

FRIENDS JOURNAL

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*I*F any man would learn God's name, let him join the kinship of God's concern, infinite and infinitesimal, that cares for the plight of a lonely man and a fallen sparrow. The God within us is compassion; the one valid communion with him is through the sacrament of devotion to some love beyond our own small sphere. The living bread of his desire is the touch of quiet tenderness and silent reassurance. More precious to the heart of God than wine in a jeweled chalice is a single tear in secret shed for another creature's sorrow.

—RUTH E. DURR

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Extracts from Epistles—Visiting Meeting by Air

FRIENDS JOURNAL



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Books

YARDLEY WARNER: THE FREEDMAN'S FRIEND. By STAFFORD ALLEN WARNER. The Wessex Press, Didcot, Berks, England, 1957. 342 pages; illustrated. 25s. (\$5.00 at Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.)

"They set the slave free, striking off his chains. . . .

He was still bound by fear and superstition,

By ignorance, suspicion, and savagery. . . .

His slavery was not in his chains,

But in himself. . . ."

JAMES OPPENHEIM

This second freedom was not to be won at the stroke of an executive's pen, but rather by the tireless labor of committed men and women working over a long period of time against all but unsurmountable odds. Yardley Warner was such a man. He founded schools in North Carolina and in Tennessee and is best known as an educator, but his most original contribution was the development of an all-Negro community which changed land laws so that Negroes could own rather than lease property. He brought to his task a deep concern, much common sense, an ability to handle details, and a capacity to raise considerable sums of money. This book, written by a son who knew him only as a small child, is the result of a recent search for every available detail regarding his father's work.

Unfortunately all the details are here. The book reads like a preliminary set of notes out of which a fascinating study might have been made. Chronology is poorly handled. There is too much extraneous material. Yardley Warner's letters and the selections from his journals are the best part of the book, but they are all printed in the fine type usually reserved for footnotes. Would that the book had been pruned to half its length and that all of it had been set in readable type. Yardley Warner must have been an interesting and valuable person. I wonder what his children must have thought as they grew up and saw so little of him.

EMMA R. SIDLE

Pamphlets Received

Essentials of Quakerism. By George H. Gorman. Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, 1957. 8 pages. 6d.

The (Old) Farmer's Almanack, 1958. By Robert B. Thomas. Yankee, Inc., Dublin, N. H., 1957. 112 pages. 35 cents

Journey Into Mission. By Philip Williams. Friendship Press, New York, 1957. 180 pages. \$1.25

Story-Telling for You. By Ruby Ethel Cundiff and Barbara Webb. The Antioch Press, Yellow Springs, Ohio, 1957. 103 pages. \$1.00 (paperbound); \$2.00 (cloth)

R.E.M.P. Bulletin (Research Group for European Migration Problems), January/March, 1957. Editor, G. Beijer, 17 Pauwenlaan, The Hague, Netherlands; publisher and printer, Albani, The Hague. Annual subscription through booksellers or direct to the Editor, \$1.50

Don't Let Smoking Kill You. By Clarence W. Lieb, M.D. Bonus Books, Inc., 122 East 42nd Street, New York 17, 1957. 128 pages. 75 cents

FRIENDS JOURNAL

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Editorial Comments

Crisis in Communication

THAT the interchange of essential thoughts is becoming difficult is by now common knowledge. We are in the midst of a new Babel of tongues from which only musicians and the scientists who can read the universal language of mathematical symbols escape. Political rivals may use identical terms, yet they often give them different content, as in the case of "democracy" or "freedom," used by Western democracies and Communists alike. Our religious vocabulary is in no wise spared this malice of changing tastes or the oddities of fashion. It, too, is rapidly losing its former universal meaning, and once more it is becoming clear that words are living beings when they attempt to articulate a living faith; they change and age, and after a while their former identity seems lost. Terms like "conversion," "piety," or "repentance," once ranking high in Christian parlance, are now acquiring a slightly embarrassing or sectarian flavor, as does a useful term like "tract." Are the floodlights of modern evangelism creating a new opposition in us? Who of us still appreciates (or should we say "appreciates again?") the rich theological implications of a term like "God's grace"? Words like "sin" and "morality" have lost their broad meaning in the wake of the Puritan tradition and now seem to hint almost exclusively at sex whereas their original impact pertained to any willful infraction of God's commandments. These terms are disappearing also from the vocabulary of some Quaker groups, and it is still more than instructive to collect and compare definitions of "sin" from Friends of various age groups. Aren't we also a little too facile in employing terms like "the priesthood of all believers," "our sacramental way of life," "our mystical faith," and our "lay ministry" without knowing of their origin in Bible and church history and searching for their right application? Most of these terms have caused serious controversies in the history of the Christian Church. Our ecumenical interest imposes caution and tact upon anyone using them.

The New Realities of Life

Changes in the meaning of language are the result of changing life conditions and they lead, in turn, to

further rifts and conflicts. Those engaged in Christian ministry, whether clergy or laymen, must attempt to listen and learn from conditions that bring about such changes. Certain churches still include in their public prayers a quaint petition for "seafarers and travelers" as though no industrial revolution had ever occurred creating jobs of infinitely greater hazards than these two. Ministry, including our prayers, ought to encompass the entire structure of man's social and spiritual condition in order to remain true to life. The ministry of the word that loses contact with the changing realities of life becomes hollow, outdated, and pious; it is apt to repel a word-weary generation like ours. What are the reactions of the coal miner, the "grease monkey," the harassed housewife and mother, and the overloaded executive when the stentorian reiteration greets them at the Sunday morning service that they are unworthy sinners? "Uplifting" ministers or lay preachers—including Friends—whose position happens to be one of financial independence (a minority among the clergy) ought to realize how precarious their particular ministry might be in view of the utterly different circumstances in which some of their audience are likely to live day in and day out. The life of the spirit cannot be detached from the emotional and moral stresses and strains which our soul-killing industry and city life impose on many of us. An imperturbable religious conviction is a rare asset in the second half of our century and is usually accompanied by a sense of acute discomfort or creative insecurity.

