly and Yearly Meetings, since they do not record associate membership. Associate membership will require a decision on the part of the child when he reaches a mature age as to whether he wishes to be a member of the Society of Friends. It is now possible in Moorestown Meeting for a child having both parents members of the Meeting to be recorded a birthright member of the Meeting or an associate member, or (in accordance with *Faith and Practice*) not to be recorded as a member at all.

History of 57th Street Meeting (Chicago) is off the press, a booklet of 64 pages. Three groups of Friends in Chicago formed this very early United Meeting over a quarter-century ago. These elements of antecedent history are dealt with separately by Howard and Eurah Marshall, by Luella W. Flitcraft, and by Garfield and Jeannette Cox. The United Meeting history is recounted in three time segments by Martha R. Balderston, Alice B. Flitcraft, and George H. Watson. The six manuscripts were edited and typographically arranged by Harold W. Flitcraft. The resulting publication is available at the nominal cost of 50 cents a copy, postpaid, from Quaker House, 5615 Woodlawn Avenue, Chicago 37, Ill.

Southern African Friends have found it necessary to postpone their Yearly Meeting, which was to have been held at Capetown in January, 1958. The expense of travel over the great distances from their local Meetings to any one place seems to point toward a decision to have their sessions less frequently than once a year.

The Church of the Brethren, in its 171st Annual Conference held in Richmond, Va., earlier this year, urged all members of the church to refuse "to submit to military conscription or to work in defense industries." The conference, representing 200,000 members in the United States, reaffirmed that its members should "neither participate in war nor learn the art of war. . . ."

The October issue of *News of the U.N.*, published by Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.) contains the following articles: "Preparing a Good Start for Ghana" by Frederick C. Cornelissen; a letter by Esther Holmes Jones; "The Regional Friends at the UN Economic Commissions"; "Professor from Earlham College at the Secretariat" by Nora B. Cornelissen; "A Summary of the Hungarian Situation in the UN" by Jean S. Picker, and several smaller contributions. Two illustrations are part of the issue.

News of the U.N. is published at quarterly intervals; subscription, one dollar for two years; reductions for larger numbers of subscriptions.

In Arkansas, the Fayetteville Meeting for Friends, known also locally as the Wider Quaker Fellowship since the group is comprised of many friends of Friends, has resumed regular meetings after the summer hiatus. The Sunday meeting for worship is held at 11 a.m. at the Westminster Student Center on the campus of the University of Arkansas. The business session with meeting for worship and pot luck supper takes place on the first Monday of each month, in the home of a member.

A Russian-born member of Germantown, Pa., Monthly Meeting, Coulter Street, Galia S. Bodde, will lead a tour to Russia in the summer of 1958, arranged by Horizons Unlimited Travel Agency of New York. An important underlying motive for this trip is to make some contribution toward a peaceful world through a personal knowledge and understanding of the Russian people. Friends interested in this tour are requested to write or phone her at 29 West Phil-Ellena St., Philadelphia 19, Pa.; phone VIctor 8-4688.

The Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) has mailed to all its members a copy of *Quakerism and Other Religions* by Howard H. Brinton (Pendle Hill Pamphlet No. 93) and of *Living A-Top of the World* by Charles P. Morlan (P.O. Box 18, Damascus, Ohio).

Teresina R. Havens, Northfield, Minn., writes about Howard H. Brinton's Pendle Hill pamphlet *Quakerism and Other Religions*:

Howard Brinton draws briefly on his recent experience in Japan as well as on his scholarly background. Perhaps the two years in a non-Christian culture sharpened his unequivocal insistence on the Orient's need of the special dynamic for *social* righteousness which follows from the Christian and Quaker concept of a "God-indwelt society." At the same time, those who know of his work in directing Friends International Student Seminars composed of students of diverse religious backgrounds, and his cooperation with Buddhist pacifists, will feel his living concern and efforts behind the generalizations about similarities between Friends and non-Christians.

Let the reader not be misled by the brevity of this slender volume! It is packed with insights on many crucial issues. It will probably be translated into Japanese for use in the Student Seminars, and should be widely used by study groups grappling with the meaning of missions in the modern world, outside as well as inside the Society of Friends.

The campaign for funds for the year 1958 by Friends Hospital (for mental patients), Philadelphia, has had a gratifying response from Friends, William Sheppard, Assistant to the Superintendent, reports. He expressed surprise at the spread of replies from a mailing to Philadelphia Yearly Meeting members, which came from thirteen states, including Massachusetts, Florida, and California. It is hoped that the remaining weeks of 1957 will bring much-needed additions to the fund.

