

FRIENDS JOURNAL

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*W*HAT we need most now is not more and greater use of the atomic energy, though that is sure to come, but greater assurance and certainty that there is in this strange universe a living and self-revealing God, and that man is something more than a naturalistic being, in fact, a being endowed with a capacity for mutual and reciprocal correspondence with this living, self-revealing God.

—RUFUS M. JONES,
The Luminous Trail
The Macmillan Company, 1947

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Searching for a Faith to Live By

ON February 1 and 2, 168 Young Friends from over 40 Monthly Meetings gathered at Abington Meeting, Pa., for the annual Philadelphia Midwinter Conference. We pondered over the questions, Do we really have a faith to live by? What is this faith? Can we really believe anything we want to? How can we put our faith into action? If we have a message, why is the membership of our Society so relatively small? Some of these questions were answered, still others remain unanswered.

Our basis for action is faith. We cannot effectively act without a solid faith upon which to depend. But why is this such a big question in our minds? Why wasn't it answered a long time ago? Didn't the founders of our Society find answers to these same questions? We're not satisfied. Why do these questions regarding our faith come up time and time again? Our faith often seems to be a questionable one, yet it remains for each generation to seek and find its own answers. Out of this search has come a common religious experience tying each generation to the others.

Quakers don't have a creed to be learned word for word. We are supposed to believe in certain basic ideas as a group, yet we have a difficult time answering the question, "Are you saved?" What sort of an answer can a Friend give to this question?

A very important message was given by a young Friend on Sunday morning as the conference gathered with Abington Friends for worship. We were reminded that many young Friends are not close enough to their Meetings. Very few ever speak in meeting for worship. Many young Friends are not sure what it means to be divinely led. Still others do not feel that what they have to say is important, or they think that older Friends can state it more clearly. It takes courage to speak in meeting, but how can we make our concerns known if we don't share them? If young Friends don't begin to speak in meeting now, when are they going to begin? The future leadership and ministry of our Society is going to come from us. We ought to be preparing ourselves now to take up this responsibility.

True, young Friends need the support and encouragement of their Meetings, but at the same time we need to learn to make our concerns known and not just to blame our Meetings.

This conference proved that young Friends are interested in seeking together—even if it means coming long distances through a driving snowstorm to get there. We gained a great deal from the wonderful messages by Allan Glatthorn, Norman Whitney, Dorothy Hutchinson, Levinus Painter, and John Nicholson. A fine group of discussion leaders helped us to feel at ease as we asked our questions and expressed our ideas.

We left Abington Meeting to return to our little worlds with a sense of renewed strength and a knowledge that we do have a faith to live by, although we may not always see it clearly or use it fully.

EVELYN COPELAND

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FRIENDS JOURNAL

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Editorial Comments

Russian Science Fiction

SOME years before his death in 1881 Dostoevski wrote, "Give a Russian pupil, ignorant in astronomy, the map of the heavenly bodies; next day he will bring it corrected." This facetious and self-critical remark appears strangely different in the light of Russia's recent achievements and future ambitions. It receives a peculiar significance from the keen interest Russians have in science fiction.

For many years science fiction has been a dominant feature of Russian literature. Russian writers produce most of the books in this field, but foreign authors, especially Jules Verne and H. G. Wells, also exert a great influence. The latest printing of H. G. Wells's translated stories was published in a Russian edition of 250,000 copies. Several reasons account for the colossal success of science fiction in Russia. For years the government did not allow the printing of crime novels. Spy thrillers were permitted, but they were generally so poorly done that they did not make much of an impression on the reading public. The need for escapist literature and the hunger of the Russian imagination for excessive excursions into the realm of dream and fantasy were almost exclusively satisfied by science fiction, a category of literature that is practically free of politics and love plots in Russia.

Some Outstanding Writers

Alexander Grinevich, known as A. Grin, is one of the most popular writers in this field. His peculiar life story as a poorly educated and little traveled person suggests nothing of the exotic scenes of which his stories are full. His plots take place on imaginary planets or remote, nonexistent countries. For almost twenty years after his death in 1932 this unrealistic dreamer was politically suspect, but now he is rehabilitated, and his novels *The Great Chain* and *Road to Nowhere* are officially praised as the works of a "great magician." Alexei N. Tolstoi (1883 to 1945), a relative of the great novelist Leo N. Tolstoi, contributed much to the praise of Stalin and is generally considered a leading Soviet writer. One of his novels, *The Death Box*, describes how science is made to force a totalitarian regime upon all of mankind. In his *League of the Five* several capitalists attempt to

dominate the world by splitting the moon with a bomb, an enterprise which the watchful proletarian masses prevent. Tolstoi's *Aelita* (1922) tells the story of a Soviet expedition to the moon to cause a revolution there.