The Letter and the Life

Ours is a word-weary generation; we are suspicious of the professional peddler of words who continues with increasing gusto to pour rivers of manufactured style over us. Many in our generation have also become reticent about their emotions, considering it distasteful to display publicly their religious enthusiasm, remorse, or intensity of any sort. The center of true religious experience is personal and private, even when it finds expression in communal worship. We are a bit like Nicodemus, ashamed of being seen or heard, and, like him, often seek the intimate dialogue at a late moment in life.

"You will know them by their fruits" (Mt. 7:16)

proves again a verdict of eternal truth. To those attempting a quiet discipleship and lacking the skills of verbal

communication, it holds a blessing of majestic charity and justice.

Is Friends Worship Existential?

By HOWARD HAYES

NOW and then a member will overhear other members whispering among themselves something to this effect: "We should try to have a good meeting this morning so as to interest the attenders and visitors. Let us try to say something that will induce them to return."

This is a praiseworthy ambition. The desire to build up the meeting is a most natural one. Who does not wish to reach out in one way or another toward the attender, the casual visitor, the stranger? The extension of "good will" of this kind is the most normal thing in the world. Everyone should practice it at every available opportunity.

But does it make for a genuine Quaker meeting? Probably not, though a real Quaker meeting may take place anyway. Two opposed views are here involved. Let us examine what takes place in the mind of the person who wishes "to say a few words to the visitors." What must he do in preparation? First, he must abstract himself from the meeting, become, as it were, a spectator, and then prepare his little message on the basis of what he judges to be "suitable" for the persons present. He may consider their ages, and whether they appear to be "sophisticated" or otherwise. He may decide to draw upon Quaker history and practice or he may choose some little story or anecdote which he deems "the right thing" for the occasion. Many successful Protestant ministers are highly adept at this, and it would be unfair to maintain that it is not effective for their purposes. Such "sermon material" is readily available for all who wish to use it. Often it is used wisely and well.

Now what is the other view? What is the opposite of the idea of "working up a message" as just described? This is where the word "existential" comes in. The Friend who abstracts himself for the conscious purpose of preparing a message has put himself outside "the existential situation." He has refused involvement in the immediate spiritual condition of the meeting in favor of his own idea concerning a "message." He has taken a stand of spiritual superiority and has thus stepped outside the actual situation. He is no longer related to the meeting in the way that the attentive "listener" is.

It is possible, of course, that as he speaks he may suddenly find himself "related," swept up and deeply

and wholly involved in the "existential situation" of the meeting. Then he will forget his previously prepared message, his special position in the meeting if he has one, and will speak "straight through himself" and straight to old friends, young friends, men and women, attenders and strangers, without thought of distinction. With or against his will he will be personally and wholly involved. He will no longer be "outside and above," but "in the midst."

Quite naturally this may be a rather fearful thing. Most of us do not feel secure unless cool reason and what we call "reality" are sitting safe in the tops of our heads. We would rather plan and prepare than lay ourselves open to complete involvement in anything as queer as an "existential situation."

One might note, at this point, that the usual completely planned Protestant church service seems to exist for the purpose of *avoiding* this very existential situation. Why? Because of its uncertainty, the odds are against its success. Direct contact with the Spirit can be a frightening business.

But it is also the business of the Quaker meeting for worship. Traditionally, Friends have been able, eager, and willing to face this complete personal involvement in a public meeting despite its dangers and failures, its lack of props and guides.

All are fully involved, all speak (or listen) through themselves and for themselves; there is no "giving" of messages; for from the existential point of view messages work both ways; they react as strongly upon the sender as upon the receiver. The giver of a message is not "outside" his message, nor is the receiver lacking in response. The whole man is penetrated, and repenetrated again and again.

This is, of course, a way of saying that the meeting "deepens." The spectator forgets his position and is drawn in; the Elder, the weighty Friend who thought "to say a few words to the visitors" has forgotten himself and comes up with a message which is as surprising (and refreshing) to himself as it is to the old friends who thought they knew him. The attenders and visitors are glad they came and will look forward to coming again. No plan brought it about, and no plan can bring it back.

There is a "rhyme and reason" to the Quaker way, and the Quakers' view of themselves and their ways of worship and their activities in the world does have a

Howard Hayes is a member of New York Monthly Meeting.

recognizable and teachable shape. The "existential situation" which prevails in their unprogramed meetings—so bewildering to the casual visitor—is not a recent fad or novelty. It far antedates the word "existential" which has been used here.

Friends have changed their dress and will change their dress again; they have suffered under various types of conformity and the revolt from conformity, and will do so again. They have suffered under the weight of the past, short as theirs is, and still suffer. But their simple and fearless approach to the movements of the Spirit stands as fresh and clear in today's world as it ever did.

Letter from Geneva

I SUPPOSE nothing has shaken British nerves more severely, at least in recent years, than the current acknowledgment by an American army general that European skies are continuously patrolled by American airplanes carrying atom and hydrogen bombs. The *London Friend* has recently been full of the horrible consequences to Europe and the world if a too drunk or too trigger-happy pilot should release controls. The possibility of misunderstood codes and of accidental crashes have likewise received attention, and the old neutralist fable regarding a civilized Europe, caught between the barbarian rivalries of the United States and the Soviet Union, has received at least cursory airing in British Quaker and other European periodicals.

Personally I am troubled at the neutralist tinge which afflicts Quaker thinking in such circumstances. I had hoped that Howard Brinton's *Pendle Hill Bulletin*, appearing some fifteen years ago on the true status of the pacifist as a particular kind of interventionist, had put to flight all further expression of Quaker neutralism. One learns, however, to accept certain compartmentalizations of Quaker thinking. How many American Friends, for instance, read the *London Friend* as a matter of course? How many European and British Friends read *FRIENDS JOURNAL* as a normal weekly procedure?