Prayer and Conscience Vigil

Several hundred people participated in the month-long Prayer and Conscience Vigil in Washington, D. C., during November. A daily two-hour walking Vigil was conducted in front of the White House. Each weekend a continuous Prayer and Conscience Vigil was maintained at the Vigil center. Many also participated in the poster walk in front of the Atomic Energy Commission Headquarters, calling upon our government to stop all nuclear tests at once as a first step toward disarmament. Over 25,000 handbills were distributed. Public response to the Vigil was friendly; only a few refused to accept leaflets explaining the purpose of the Vigil.

Lewis Mumford, well-known author, addressed the closing session of the Vigil held at the Florida Avenue Friends Meeting House, on November 30. Mumford called for absolute principles to meet the threat of absolute nuclear weapons. He stated, "We shall not break through this thick wall of atomic armament we ourselves have concentrated on building by removing a few stones or by abandoning a few minor salients too dangerous for military use. We will ask too little of our government if we ask only for it to put a stop to nuclear testing, now that Russia has given repeated promises to stop; or to disarm a few nuclear units, if Russia also promises to disarm. Not in this fashion, by piecemeal bargaining and haggling, timing our own unwilling moves to Russia's, waiting hopefully for Russia to reject our proposals—it is not in this fashion that we shall find salvation. If peace and security depend upon such timing, shuffling measures, one ventures little in saying now that they will not come at all. The only way to escape our present death trap is to abandon it, forthrightly and unconditionally as an affront to our own humanity. Both Soviet Russia and the United States are now close to the precipice at the end of the fatal road they have both been following. Let us as a nation at least have the honor of being the first to turn back."

The Vigil was sponsored by several peace organizations, including the Philadelphia Friends Peace Committee. George Willoughby of Woodbury, N. J., Meeting was Chairman of the Vigil Committee; Charles Walker of Concord, Pa., Meeting was Project Manager; and Lawrence Scott of 57th Street Meeting in Chicago, Ill., was Coordinator.

Letters to the Editor

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

Mr. Tomlinson's thoughtful article in the November 23 *Journal* calls our attention anew to the great problem of the evils of alcohol and the different ways of combating it. I almost dread to turn on my radio now for the frequent appeals for the use of "the world's most honored wine," etc. It seems to me this advertising is growing by leaps and bounds.

If we cannot stop it—and I am afraid we cannot—might we not put on the radio strong counteradvertising? Might not the W.C.T.U. and Friends and other groups usefully employ such methods?

West Chester, Pa.

BERTHA SELLERS

I am so much in favor of your stand—and that of your contributors—on the "race" issue, that I hesitate to make the comment I am about to make.

It is this: Why do you talk about "race"—without, apparently, making the point that the term "race" itself is no longer used by authorities in this field? The first words in the article on "race" in the *Columbia Encyclopedia* are: "Obsolete division of humanity based on criteria of hair texture and color, of skin color, of head shape and other conspicuous physical features." And the article goes on to say that "the classification never worked at all," though it has been used "to explain British colonial success or to justify the status quo in Southern United States."

Dr. Reid, of course, understands this, and possibly the rest of you do, too, but it does not seem to be brought out at all clearly.

Don't misunderstand me—I appreciate very much what you say, but it seems to me very important that we do not let this careless use of the term "race" get into our discussions.

Chapel Hill, N. C.

W. CARSON RYAN

Philadelphia Yearly Meeting may feel well satisfied with the Conference on Later Years, held November 18, 1957, under the auspices of our Social Service Committee. Representatives of Friends Committees dealing with our older members spoke of their work. We lack some things but we have many things to be proud of, especially our devoted interest in our older people.

Medical and nursing care is not universally available in our Boarding Homes on an extended basis. Discussion suggested that coordination on an over-all basis might strengthen our program and correct our deficiencies. For example, one Home has closed some of its facilities because present state regulations require certain physical changes which that Home could not afford. A person representing Yearly Meeting and concerned for a total program might have been consulted. An altered distribution of Jeanes Funds for one or more years might have enabled that Home to continue full strength. In a spirit of good will among us all, this sacrifice by some Homes might have been concurred with.

Other funds already in hand, and not so active as Jeanes, might have been available at the request of a Yearly Meeting coordinator. The sense of the gathered Friends was clearly that we draw closer together for the later years of every one of us. Suggestion was made that our Social Service Committee get further under the weight of this developing concern. Another Conference or Yearly Meeting in 1958 may wish to go more fully into this whole matter of later years.

Glen Moore, Pa.

RICHARD CADBURY

Are we to put our trust in "scientifically" beating an enemy (enemy?) or are we to find a field of meeting him outside of this form of competition? Do we all have to line up like sheep behind our scientific "eggheads" and merely follow their incomprehensible predictions concerning the wars of

the future? The papers have been full of this sort of thing.