Constantine E. Ziolkovski, a simple country teacher, trained himself in physics and astronomy and introduced in his stories intercontinental ballistic missiles. Nobody paid attention to his "research" during most of his lifetime, and he was ridiculed; but when his chief work, which dealt with satellites, was discovered shortly before his death in 1935 he was made to supervise the first missile tests. It is now generally accepted that his novels were nothing but the vehicles for promoting his scientific ideas. His faith in missiles superseded Jules Verne's assumption that the moon could be reached with the aid of some supercannon.

Fifty years before scientists arrived at the same conclusion Ziolkovski had asserted that only missiles of the present type would serve the desired purpose. His modern successors in the fiction field disagree with him about the schedule for trips into the planetary system; some predict regular earth-to-moon traffic by the end of this century, whereas others project it for two centuries after our era. Retrospective "prophecies" are not missing either. I. Efremov's *The Star Ships* tells of the arrival of a space ship on earth seventy million years before life existed on our planet.

There is no end to the variety of plots in which Russian science fiction writers will indulge. Trips from the sun to the moon and then to earth at a speed of 200,000 miles per hour that take about eleven years to achieve, international crews of American Negroes, Chinese, and Indians discovering the perfect Marxist system "abroad," space platforms being established from which more fantastic trips can be taken, and similar themes abound.

Fiction is a poor preparation for scientific training and achievement. But it is a powerful force for shaping popular opinion and creating a climate favorable to experiments such as we are witnessing. There is a strange adage abroad that receives unexpected confirmation from events. It says, "Russia is the only country where all rumors are true." Obviously that also goes for the "rumors" set in circulation by science fiction.

In Brief

American Protestant churches shipped 366,022,013 pounds of relief supplies through Church World Service during 1957 for free distribution to hungry, homeless, destitute, and underprivileged persons abroad. The ship-

ments, valued at \$35,522,382 and consisting of food, clothing, medicines, tools, and education and self-help materials went to 35 countries in Europe, Asia, Africa, Latin America, and the Caribbean. This contribution exceeded by more than 85 per cent the 1956 shipments.

Anxiety—a Tool for Growth

By RACHEL R. CADBURY

AROUSED as I recently was by that phrase, "anxiety—a tool for growth," I have felt a desire to share some resulting meditations.

At a weekend seminar at Pendle Hill a month or so ago, Dr. Robert Murphy dwelt at length upon the subject of anxiety. I was not present at the conference but have since had the very great privilege of listening to a tape recording of parts of it. Whether this phrase was used by him or whether it came out in the resulting discussion of the recording I am not sure; but whatever its genesis it struck a responsive chord, and the meditation which follows is largely based on that memorable conversation.

Anxiety is probably as nearly universal an emotion as there is, and this would seem to place its source in the deep unconscious where lies buried the basic drive by which life is given meaning. Explorers and discoverers in this field of the spirit—saints, psychiatrists, scholars, poets, men of insight—appear to agree that this drive is for love, a sense of relatedness, an assurance of being a part of the whole, union with reality. Life has meaning when its roots are in reality, and no matter how few and scattered the fruits may be there is still significance to them because they rise from the deep source of life. But how shall we discover—or better, uncover—this source, buried as it is by such thick layers of conscious and even superficial living? Here it is suggested that anxiety, the unrest which keeps us wondering, searching, questioning, is a living tool for the uncovering of this basic drive within and the ultimate realization that we are all related on a deep level—a part of the great creation moving toward fulfillment.

What is anxiety? How does one define it? Leslie D. Weatherhead in his *Prescription for Anxiety* makes this distinction between fear and anxiety: Fear, he says, may be a healthy emotion, a response to danger as when we step quickly aside from an oncoming car or when we avoid needless exposure to infection or disease. Many

fears, he says, are "soluble by appropriate action," as indicated by the examples, even though others may be exaggerated and irrational to the point of actual and dangerous neurosis. Anxiety, on the other hand, he holds, rises from the feeling that mind or soul is threatened by conflicting factors, perhaps unknown and unconscious, which cannot be solved "by appropriate action" because we have no direct access to them. Does this analysis agree with my experience? Do I feel a correspondence here? If ever there is a meditation which seems to call for self-examination this surely is it!

How do I define anxiety and how do I deal with it? The healthy-minded, the "realistic," the extroverted among us are able to live for long periods untroubled by its hovering existence; for others it may be an almost constant companion, a veil which hangs between us and that exquisite awareness which we call joy—a veil which is, at the best, lifted only momentarily to let the radiance through.