No doubt certain British Quakers may be reassured by the very recent news that several planes loaded with atom and hydrogen bombs have crashed in the States without detonating their lethal cargoes. Curiously

enough, living in neutral Switzerland offers a different approach to the realities of our world. Recently we spent a fortnight at Montana, 4,500 feet up on a sun plateau, where the exquisite beauty of sun, sky, snow, and the pure pleasure of winter sports contrasted daily with the grim fact we were meeting within the outer bastions of the greatest military fortress the world has ever known.

A recent *Manchester Guardian Weekly* states, "Switzerland has no army. It is an army." Foreigners, Quakers or otherwise, who live in this elegant, highly prosperous country tend to forget that each residence is an arsenal and that the Swiss heartland is an alpine fortress, equipped to hold out a decade or longer against atomic attack.

American dismay and near panic (as it looks to us over here) in the light of sputniks incorporated and British dismay at atom-bomb-patrolled European skies seem to reflect two sides of the same coin. Each reflects the neutralist illusion so paradoxically absent in this (supposedly) most neutralist of countries. The Swiss know our modern world may well explode and they will at least try to outride the cataclysm in their mountain fastness. There is, however, no need to get excited over the prospect.

Thomas Kelly warned us nearly twenty years ago that there is absolutely no worldly security left anywhere, nor had there ever been, despite our illusions. We have been, he said, in the hands of the Living God and still are. Perhaps this is the only really useful starting point for Quaker effectiveness in the present situation. That the majority of men approach the ultimate reality of our existence only slowly is, of course, a truism. That the majority of men are, in extremity, given to defending themselves by whatever arms are available is also a truism. The ultimate stripping away of the illusion of defense (even in alpine fortresses), brings men to the razor's edge of conscience, beyond which they may slip into the living death so vividly and accurately described in Simone Weil's *Pendle Hill Pamphlet The Iliad or, The Poem of Force*. It also brings them to what George Fox described as the flaming sword by which he ascended to the place where Adam was before he fell (that is, to pure dependence upon God for defense). This ultimate choice is beyond question the greatest opportunity for

WHENEVER the going is rough, read about a few of the rough spots in the career of Abraham Lincoln: 1831, Lincoln failed in business; 1832, defeated for state legislature; 1833, again failed in business; 1834, elected to state legislature; 1835, his sweetheart died; 1836, suffered nervous breakdown; 1838, defeated for speaker; 1840, defeated for Electors; 1843, defeated for Congress; 1846, elected to Congress; 1848, defeated for Congress; 1855, defeated for Senate; 1856, defeated for Vice-President; 1858, defeated for Senate; 1860, elected to Presidency. —*Lansdowne Meeting Newsletter* (Lansdowne, Pa.), January, 1958.

the sons of God to prove our involvement in man's predicament. Our sanctified intervention, rightly directed, can be one of God's ways to turn the ultimate despair of men to those ways of living which effectively undercut violence.

Here in Geneva the exercise of imaginative ingenuity in developing practical ways to release violent tensions has led Quakers into international fields. For example, until this autumn Geneva had been host to the Quaker office managing the young diplomats seminars. In an atmosphere freed of the baneful influence of open agreements openly arrived at, and openly propagandized, in an atmosphere free of the baneful effect of cocktail fumes and ever louder shouted conversations, men from the highest echelons of government, men of every possible political alignment, have for the last five years quietly considered in a Swiss and Quaker atmosphere what is most needful for the welfare of mankind.

Geneva has been till this autumn host to the International Student Seminars program which seeks a similar end among a European university clientele. This program, and that of the young diplomats, will be henceforward administered by the Quaker House in Paris, as a result of budgetary considerations—which for us, sadly enough, have cost us our renowned Château Banquet.

Geneva does, however, retain its function of official representation to the European office of the United Nations; and the local Quaker center, which in its smaller location nearer the university should find increasing usefulness in doing locally what the other three programs envisage.

Perhaps I might digress for a moment to mention still another Quaker-inspired international effort, which has served an educational purpose each autumn for five years now. This program personally sponsored by your correspondent, under the patronage of Dag Hammarskjöld himself, consists of the Students United Nations General Assembly (SUN). Each year this body composed of students of the International School of Geneva (where your correspondent is head of the History Department) meets in the International Labor Organization Governing Body's room to discuss (under rules of procedure formulated by themselves) current international problems. SUN this year voted formally that the UN should banish all atomic tests, reasoning that the force of public opinion would be sufficient moral pressure to prevent any nation from continuing such tests. This resolution was made, not without calling into play a certain ingenuous practicability.

Attention in closing might well be focused upon current developments between the Geneva Meeting and the Swiss scene. One influential Swiss Quaker attender, Dr.

Max Habicht, has drawn the attention of authorities in Bern to the legality and wisdom of providing civilian alternative service to the present ubiquitous military duty. That some favorable response has been elicited could mean that the most hardheaded of Rousseau's disciples is now responding to the Anglo-Saxon ideal that "every nation is judged by the quality of its treatment of its dissident minorities." It could also mean that the Quaker understanding of the true nature of our situation is somewhat acceptable even here in the Alps.

ROBERT J. LEACH

Has Ghana Gone Totalitarian?

Extract from a Letter of Douglas V. Steere

WE did not find Ghana turned totalitarian or under siege. The action of the Prime Minister, Kwame Nkrumah, in putting his likeness on the postage stamps and in moving into the old Danish castle which the British Governor had formerly occupied may well have been a little swift and in poor taste. It is also true that the walls around the castle grounds are being increased in height, although in the end I doubt if they will have reached the height of the fence around the White House, at least as I remember it. Still more serious was his action in pressing for the expulsion of the British journalists and two Moslem critics who apparently did not have Ghana citizenship. This move indicated a lack of restraint and trust in the democratic freedoms which is alarming when it appears so soon after Ghana's independence. Yet we could not read this as a clear sign of the laying down of a totalitarian policy for the future, for we found all of the correctional processes that one expects in such a situation in a democratic country to be in full operation.