Truly, Friends stand apart from this sort of thing, but at the same time they must stand up solidly for their views.

Brooklyn, N. Y.

HOWARD HAYES

MARRIAGE

MILLER-GRAY—On the evening of November 27, at the home of Miss Eleanor O. Brownell and Miss Alice Howland, Santa Fe, N. M., NANCY ELIZABETH GRAY, daughter of Dr. and Mrs. T. W. A. Gray of Victoria, British Columbia, and JOHN DAVIDSON MILLER, son of Ralph Webber Miller of Dodge City, Kans. Both are attenders at Santa Fe Monthly Meeting.

This is the first marriage to take place under the care of the Santa Fe Meeting, which was organized in 1948.

DEATHS

BUMGARNER—On December 1, in Ft. Lauderdale, Fla., EL RAYMOND BUMGARNER, of McNabb, Ill., in his 84th year. He was a faithful member of Clear Creek Monthly Meeting, Ill. He is survived by three sisters, Irma Bumgarner and Ethel B. Mills of 108 S. E. 6th Court, Ft. Lauderdale, and Ruth B. Ash of Sarasota, Fla.

CLEAVER—On October 30, at his home in Grampian, Pa., JAMES L. CLEAVER, in his 80th year. He was a member of West Branch Monthly Meeting, Pa., and served as clerk for a number of years. He is survived by his wife, Sidney Kester Cleaver; a son, Luther Cleaver of Morrisville, Pa.; two daughters, Marion Spencer and Betty Wriglesworth, both of Grampian, Pa.; six grandchildren; two great-grandchildren; and a brother, John Cleaver of Grampian.

McAFEE—On November 23, in Salem, Ore., EFFIE L. D. McAFEE, widow of James Renwick McAfee, aged 84. She is survived by two daughters, Mrs. Edward Andrews of Portland, Ore., and Mrs. Walter Beck of Toronto, Canada; a brother, Henry T. Danforth of Kansas City, Mo.; and several nieces and nephews, including Robert D. Gregg, Dean of Willamette University. She had lectured and participated in relief work in Europe, Asia, and the Near East; had taught at Hunter College in New York City for five years; and

had devoted six years to helping refugees from Hitler's Germany. A member of Shrewsbury, N. J., Meeting, since moving to Salem in 1949 she had been active in the concerns of the Pacific Yearly Meeting.

MOORE—On September 30, CHARLES W. MOORE, in Utrecht, the Netherlands, where he had gone a few weeks previously to begin a year's service as an adviser to the Organization for European Economic Cooperation. He is survived by his wife, Dorothy Moore, and two children, Bradley Moore and Elizabeth Moore. He was a member of Solebury, Pa., Meeting.

Coming Events

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

DECEMBER

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "The Great Prophets—Amos."

17—Chester County Historical Society, Whittier Anniversary meeting, at the Society headquarters, 225 North High Street, West Chester, Pa., 8 p.m.: Arthur E. James, President of the Society, "Whittier in Chester County." All welcome.

18—American Friends Service Committee, Pre-Christmas Noon-day Meetings, at 20 South 12th Street, Philadelphia, Room A, 12:25–12:55 p.m.: Colin Bell, Associate Executive Secretary, A.F.S.C., "The Rich Young Ruler."

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 to 9:30 p.m.: *The Prior Claim* (Moody gospel-science film); *William Shakespeare*.

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Christmas program.

22—Fair Hill Meeting, Germantown Avenue and Camhria Street, Philadelphia, Christmas caroling, 7 p.m.

28 to January 1—Pendle Hill Midwinter Institute, "The Holy Spirit and the Meeting for Worship." For program and registration write: Secretary, Pendle Hill, Wallingford, Pa.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

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.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for wor-

ship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

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

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 8 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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.

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 8-3060.

URBANA-CHAMPAIGN—First-day school, 10 a.m., worship, 11 a.m., 714 West Green, Urbana. Clerk, Elwood Reber, 77285.

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).

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.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-5328.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

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

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, 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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting 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.

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

PUERTO RICO

SAN JUAN—Meeting for worship on the second and last Sunday at 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 3-3044.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th 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.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

WANTED

MEETING HOUSE PLATES, souvenir. Please contact Mrs. Mary Richardson, 433 Penn Street, Camden, N. J., giving identification and price.

HOUSE MANAGER, International Student House, Washington, D. C. Requires experience in menu planning, food purchasing for groups, supervising household staff of five, record keeping. Resident job, open immediately. Apply American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

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FOR LIBRARY of World Council of Churches, Geneva: *Spiritual Reformers in the 16th and 17th Centuries*. Box C143, Friends Journal.

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