How do we deal with what is unpleasant? Probably the usual methods are to reject it, deny its existence, or push it under and attempt to find a satisfactory substitute. Repeated experience will probably confirm the fact, if we are honest, that in none of these ways lies the reliable solution. If it be true that this persistent and sidelong anxiety is a tool which may be used for growth, do we dare to repress or ignore it? Out of a vague and hovering background of unease a poignant manifestation thrusts itself now and then. Perhaps it is centered on a fierce desire for perpetual protection for those we love. Am I anxious about my own personal ineffectiveness or the uneasy attempt to live up to the projections put upon me by others—to live up to their standards for me? Do I fear that I may cease to be loved, or to love, and become sterile from self-centeredness? Does material insecurity haunt me, and the fear that I may become a care and burden to others? Am I shadowed by fear that my religious foundations may be shaken, or that I may fail in my relationships? In a word, am I recurrently and perhaps progressively unsure that I am in the stream of life and moving in the direction of reality?

Rachel R. Cadbury, a member of Moorestown Monthly Meeting, N. J., is author of *The Choice Before Us* (1955; 2nd ed., 1957), published by the Religious Education Committee of Friends General Conference and widely used in First-day School classes for adults.

There are certain valid insights which may help us to use this tool of anxiety so that growth, vital to life, may never cease. Each one of us must wait for his own insight to emerge and as it dawns, either slowly or with sudden spectacular assurance, test its validity for ourselves. Probably there is at least one condition for the birth of an insight—an abiding desire for it and a willingness to wait for it. Have we the capacity to accept these flashes of truth about ourselves and to stay with them until they are digested and assimilated?

A wise friend uses this phrase when she is describing a difficult experience that has been turned into a healing or therapeutic one: one "stays with" it until it has changed, is resolved, or has acquired meaning and significance. For instance, one may stay with a situation which threatens to become disastrous until it is understood and the rancor is gone from it. An accusing letter from a beloved friend, a quick word revealing hostile attitudes, may arouse violent reactions in me. What do I do with the threatened discharge of my own emotion, which will surely aggravate the situation and make matters worse? I can stay with it and ask, "Why do I react this way? Why did the other person behave as he did? What is the appropriate response?" Or with a quick prayer I can say, "Help me, God, to keep this straight—it is too much for me!" And lo! the violence has melted away—that divine spirit of loving-kindness, that compassionate God of Love, is able to turn anger into understanding and rage into creative action.

Are there other ways in which this tool of anxiety may be used to quicken growth? Any honest uncovering of motivation, faced without prejudiced judgment and accepted for what it is, helps also to evaluate our temporary flights for relief from anxiety through excitement, diversions, or whatever is our most acceptable form of escape.

If there is this universal need for relatedness, this urgent drive for the realization of love, then surely it is essential that we be equipped with tools with which to discover it. Anxiety in some form, more or less poignant, is with us all. May it not be that we are possessed of an unguessed source of power and should turn to unexpected uses that which we have believed to be wholly undesirable? Anxiety, a tool for growth; anxiety, a tool for uncovering our basic needs; anxiety, a positive asset, among others, for pointing the way toward creative living!

There are other tools more obvious and more easily available for our use in the discovery of reality. Prayer has been called the greatest power in the world. Most of us are only in the outer fringe of its great orbit, though we give at least verbal assent to the words of the ancient

seer, "In all your ways acknowledge him, and he will make straight your paths" (Prov. 3:6).

When we have stayed with our anxieties, our cares, our fears, long and steadily enough honestly to accept them, without evasion, for what they are, then some burdens will loosen, fresh paths will open, faith will deepen, quickened awareness will discover new beauty, and assured insights will point the way. We shall come nearer to unity with the great secrets of relationship with ourselves, with others, and with God.

A Success Story: Yugoslavia Solves Its Refugee Problem

A REFUGEE problem with a happy ending is almost never reported—at least in numbers as large as the 20,000 Hungarians who fled to Yugoslavia.

By mid-January all the Hungarians who crossed to Yugoslavia about a year ago had been moved from camps to "permanent status" elsewhere. A total of 634 were integrated into the Yugoslavia economy. Another 2,767 were repatriated, and others immigrated to 26 countries. The United States accepted about 10 per cent of the total.

Frank Hunt of Moylan, Pa., went on the short-term assignment for the American Friends Service Committee. He wished that all the refugee problems "had such a happy conclusion." His administrative duties for the AFSC include direction of Quaker programs in Austria, Yugoslavia, Japan and Korea, and he was able to contrast what happened in Yugoslavia with what he had also known from personal experience in the Gaza Strip, Austria, and Korea. Credit is due, he said, to the combined efforts of the Yugoslavia government, the office of the United Nations High Commissioner for Refugees, and the various voluntary agencies that shared their resources to meet the crisis. The agencies included National Catholic Welfare Conference, World Council of Churches, Lutheran World Service, American Joint Distribution Committee, Hebrew Immigration Aid Society, and the International Rescue Committee. Frank Hunt's activities in Yugoslavia involved welfare assistance in about a dozen camps where the AFSC distributed clothing, baby food, and textiles. The supplies were trucked from Vienna by a British Friends Ambulance Unit which went to Austria after the start of the Hungarian uprising.