The courts threw out the government's libel suit against the second journalist and rebuffed the government, indicating that the courts in Ghana are not at the beck and call of the head of the reigning political party. The Ghana press, as well as the international press, were sharp in their criticism of Nkrumah, and he is not insensitive to this spotlight on what he has done. The action of Nkrumah has also consolidated the new opposition party, which was publicly brought into being while we were there. This party dissolved the old Liberation party that was so largely on a territorial basis, with the Ashanti playing a dominating role, and formed the United party in which all three regions of Ghana are strongly represented. It could take over the government and administer it as a real alternative to the existing Convention party. Professor K. A. Busia, who seems to be the head of the new party, is in many ways one of the two or three most brilliant men in the country, but he is a donnish sort without much political appeal and he may have to stand behind some more glamorous political figure for the new party to win an election. Nevertheless, the appearance of a strong, well-organized opposition, pledged to the upholding of the processes of the courts of law and to personal and traditional rights, shows the existence of a powerful correctional force which Nkrumah's action has set off.

A further corrective is the growing strength and pressure upon Nkrumah of the civil service or permanent government staff. Still others come from the independent voluntary associations in the new state: the university, which reacted strongly to Nkrumah's action and was articulate about it, and the church, which in Ghana is well organized to register its protests and in this case did so most vigorously. There is also the economic reaction, and while this has not yet made itself felt in this instance, the government has had a most painful experience in seeing how the international capital market and the international industrial community react to signs of internal instability and lack of clear intention in the matter of the Volta River Dam project, which four years ago they thought they were practically ready to build but which today, they have had to admit, they have little or no prospect of interesting foreign capital to assist them in beginning.

It is because these checks and balances are so actively operating in Ghana today that I think those who have already written Ghana off as having shown its rejection of the democratic pattern of society had better withhold their judgment for a while. There are far too many people who have only been waiting to say "I told you so" about the African capacity to run effectively a modern state who have secretly rejoiced at these recent events. The Western world and those who long for a peaceful solution to Africa's problems have far too much at stake in Ghana's making a success in her great experiment to treat hastily what is taking place there. For if this promise of an orderly experiment in transition fails, the alternatives are not happy ones to contemplate. On the other hand, Ghana needs sane criticism of her mistakes and can only profit in the long run by receiving it. All of us, however, take best the criticism that comes from those who still believe in us and have not written us off.

Are We Losing the Power of Silent Worship?

By MIRIAM MULFORD THRALL

IN the early days of our movement long periods of communal silence were habitual, a necessary part of communal worship. But today the question sometimes arises as to whether or not Quakers through lack of practice are losing the habit, and consequently the power, of sustained silent worship—that deep, living silence which unites those present with each other and with God. In too many meetings for worship periods of prolonged, deep silence seldom, if ever, occur. Other meetings during prolonged periods too often become unfocused and ill at ease, as if the newcomers had never learned what living silence is and the older ones had lost or perhaps had never themselves acquired the habit of this essentially Quaker form of devotion and could not experience the comfort of this ministering.

It is a truism that sustained practice is needed not only for the formation but for the continuation of any habit, whether involving physical or mental activity. A scant half hour once a week is all too short for adequate cultivation of the habit of communal silent worship. Yet this brief period is usually further curtailed, and in occasional instances even cut down to the opening moments when late-comers are arriving.

Once the meeting for worship has begun, silence is defenseless against those who infringe upon its share of the precious hour.

Those of us who are inclined to speak either at length or frequently should remind ourselves that inspired messages are not limited to spoken words. In the course of

a meeting, provided the worship is living and not merely nominal, flood after flood of messages constantly descend upon the gathering. All of these need not be uttered, as we will realize when we recall how often we ourselves have felt urged to speak two or even three times during the same hour of worship. But if there are periods of sustained silence, each message can become effective since each enriches the silence, and healing and strength come to those who participate.

We should also remember that for many attenders a message, especially when protracted, is dulled if it is delivered by someone who regularly addresses them month after month. Rarely can the person resist developing a customary manner and even a customary approach to subject matter; rarely can he throughout the weeks resist repeating himself. An ordained minister or priest usually recognizes the dangers of monotony and repetition and makes special effort to avoid them. It is particularly unfortunate that they should appear in a Friends meeting, which traditionally follows a freer and more personal form of worship than is provided by the regularized sermon—indeed, it is partly to escape the latter that many prefer to attend our meetings. The spirit of the Monthly Meeting itself can be harmed if the same person habitually over the years continues to speak at length and to appropriate the time during which the gathering should have become united in silent worship or more hesitant speakers should have learned under God's guidance to give their messages.

A talk does not necessarily show evidence of divine guidance merely because delivered in a meeting for worship. When a speaker departs from what is perhaps

Miriam Thrall, a member of Green Street Monthly Meeting, Germantown, Pa., is Clerk of Philadelphia Quarterly Meeting on Worship and Ministry.

an initial inspiration and overlays his point with distracting and more or less irrelevant material it is as if he were following the line of least resistance by which the human brain works purely associatively, one thought suggesting another. By his lack of conciseness and coherence he not only lessens the force of his original point but runs the risk of giving the impression that he is speaking according to his own desires rather than at God's bidding.

It should never be forgotten that the speeches of Jesus were all brief. Not one of them takes more than two minutes to read, yet their influence throughout the centuries has been beyond man's power to estimate. Nor should it be forgotten that the most clearly God-inspired public address ever given in America was the briefest ever given. Had Lincoln elaborated his theme its impact would not have been as great nor as abiding.

Before we allow our meetings to become rostra let us remember that many of our members feel a deep need for more communal silent worship. Let us also remember that those who are now depending especially upon the spoken message may in the course of time, if opportunity for practice is provided, come to know the power and blessedness that is waiting for them in the silence of joined prayer and uplifted meditation.

Such worship is possible only in a group which has had sustained experience and has not neglected the habit of united concentration. No other religious observance can take the place of this unique form of union. Music and speech even when equally powerful are not the equivalent, nor is the silence of solitude. Experience of profound and moving silence was at the base of early Quaker stalwartness and integrity. We can never with safety to ourselves place it in jeopardy.