The speedy disposition of all Hungarian refugees in Yugoslavia may be attributed to the initial commitment to move them, Frank Hunt said. "It was clearly understood that there was no future for refugees in Yugoslavia—the country does not have the economic resources to absorb them. The High Commissioner's Office knew that the only possibility was to move them elsewhere. There was never any such commitment regarding Austria."

For the past six years Yugoslav students have participated in the Service Committee's International Student Seminars outside the country. Friends have held five seminars in Yugoslavia and will have another this summer.

The Urgent Now

By NORMAN J. WHITNEY

ONCE again it is time to requote James Reston, Director of the Washington Bureau of the *New York Times*: "For perhaps the first time in history reflective men have had to grapple with the pacifist's question: Can national interests and human values really be served by waging a war with atomic and hydrogen weapons?"

Some of us may not think it is the first time but certainly we are all agreed that it is high time that this question be grappled with seriously. And it is encouraging to note the growing number of "reflective men" quite outside pacifist circles who are so doing. To mention only a few significant names: Erich Fromm and Lewis Mumford in the fields of psychology and philosophy have spoken and written with great urgency; from among the social scientists, C. Wright Mills of Columbia University and Walter Millis in the *New York Times* have not only issued grave warnings but have issued near-pacifist proposals for solution; the distinguished founder of modern physics and Nobel prize winner, Dr. Max Born, has made a most impressive statement; and not only the eighteen nuclear physicists of Germany who took their courageous stand last year but 9,000 other scientists, representing the scientific leadership of the world, have warned of our danger and called for an end to bomb testing. On the military side, General Omar Bradley in this country and Sir Stephen King-Hall, former naval commander in Britain, have spoken as clearly and emphatically. Edwin T. Dahlberg, newly elected president of the National Council of Churches, in his first public address after election, flatly denied the claims of the Army Chief of Staff, General Maxwell Taylor, that our defense budget is "an indispensable part of the price of peace"; named it, instead, "utter folly and futility"; and called for massive reconciliation instead of massive retaliation.

In a word, the military men, the political leaders and the scientists, whether in the United States or the USSR, agree on the effects of the next war, and "reflective men" are grappling with the problem. Thus, gradually, this more thoughtful level of public opinion is finding a voice.

But not so, apparently, the great body of the rank-and-file citizens in this country. And it is here that Friends, who might be expected to be peculiarly sensi-

tive to the dangers and needs of this hour, might find a real and vital service. As Pearl Buck pointed out long ago, we are, for a variety of reasons, freer than most to speak out, and more likely than many to be heard.

Surely this is one justification, at least, for the convening of an All Friends Conference on Disarmament in March. For the problem of disarmament is at the center of the total problem and channels of communication are urgently needed.

A recent signed article in the *New Statesman* (London) puts the whole matter so cogently that it is worth quoting at length:

We stand today, just as we did in the years 1907-1914 and 1933-1939, faced by one of those fatal crises of history which, if it can be solved at all, can only be solved by a positive act of statesmanship. And once more our statesmen seem determined to be too late; month after month passes and they continue to take none of the steps which might stop the wheel of events moving inevitably to a third war. . . .

The danger and the difficulty of the situation today are the arms race. Every arms race in modern times between great powers, . . . has and always inevitably will end in war.

The leading article in the same paper observes:

Meanwhile, there is no sign that Western statesmen are exploring the alternatives to these horrors with anything except cynicism and indifference. In their joint nationwide TV appearance, Eisenhower and Dulles qualified their promise made to the European NATO nations to seek fresh negotiations with Russia by adding that such talks must be "realistic." This is the pure language of double-thinking.

"The first step must be to stop the arming and to begin disarmament, for only thus can one begin to stop the fear, which in the end is what pulls the trigger or presses the button," continues Leonard Woolf in the article already quoted, and adds:

The present arms race is a policy of suicide and we are not prepared to go on supporting it. The only sane policy is for the U.S. to enter into immediate negotiations with the USSR on the highest level, to offer every kind of disarmament honestly to the Russians and to go on offering and negotiating until it is clear what disarmament they will or will not agree to. Unless this determined, persistent and honest effort is made, we are not prepared to continue to remain a passive bastion of America and a rubber

Norman J. Whitney, Secretary for the Peace Education Section of the American Friends Service Committee, wrote this article at the invitation of FRIENDS JOURNAL. It will be helpful in preparation for the March 13-16 Disarmament Conference of Friends to be held at Camp Miami, Germantown, Ohio. Norman Whitney will be one of the leaders of this conference.

stamp to her policy which must make such a war inevitable. And the effort must be made at once or, as in 1914 and 1939, it will be too late.