Visiting Meeting by Air

KEITH SMILEY of Mohonk Lake, New York, a frequent attender of New Paltz Meeting, recently mailed to the Visiting Committee of the Friends World Committee a report describing a weekend flight to Elmira, New York, Friends which he undertook with Don Westlake of Cornwall, New York, Meeting, who owns a private airplane. His interesting account may well assume some historic value in view of future developments and attain the mark of an "early" document in the story of Quaker aviation yet to evolve in the years to come.

Keith Smiley's report follows in part:

There was plenty of chance to be alone with one's thoughts, and for me to enjoy the thrills of a first trip in a small plane. The absence of traffic and diversion by advertising signs and other highway distractions allowed for an attitude conducive to "preparation for meeting." One was impressed by a feeling of challenge and of the wide stretches of open country—even in New York State. . . .

Ray Garner, Clerk of Elmira Meeting, met us at the air-

port. . . . As Ray drove us about on a few errands, we learned about each other's families and occupations. With Ray and Mary Garner and another couple we had dinner and spent the evening and probed rather deeply into several areas of human life. (I mention this in a visitation report because such informal visits are also "preparation for meeting" where one has not been previously acquainted—a quick trip by air rather than a tedious auto drive left us fresher for this visiting.)

Don and I "bunked in" at the Garners' home and were up in time for the leisurely family breakfast the next morning. Soon it was time to start for Clara Austin's home where meeting was held. On that morning meeting was small in number but we felt it was a good meeting. A number of those who usually attend were out of town. There were only six of us. An expressed concern about prayer and its proper and improper use took hold of us.

A buffet lunch was served at the home of another Friend, Dorothy Anderson. Here we enjoyed the company of the Andersons and Clara Austin and Ray Garner.

Before long it was time to return to the airport, where Don and I "unleashed" the plane and made ready for the return flight. As soon as the control tower, via Don's radio, cleared us for take-off, we were in the air again. That Sunday afternoon it was clearer than Saturday; we flew higher (5,000 to 6,000 ft.) with the wind helping us and the late afternoon sunlight behind us. The landscape altered with the higher altitude and stronger light—less detail immediately below but wider sweeps of land stretching far away. A broader viewpoint we had, and an equal footing with patches of drifting fleecy cloud.

The comparison of the going flight and the return strikes us as a parable of a good meeting, or a good visitation—as we came back elevated in spirit above that with which we went out.

Just as the shades of night were falling we came in from the west toward the Hudson and were thrilled by the sparkling lights of Newburgh. We looked directly down upon the lines of cars moving along the New York Thruway and pitied their occupants in their restricted earth-view. Don reported his flight's end by radio to the Civil Aeronautics Administration communications at Poughkeepsie airport and came down in the dusk for a perfect landing on his airstrip. His father was there waiting with his car headlights marking the edge of the field. We tucked the little plane under cover in the barn.

Must We Be Helpless?

THE following appeal has been mailed to the citizens of Spokane, Washington, over the signature of Lester J. Scott, Acting Chairman of Citizens for Decent Literature (1327 N. Superior, Spokane, Wash.). It will undoubtedly express a concern of many citizens everywhere.

Must Spokane be helpless against the flood of indecency found on so many of its magazine stands?

At about 30 of the approximately 115 magazine stands in Spokane, homosexuality, nymphomania, lesbianism,

fetishism, obscenity and bestiality are common theme subjects of the literature on sale. Many of the other stands aren't much better. Some of the worst of these magazine stands are located close to grade and high schools. The impact that this sort of reading material makes on impressionable adolescents can't be "appreciated," by someone unfamiliar with this kind of filth. . . . But the effect is unquestionably very serious and a proven factor in present juvenile delinquency. It is most apparent, not in the increasing number of juvenile crimes, but in the greater violence of the crimes and the lower ages of the children committing crimes of violence.

"Sex mad magazines are creating criminals faster than jails can be built," is the way F.B.I. Chief J. Edgar Hoover summarized his view.

In an article in the last month's issue of Parent magazine the women of the Coral Gables Womens Club state, "We were appalled and angered to find that any youth, by reading magazines and books sold on the newsstands of our community could learn the art of seduction, how to rape a girl, how to assault with a deadly weapon and the

techniques of sadistic torture." Written by a former congressman, the article tells how the aroused citizens of this Florida town cleaned up its magazine stands and sparked a drive that resulted in the state legislature passing a law with teeth in it—barring obscene magazines from the state.

No longer can the citizens and particularly the parents afford to sit back and wait for state legislation or someone else to do the job. The present virtually unfettered publicizing of evil to which children are subjected is destroying them both directly and indirectly. By deadening or dulling the moral fiber of youth it is destroying family stability which is the basis of our nation's strength.

Encouraged by the success of different citizens organizations throughout the country and armed with information compiled by months of extensive inquiry I am extending an invitation to all who believe that something needs to be done to protect our children to attend and take part in the formation of a "Citizens for Decent Literature" organization. (There follow the date and place of the proposed meeting.)

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and for the sessions of other Yearly Meetings taking place in the spring and summer. Except where otherwise noted, these Epistles were sent out by Yearly Meetings which met in 1957.—EDITORS

Australia General Meeting

We have become more deeply aware of our responsibilities to each other. There is need for greater activity in pastoral work among our own members; in preparing our children for Quaker worship; in care and guidance for the adolescents; in providing some form of helpful counsel where needed for those thinking of marriage.

If our meetings for worship are to provide the spiritual food sought by those present, if the joy and peace and strength of God are to be shared by all, it will only be by the daily communion of each of us with our Heavenly Father.

Baltimore Yearly Meeting, Homewood

Only too truly we seem to be living in a world delicately balanced on the edge of an abyss. We find a deep and continuing concern for our testimonies in the familiar fields—missions, peace, the brotherhood of all men. We are called to bring justice to all, food to the hungry, refreshment to the spirit. Our caring for all men influences us as we consider the dangers inherent in nuclear testing and all it involves. We are disheartened that these concerns lie heavily on so few of us and that we are sharing ourselves and our means in such a small degree. In speaking to the world's needs, let us be a voice, not an echo. Our leadership must be in life, not just in words. "We show what we are by what we do with what we have."