Whatever may be the reaction of the "average" American reader to such criticism, it expresses a view widely held in Europe and the rest of the world, and there is much evidence to support it here. It is now an open secret that Mr. Stassen not only lacked adequate support from Mr. Dulles and the administration but that he felt the "rug was pulled out from under him" by the Pentagon. Boasts from our top military leaders that U.S. bombers loaded with atomic weapons are on runway alert at every Strategic Air Command airbase and that combat-ready bombers are aloft "every minute of the day and night" go far to justify the often-repeated comparison of our posture to that of an overgrown, muscle-flexing adolescent, "daring" his opponent to make the next move. We must admit that failure in disarmament negotiations at this point is a divided responsibility and be willing to accept our share. Even so small a gesture of humility on our part might help enormously in re-opening the negotiations demanded by the *Washington Post*:

However weary the Russians may be of negotiating with us—and their action at New York indicates that they are indeed weary—and however weary we may be of negotiating with them, neither side has any alternative that mankind can accept. When we have done rattling our H-bombs and they have finished flourishing their missiles—the conference table remains as the only battleground that can be countenanced by civilized mankind.

To be sure, as Dr. Charles Price of the University of Pennsylvania and just recently President of the Federation of American Scientists, repeatedly warns, it is futile to consider disarmament without considering also urgently needed political settlements in crisis situations (Algeria, China, Germany, the Middle East, for example), economic alternatives to the arms race, and the establishment of law and order on a world scale. Without other assurances of "security" men and nations will continue to prefer the dangers they know to the risks they dread. But all this is a part of the negotiations proposed.

Unless we have completely lost confidence and are ready to abandon the democratic processes in our government, it is the task of responsible citizens to make their will felt. Here Friends might, both from their faith and their tradition, be expected to offer leadership. But more than that is required of us.

America is tragically unprepared for her role of leadership in our revolutionary world. Not, as is popularly supposed, in our science and technology, but, in

Norman Cousins' telling phrase, "in our reasoning, in our judgment, in our moral imagination." It is time, now, for Friends to exert and to express the reasoning and the judgment which their faith supports, and the moral imagination that their worship inspires.

Internationally Speaking

THE British government has suggested an international commission to control the Antarctic continent, so that the Antarctic may have no military bases and may be free for international cooperation in scientific research. The suggestion contemplates a commission made up of representatives of nations having a direct interest in the Antarctic continent. The commission would be linked to the United Nations but not directly under its control. The British idea is reported to be that nations not directly interested in Antarctica should not have a voice in controlling it.

This suggestion is a useful first step. International arrangements to deal with an international problem need to be ready before the problem has become so acute that inadequate national, and conflicting, attempts are made to deal with it. Careful discussion may improve the proposal. For instance, too little attention seems to have been given, in the original British suggestion, to safeguarding the interests of nations, not now active in Antarctic exploration, which may wish to buy minerals that appear to be present there and of which the exploitation, with the aid of nuclear power, may be practicable in the fairly near future. It would be unfortunate to develop a new south polar imperialism by a small group of nations.

The United States and the Soviet Union have announced plans to continue scientific activities in Antarctica after the end of the International Geophysical Year. Neither of these countries has as yet made any claims to territorial sovereignty in Antarctica. Great Britain, France, New Zealand, Australia, Norway, Argentina, and Chile have made such claims, some of them conflicting. There is need for a method of dealing with the situation before it becomes tense. The British suggestion is a welcome beginning.

The Advisory Committee on Weather Control, set up by the United States Congress in 1953, has made a report urging this country to encourage meteorological research as a measure of national defense. Members of the committee, meeting with their scientific colleagues, have been making startling suggestions not only about inducing or discouraging rain but also about possibilities of far-reaching intentional changes of climate. One of them, Professor Henry G. Houghton of the Massachusetts In-

stitute of Technology, is reported to have said, "International control of weather modification will be as essential to the safety of the world as control of nuclear energy now is."

If a congressionally appointed committee is talking about weather modification, it is urgently necessary to talk also about international control of weather modification. Otherwise the United States will be an easy target for hostile propaganda. The kind of people who believed the stories of American use of germ warfare in Korea will believe stories that this country is meddling with other people's weather. A serious discussion of international control is a safeguard against accusations of improper national action.

The importance of adequate international arrangements to control the use of the forces now available is emphasized by the tragedy at Sakiet-Sidi-Youssef, in Tunisia. It appears that the bombing, which killed sixty-eight men, women, and children and which has caused embarrassment for France in whose name it was done and for the United States whence the weapons came, was ordered by a French colonel engaged in resisting Algerian independence forces and acting on an unwarranted interpretation of the doctrine of "hot pursuit." A Russian or United States colonel, with the weapons now available to the defense forces of their countries, could cause a disaster by acting on a similarly erroneous interpretation of the doctrine of defense against imminent attack. Georges Clemenceau used to say that war is too serious to be entrusted to soldiers. It now appears that defense has become too complicated to be entrusted to national efforts. World organization is evidently becoming necessary.

February 15, 1958

RICHARD R. WOOD

Extracts from Epistles

(Continued)

Monteverde Monthly Meeting, Costa Rica

Surrounded by the beauties of God's handiwork as we are, it is easy for us to be not conscious of the sufferings of a world where misunderstanding and selfishness often seem to be more powerful than the will to love and harmony. It is with humble hearts that we must seek the will of our Heavenly Father that we might better help and understand those less fortunate than ourselves. Lately two epidemics broke out in the neighborhood which, to our feeling, brought about a closer contact between the members of the colony and our Costa Rican neighbors and gave us an opportunity to do our modest share in helping to relieve some distress. We were able to appreciate the simple and unassuming way our neighbors help people in need.

Nebraska Yearly Meeting

Nebraska Yearly Meeting, although now smaller in membership, will continue to place its emphasis upon the simple

message of Jesus and to share in the fellowship and service of larger Christian groups such as the Five Years Meeting of Friends, the Friends World Committee for Consultation, the National Council of Churches, the World Council, and the American Friends Service Committee. We recognize our fellowship with all Christian bodies throughout the world. We cherish the close communion which is possible in so small a group as ours but hope that our horizons may encompass all Christians. We desire to enter into fellowship with all who are seeking to advance the Kingdom of Christ in the spirit of the prayer our Master taught us, "Thy kingdom come, Thy will be done, on earth as it is in heaven."

Netherlands Yearly Meeting

During the period when the Netherlands as a whole remembered those of our nationals who perished during the last war, our thoughts went out in the silence to all victims of war and persecution.

In our following sessions we realized more and more that a protest against those actions of others of which we do not approve has no value if it is not accompanied by a sincere determination on our part never consciously to participate in the misuse of the powers and gifts which God has bestowed upon man.

New England Yearly Meeting

The shame and humiliation we felt when our beloved country dropped atom bombs on Hiroshima and Nagasaki we feel once more as our government continues its program of testing nuclear bombs. We have joined other groups, both religious and secular, throughout the United States, in asking our President to ban further testing. But we recognize that the stopping of these tests is only a halfway measure. Our real need is to banish the fear that has made such tests seem necessary to so many of our fellow citizens. Why have we not done more to publish the truth? We know that the only real security in this world lies in the knowledge of and dependence on the Christ within, the seed of God in each of us. Not until this precious truth becomes a living part of us can we really share it with others.

New York Yearly Meeting

We are strengthened by the knowledge of your gathering in many Yearly Meetings. The honest evaluations of failure and success in your epistles encourage us to renew our own zeal in the high calling in Christ Jesus. Because we have been drawn closer in the fellowship of our New York Yearly Meeting, we rejoice and are renewed in the oneness of all Friends.

Meeting as families deepens our awareness that homes are colonies of the kingdom of heaven, and that we are citizens of eternity living in the world.

New Zealand General Meeting

We are keenly aware of the moral and physical dangers of preparation for war, particularly tests of nuclear weapons, and of the fears and anxiety of peoples of all countries. Although sensitive to our own weakness, we desire to express our care by reaching out to others and sharing with them our Quaker convictions and way of life. We have been reminded of the lives of early Friends and their courage in proclaiming abroad that the love and power of God alone overcomes the darkness of the world.

(To be concluded)

The Selective Service Act

THE Selective Service Act is scheduled to expire next year, on July 1, 1959. No one is making predictions at this time as to whether it will be extended. These are some of the relevant facts: When the present law was approved three years ago, important Senators and Representatives talked of a draft for twenty and even fifty years. Strong military pressures for extension will undoubtedly continue. One of the major reasons given for draft extension is that it is an effective club to make men "volunteer" in other branches of the armed services. Without the draft military men say voluntary enlistments would fall sharply.

On the other hand, with the advent of missiles and nuclear weapons, many military commentators say a small, professionally trained, highly paid force is militarily more suitable. Also, the present draft law operates unfairly: some eligible men are taken and others escape military service because the eligible manpower pool is larger than the number of men the military services can absorb yearly.

Most unfortunately, this whole subject will probably be discussed in military terms. Wholly insufficient emphasis will be given to the adverse moral and psychological effects of the draft and the need to move in the other direction—toward universal controlled disarmament.

Friends who talk or correspond this fall with candidates seeking election to Congress could very well inquire about their attitude toward a further extension of the selective service program next year.

EDWARD F. SNYDER

Friends and Their Friends

The agenda of the 278th annual sessions of Philadelphia Yearly Meeting, to be held March 27 to April 2, 1958, at Fourth and Arch Streets, is being mailed to the membership of the Yearly Meeting.