Baltimore Yearly Meeting, Stony Run

We tend to sit in judgment, but in great things and small, only He can judge. Let there be in our hearts humility, simplicity, and compassion. Let us get rid of smugness and

bigotry. We know so little; we pretend to know so much. Let us seek, question, look. As we seek, we shall find.

We need to assess anew and constantly our attitudes and our actions concerning our testimonies as to social and economic justice, education, public life and morale. Our historic attitude against the use of force must go beyond opposition to war. Let us renew our efforts for peace on a creative basis, never forgetting that hate, ignorance, fear, anger, threats, and arrogance in the minds of men breed dissension and war. In our work for a peaceful world, the words and deeds and beliefs of each one of us count.

California Yearly Meeting

We would express our conviction that evangelism combined with Christian living will provide the best formula for real success in the work of the Kingdom.

In our program there has been a well-balanced mixture of attention to social concerns, missionary endeavor, organizational work, and inspirational messages. The story of the early Friends, as presented by Edwin Bronner and others, was an item of real challenge. Moses Bailey brought a very helpful message on the work of Friends in the Middle East.

Cuba Yearly Meeting

The Cuban Friends recognize with humility that we have not attained the height of God's love nor the ideal of Christian brotherhood and in regard to this we resolve: to be careful to love one another in our congregations and Monthly Meetings, to cultivate love more deeply in the integration of our Yearly Meeting, to enlarge our hearts to embrace with a more intimate sense of brotherhood our Quaker brothers and sisters

throughout the world, and to reach out with a higher spirit of service to our neighbors without restrictions of any kind.

Denmark Yearly Meeting

Our Yearly Meeting this year has been marked by the joy of fellowship and of progress during the past year. On the other hand grave thoughts and problems were aroused in our sessions from the insecurity of a world in which the development of the atom bomb has predominance over striving for peace.

We were strengthened in the belief of the personal experience of God and in the conviction that for all sincere religious people life is a whole, and that they form one fellowship.

East Africa Yearly Meeting

Throughout the sessions our thoughts have centered around the theme "In Christ there is no East or West" (Gal. 3:28). We have been constantly reminded of those things, in our country and elsewhere, which separate men from one another and have been brought face to face with the challenge to find ways and means of removing the causes of strife. We must, as individuals and as Meetings, be channels for harmonious living and working together, features which the world so much needs today.

France Yearly Meeting

We have been concerned about the thermonuclear perils and our Yearly Meeting has decided to send a petition to each of the three governments engaged in nuclear experiments.

As all the nations desire that these experiments should cease, we are suggesting to each of the three governments concerned that they should take the first step by making a solemn promise to give up the experiments, without awaiting the decision of the other two governments.

We are convinced that public opinion the whole world over would hail the country which made this decision as a champion of peace, thus conferring on it such moral prestige that the other two governments would be constrained to adopt the same course.

(To be continued)

Friends and Their Friends

The Friends General Conference office at 1515 Cherry Street, Philadelphia, has two sets of color slides available for use by Meetings: "Housing for the Quaker Spirit," showing meeting houses in eastern and middle western United States and in Canada, and "The Story of 1652," showing historic Quaker sites and buildings in northwest England. Scripts are available for both sets, and a long-playing record is available with "The Story of 1652."

In the past two years, five hundred Reading Kits for New Members and Kits for Seekers have been distributed by the Religious Education Committee of Philadelphia Yearly Meeting. They have gone to about sixty Meetings, located all over the United States. The kits contain printed material, in small leaflet or pamphlet form, which describes the basic tenets of our Society. Kits may be obtained through the Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa.; Kit for Seekers, 75 cents; Kit for New Members, \$1.00.

An article on the international work camps of the American Friends Service Committee in Israel and their contribution to intergroup understanding in the Middle East, written by Michael Wright of the AFSC project in Acre, Israel, appears in the January, 1958, issue of *New Outlook: Middle East Monthly*. This periodical is sponsored by the year-old Jewish Arab Association in Israel and is available at 55 cents a copy, \$5.50 a year, from 1 Union Square, New York 3, N. Y.

Philip and Susie Frazier, former Friends workers at Hominy, Okla., and well known among Friends at large, are now at work among Indians in the Dakotas. They have the care of six Congregational churches on Standing Rock Reservation, and a recent letter tells of classes in religious education in three Indian day schools and two groups of high school youngsters meeting every week, one at Fort Yates and the other in their home at McLaughlin, S. D. Susie Frazier is a member of the Sac and Fox tribe; Philip is a Sioux; and both have been active in Indian affairs.

Two Earlham College professors will be enabled to complete their doctoral degrees through a \$10,000 grant the college has received from Lilly Endowment, Inc., of Indianapolis, Ind. Nominated by Earlham to do the advanced study and writing are Leigh T. Gibby, Assistant Professor of English, and Claude L. Stinneford, head of the Earlham Economics Department. Both are candidates for the doctor of philosophy degree at the University of Chicago. Professor Gibby's thesis will deal with the work of one of the world's greatest satirists, the eighteenth-century English writer Jonathan Swift, churchman and author of *Gulliver's Travels*.

Plans for the coming Friends Conference on Disarmament, to be held March 13 to 16 at Camp Miami, Germantown, Ohio, are going ahead, and Yearly Meetings have been asked to appoint Friends who can be of assistance in planning the technique of Friends' contribution to world peace through disarmament.

Leadership expected to be present at the Conference on Disarmament includes Samuel Levering, Sydney Bailey, Kenneth Boulding, Raymond Wilson, Stuart Innerst, Wilmer Cooper, Laurence Strong, Edward Snyder, Emile Benoit, Norman Whitney, George Hardin, Miriam Levering, Stephen Cary, Warren Griffith, Ben Seaver, William Edgerton, and Lyle Tatum.

Glenn Bartoo, a Friend who has worked with the American Friends Service Committee offices in Des Moines, Iowa, and Columbus, Ohio, has recently been employed by the Psychology Department at the State Penitentiary in Columbus, Ohio. He interviews men for work and those applying for parole.