Programs and agenda of Yearly Meetings will henceforth not be printed in FRIENDS JOURNAL. Friends from other Yearly Meetings desiring detailed information are advised to write to the Clerks of the Yearly Meetings concerned. Inclusion in the JOURNAL of reports from an increasing number of Yearly Meetings after they have occurred and the fact that printed programs are usually available elsewhere make it seem advisable not to relinquish space to a day-by-day, hour-by-hour advance listing.

Short advance notes on speakers and special features of general interest will be welcome for "Friends and Their Friends." Yearly Meetings will continue to be listed briefly in "Coming Events."

Joseph and Teresina Havens write that they would welcome any Quaker visitors at Northfield, Minn., where Joseph is associated with Carleton College as a counselor. There are members of the faculty and students who would be interested in meeting with any Friends who can visit. Please get in touch with the Havens at Carleton College, Northfield, Minnesota.

The special conference for Friends on "Issues Before the United Nations Today," March 13-14, will meet in the Carnegie Building and at the United Nations, New York City.

On the evening of March 13, in the Carnegie Building, Elton Atwater, now with the Friends World Committee at the United Nations, will discuss "The Citizen's Role in Promoting the United Nations." Andrew W. Cordier, Executive Assistant to the Secretary-General, will also speak to the conference in the evening. His close relationship with the UN through all its years makes him a leading authority and speaker on the subject.

The Commission on Human Rights will be holding sessions during the conference, and John Humphrey of the Secretariat will be with the group to discuss this subject and answer questions. Members of the conference will have the opportunity to visit different delegation offices and participate in a discussion there. An Egyptian delegate will speak to the group.

The conference is organized through the Peace and Social Order Committee of Friends General Conference by the Subcommittee on the United Nations—Gladys Bradley, Nora Cornelissen, Jean Picker, and Esther Holmes Jones. Reservations can be made by writing Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. Friends of Friends will also be welcome.

Fellowship Publications, Nyack, N. Y., has just published an original paperback of 108 pages, entitled *Christians in the Arena* (\$1.50). The author is Allan A. Hunter, Minister of the Mount Hollywood Congregational Church, Los Angeles, Calif., who presents in this book eight interestingly written profiles of contemporary pacifists (Heinrich Grueber, Kathleen Lonsdale, André Trocmé, Martin Niemöller, Suzanna W., Donald Soper, Wilhelm Mensching, and Philippe Vernier). A great deal of their biographical stories is told against the background of the dramatic events of the last twenty or thirty years. Friends will be especially interested in the chapter dealing with Kathleen Lonsdale, our British fellow Quaker and nuclear scientist, who visited the United States last summer and spoke at the Conference of Friends in the Americas at Wilmington, Ohio.

Friends in Columbia, S. C., are meeting occasionally and visiting with Friends in Augusta, Ga. Nonresident Friends in the vicinity of these two Meetings are encouraged to be in touch with Miriam Bowles, 2624 Oakland Avenue, Augusta, Ga.

Pendle Hill, the Quaker resident center in Wallingford, Pa., is at last realizing a dream—to have adequate housing facilities for its students so that each person can have a single, private room for residence, meditation, and study. The plan is to build a dormitory just back of the courtyard of the "Barn." It will be very simple, blending with the present style of the Barn, but planned to reduce sound to a minimum and provide easily looked after but pleasing interiors. A building fund appeal for \$100,000 is now in progress. Friends interested are urged to write to Pendle Hill for the brochure describing plans, and the opportunities to take part in helping build this addition.

Fifteen Earlham College students and a professor and his family have been making preparations for going on a Mexican study tour this spring. Dr. Charles Matlack, Mexican Study Tour director and assistant professor of modern languages, will lead the four-car caravan, which will start out at 7 a.m. Monday and arrive in Mexico City by Saturday. The trip is part of a foreign-study program, started by Earlham College in 1956, when a group went to France. The Mexican trip will be the first to a Spanish-speaking country. According to Dr. Matlack the purpose of the tour is "to get first-hand acquaintance with the people and life of Mexico, both in urban and rural areas." Students will attend the spring quarter at Mexico City College, where they will be able to earn the equivalent of a semester's work at Earlham, including three hours of conversational Spanish and three of Mexican life seminar. Students remaining in Mexico through July will have an opportunity to earn three more credit hours.

This year's Swarthmore Lecture will be given on May 23 at Friends House, London, by Margaret B. Hobling on "The Concrete and the Universal," an essay towards the understanding of some tensions in the Christian faith and their expression in Quakerism. Margaret Hobling is editor of the *Friends' Quarterly* and a part-time lecturer at Woodbrooke College.

At the Friends Girls School in Ramallah, Jordan, an old storeroom in an outbuilding is being used as a Literacy School for women and young girls, most of them refugees, who have never before had a chance to learn to read. The teacher is Najla Shahla, a graduate of the Friends Girls School and a member of Ramallah Meeting. The pupils are housewives, women employed in domestic service, and girls working in the local chocolate factory; attendance ranges from twenty to thirty. The school in its present form was opened in March, 1956, and it was visited that year by Dr. Frank Laubach on his tour of the Middle East in the interest of world literacy. It has been supported by a fund raised in 1956 by the United Society of Friends Women.