A small group of interested meeting attenders are gathering each Sunday at 11 a.m. for meeting for worship in San Luis Obispo, Calif. Helen Bruner, 1480 Mill Street, San Luis Obispo, is the correspondent.

Leonard Kenworthy, professor of education at Brooklyn College, Brooklyn, N. Y., is at present traveling in Africa, where he has had unusual opportunities to interview leaders like the Prime Ministers of Nigeria and Ghana, Mohammed V, King of Morocco, and the Asantehene, king of the Ashantis, several mayors of large cities, and a number of leading college teachers. We quote from one of his letters a passage dealing with the type of leaders he met:

At the risk of oversimplification I will say that there are three types of top leaders in Africa that I have met so far. One is the foreign-trained person who is in a hurry, wants to get things done, and has tremendous dreams for his country, is usually an impassioned orator and the type who can set the people on fire for independence—like Nkrumah of Ghana and Azikiwe of Nigeria. Whether they can also organize a new government and not alienate the chiefs and tribal leaders remains to be seen. The second type is self-educated or educated at home, is a better balancer, moves more cautiously—such as Mohammed V of Morocco, William Tubman of Liberia, and Balewa of Nigeria. The third type is the intellectual like Dike [history professor in Nigeria] or Gardiner [head of the civil service in Ghana] who provides the brains for the civil service or for general planning. A fourth type might be the young lieutenants—too many of whom are disillusioned already here in Nigeria by the intraparty fights of Azikiwe's party.

The International Quaker Center in Paris is undergoing changes in function and emphasis. Offices have now been provided for additional Quaker programs and staff members, and the Center can no longer serve as a hostel, with rooms available for many Quaker visitors as in the past.

In addition to the local program of the Center itself—counseling refugees, administering surplus food distribution, dinners for diplomats, etc.—there are offices for the School Affiliation Service, Overseas Work Camps, and International Student Seminars. According to present plans, a Quaker International Affairs Representative will arrive in the spring, and the Conferences for Diplomats program, now located in Geneva, will have its office in Paris by late summer.

There will therefore not be accommodations available for guests who, as in recent years, have enjoyed so much their stay at 110 avenue Mozart in Paris. During the year 1956-57 there were nearly five hundred different persons who spent a night, a few days, or weeks at the Center.

However, Charles and Edris Cooper, who are beginning their services as co-secretaries in charge of the Center and its local program, have indicated that the welcoming of traveling Friends is a pleasant part of their work. They will gladly send lists of nearby and inexpensive hotels if requested, and will provide sightseeing suggestions on arrival.

The Center is open on weekdays from 9:30 a.m. to 12:30 p.m. and 2 to 5:30 p.m. and on Saturday mornings. Meeting for worship is held daily at 9 a.m. and on the second and fourth Sundays at 11 a.m. Tea at four o'clock weekdays provides a pleasant chance to meet various staff members, and visitors will be most welcome.

Friends in Norway have informed the Norwegian parliament and the government of their concern about the fact that Norway has accepted the offer to receive guided missiles as a means of strengthening its military defenses. Friends pointed out that to describe guided missiles as "defensive weapons" was stretching the term "defensive" further than was reasonable and good.

The Seventh Annual Radnor Retreat will be held this year on February 22 as a joint gathering for all of Haverford Quarter. At 10:30 a.m. Mildred Binns Young, the leader, will introduce the topic for discussion, "The Kneeling Man." A period for reading and meditation will follow. Some books will be available in the meeting house; Friends are encouraged also to bring their own. Following the luncheon hour, 12:30-1:30 p.m., members of the Retreat will reassemble for a second discussion period, followed by a time for worship. At 3:30 tea will be served by Radnor Friends. The Retreat will be held in the Radnor Meeting House, Ithan, Pa., and all who are interested will be welcome. Attenders are asked to bring their own box lunch and beverage.

Mildred Young is author of the Pendle Hill pamphlet *Insured by Hope*. For twenty years she and her husband, Wilmer Young, worked with sharecroppers and tenant farmers in the South.

The February 5 issue of the *Christian Century* contains an article by Henry J. Cadbury entitled "Whittier's Religion."

Letters to the Editor

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

I recommend that all those Friends who desire information on the subject of humane slaughter contact the Humane Society of the United States, 1111 E Street, N. W., Washington 4, D. C. This organization offered a compact but complete pamphlet last year, when it worked for passage of bills on humane slaughter. It is now compiling information to distribute this year. It is also interested in counteracting the publicity of groups who apparently would like to see bull fighting as a "sport" in this country.

The only way animals in this country will be treated more humanely will be for more people to give a few minutes of their time, when necessary, to write or speak on behalf of God's creatures who are solely dependent upon humans for their lot in life.

Seaside Heights, N. J.

JOAN FOGARTY

I believe some amplification is necessary of the statement attributed to Dr. Luther Evans, Director of UNESCO, in your editorial of January 25; namely, that 44 per cent of the world's population over 15 years of age are illiterate. I do not question the figures; I only question the inference that many Westerners will draw from them; namely, that people who are illiterate are also ignorant.

In civilizations having long traditions, notably those of India and China, a great deal of wisdom—beyond mere knowl-

edge of facts—is transmitted verbally in the family, by example, by drama, by art, and especially by proverbs which crystallize the deepest intuitions of a people. Persons so trained are not necessarily ignorant. Indeed some of them have a knowledge of first principles which millions who *can* read do not possess. The same is true of many pioneers who opened up our West: they were educated in the act of living, by conversations with those who could read, and by the sermons they heard preached.

The ability to read is good. But by much reading we also forget—forget what is often most worth remembering. On this important topic I can recommend a little book by the late Ananda Coomaraswamy, *The Bugbear of Literacy*. First published in England, it was reprinted in this country by The John Day Company under the title *Am I My Brother's Keeper?*

Washington, D. C.

ARTHUR W. HUMMEL

BIRTHS

EAST—On January 22, at Pennsylvania Hospital, Philadelphia, Pa., to Nathaniel S. and Laura Garratt East, their first child, KRISTAL CELESTA EAST. The parents are members of Lansdowne Monthly Meeting, Lansdowne, Pa.

POWELL—On January 30, to J. Lewis and Elizabeth Le P. Powell of West Grove, Pa., their fourth child, a son, WILLIAM PUSEY POWELL. He is a birthright member of London Grove Monthly Meeting, Pa., of which his maternal and paternal grandparents are also members.

WERT—On January 18, to Don and Sue Furnas Wert of Wilmington, Ohio, a daughter, MARY BETH WERT. The mother and maternal grandfather, Eli Furnas, are members of Miami Monthly Meeting, Waynesville, Ohio.

YEARSLEY—On January 19, to Lawrence A. and Ruth F. Yearsley of Coatesville, Pa., their fourth child, a daughter, DANA RALSTON YEARSLEY. She is a birthright member of London Grove Yearly Meeting, Pa.

MARRIAGES

FURNAS-OGLESBEE—On January 18, in St. Peter's Lutheran Church, New Lebanon, Ohio, LUCILE OGLESBEE and ELI K. FURNAS of Waynesville, Ohio. The groom is a member of Miami Monthly Meeting, Waynesville, Ohio.

RAND-HORNUNG—On December 21, 1957, in the Birmingham Meeting House, near West Chester, Pa., PATRICIA HADLEY HORNUNG, daughter of Charles F. and Elizabeth S. Hornung, West Chester, and HENRY THAWLEY RAND, son of Dr. and Mrs. Lester R. Mellott, of Oak Lane, Philadelphia, Pa. The bride is a member of Birmingham Monthly Meeting at Birmingham, Pa., and the marriage was under the care of the Monthly Meeting. The couple will reside at State College, Pa.

DEATHS

BASSETT—On January 28, in Hahnemann Hospital, Philadelphia, after a short illness, DOROTHY M. BASSETT, a member of Woodstown, N. J., Meeting. A native of New Bedford, Mass., she had worked as a psychologist in New Jersey for over twenty years. She is survived by a sister, Irene Bassett of New Bedford.

PANCOAST—On January 30, at the home of her son, Samuel Pancoast, Jr., of Woodbury Heights, N. J., MARIAN C. PANCOAST, aged 87. She was a member of Woodstown, N. J., Monthly Meeting and lived most of her life in that area. She is survived by two sons, Samuel Pancoast, Jr., and Dudley C. Pancoast; a daughter, Hallie J. Stewart of Paulsboro, N. J.; ten grandchildren; and fourteen great-grandchildren.

SMEDLEY—On February 3, THOMAS D. SMEDLEY of Willistown, Pa., a birthright member of Willistown Monthly Meeting, aged 70. As a Trustee of the Meeting for many years, he gave untiring

service and generous material aid to making and maintaining the quiet and refined beauty of the Meeting property. Through his leadership and training he created interest and vision in younger Trustees, who must now carry on his work. Education for younger members and a nurturing of the spiritual life of Willistown Meeting were deep concerns which he laid upon its members. He is survived by his widow, Jane J. Smedley, of Goshen Monthly Meeting, Pa.

Coming Events

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

FEBRUARY

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Carl F. Wise, "The Song of Songs; the Psalms."

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Jacob Klein, Dean of St. John's College, "The Idea of a Liberal Education." Open to the public.

16—Forum, at the Montclair, N. J., Meeting House, 289 Park Street: 5:30 p.m., tea; 7:00, panel discussion, "Some Pathways to Understanding the Nuclear Age and Its Patterns of Development." Open to the public.

16—Minneapolis, Minn., Friends Meeting, 44th and York Avenue South, 11 a.m. and 8 p.m., D. Elton Trueblood, guest speaker.

16—West Chester, Pa., High Street Meeting House, 8 p.m.: Boutros Khoury, illustrated lecture on the Daniel Oliver School in Lebanon.

19—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Israel and Egypt*.

19—New York Friends Center, 144 East 20th Street, 8:15 p.m. See issue of February 8.

21—Bucks Quarterly Meeting on Worship and Ministry, at the Newtown, Pa., Meeting House: 6:30 p.m., covered dish supper (extras provided by Newtown Meeting); 8, meeting.

21—Friendship Party for New Americans and Visitors from Abroad, at the Whittier, 140 North 15th Street, Philadelphia, 8 p.m. All welcome.

22—All Friends Quarterly Meeting at Montclair, N. J., Meeting House, 289 Park Street: 4 p.m., committees; 5, business meeting; 6, supper; 7, John Ayres, Summit Monthly Meeting study group, "Deepening the Spiritual Life." All welcome.

22—Bucks Quarterly Meeting, at the Wrightstown, Pa., Meeting House. See issue of February 8.

22—Haverford Quarterly Meeting Retreat, at the Radnor Meeting House, Ithan, Pa., topic, "The Kneeling Man," leader, Mildred Binns Young of Pendle Hill: 10:30 a.m., opening of discussion, followed by reading and meditation; 12:30 p.m., lunch (bring hox lunch and hot drink); 1:30, discussion, followed by worship period; 3:30, tea served by Radnor Friends. All welcome.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "The Proverbial Wisdom of Israel."

23—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Richard Sullivan, President of Reed College, Oreg., "Who Should Go to College." Open to the public.

23—Westchester Peace Workshop, at the Purchase Meeting House, Purchase and Lake Streets, White Plains, N. Y., 2:30 p.m.: theme, "What can the individual do now towards a sane nuclear policy?"

25—Women's Problems Group, at the meeting house, 1515 Cherry Street, Philadelphia, 10:45 a.m.: Margaret Henrickson, author of *Seven Steeples*, "Keeping Centered in a Busy Life."

28—Reading, Pa., Friends Forum, in the meeting house, 108 North 6th Street, 8 p.m.: E. Raymond Wilson, "Dulles and the Far East."

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.

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

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

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

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).

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 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

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.

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 University College, 601 East Genesee 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 Yearly Meeting Office, 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 Cambridge 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.

TENNESSEE

CHATTANOOGA—Meeting for worship, Sunday at 10:30 a.m. Telephone TAYlor 1-2879 or OXFord 8-1613.

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

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