A Quaker choreographer is news indeed! *The Friend* (London) reports in its January 24 issue that Peter Wright, a member of Golders Green Meeting, is the choreographer of the new ballet *A Blue Rose*, which had its premiere on December 26, 1957, at Covent Garden Opera House, performed by the ballet company formerly known as the Sadlers Wells Theatre Ballet, now the younger of the two companies in the Royal Ballet. He has been working with the Sadlers Wells organization for seven years, as a dancer with the Sadler Wells Theatre Ballet, Ballet Master for the Sadlers Wells Opera Ballet, and now a full-time teacher at the Royal Ballet School and one of the Royal Ballet choreographers.

In February the Wider Quaker Fellowship (20 South 12th Street, Philadelphia 7, Pa.) mailed to its members the address by Kathleen Lonsdale delivered June 30, 1957, at the Conference of Friends in the Americas, *The Spiritual Sickness of the World Today*.

The Monthly Meeting of Copenhagen sent the following message to the Danish government on the eve of the recent NATO conference to encourage the government in its stand against having nuclear weapons bases in Denmark:

At a time when increasing fear and rivalry between powerful nations press the demand forward for still more bases and atomic weapons, Danish Quakers give the government their support in its promise to say "No" to any such offer. We do it from a Christian pacifist conviction that such measures taken could only be detrimental and hindering to any positive peace work—work to pave the way to disarmament through understanding and cooperation between nations—work for which every individual conscious of common fate must feel equally responsible.

The Peace Committee of Philadelphia Yearly Meeting (1520 Race Street, Philadelphia 2, Pa.) has published a 4-page leaflet entitled *What is the Peace Testimony in Today's Language?* It deals in modern language with the "Yes" and "No" as well as the religious basis of the testimony. Single copies are free. \$2.00 per hundred, postpaid.

The Pendle Hill Summer Term for 1958 will be held from July 3 to 31. H. Haines Turner, Professor of Economics at Earlham College will be Dean and lead a course in "Efforts to Meet Current Social Issues," with guest lecturers from various fields of social action. Howard H. Brinton, Director Emeritus of Pendle Hill, will give a course on "A Divine-Human Society," emphasizing Quaker experience and methods. Robert C. Murphy, Jr., a psychiatrist trained at the Menninger Foundation, will lecture on the "Resources of the Unconscious," for application to today's needs. Geoffrey F. Nuttall, Lecturer in Church History, New College, London, will discuss "Christian Pacifism in History." Alexandra Docili of the Pendle Hill staff will give a course in "Creative Activity Through Arts and Crafts."

The summer term offers a good opportunity to combine study, worship and recreation in a country environment, in a community of about sixty persons. Total cost for board, room, and tuition is \$150. Write for application to Secretary, Pendle Hill, Wallingford, Pa.

To those who know that the Wichita (Kans.) *Beacon* is recipient of a national award from the National Council of Christians and Jews for distinguished service for brotherhood in the journalistic field, it will be of interest to look behind the scene. Mark Clutter, the editorial writer singled out for distinction, attended Friends University when Juliet Reeve was teaching there, and is an F.U. graduate. Chafin Wallace, the managing editor of the *Beacon*, is a former student at Friends and a member of University Friends Church.

Agnes W. Coggeshall, Secretary of the Religious Education Committee of Philadelphia Yearly Meeting, has recently been made Vice-President of the Ladies' Auxiliary of the National Association of Mutual Insurance Companies.

As we go to press we learn from newspaper items that the ketch *Golden Rule*, about whose voyage to the Eniwetok nuclear tests we reported in several earlier issues, has had to return from a point 700 miles off the California coast because of severe damage suffered in a bad storm. The youngest member of the four-man crew, David Gale, Fallsington, Pa., is reported to be ill. The other members are Albert S. Bigelow, William Huntington, and George Willoughby. It is planned to start the journey again after repairs have been made.

Letters to the Editor

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

I feel concerned to comment on the call for formation of a "Citizens for Decent Literature" organization which was reprinted in the FRIENDS JOURNAL for February 15, 1958. I know of no evidence to support the contention that "indecent" magazines are "a proven factor in present juvenile delinquency." Nor does the fact that J. Edgar Hoover says that "sex mad magazines are creating criminals" prove that this cause-and-effect relationship exists.

It is of little value to seek to "protect our children" by outward efforts. What matters in the life of our children is the warmth and dependability of human relationships which they find in our families and our Meetings. If they have grown up in an atmosphere of love and truth, they will have the inner spirit which will enable them to live in the Light wherever they may be.

Conversely, those children whose lives have been deprived of such warmth and discipline are quite capable of getting into trouble on their own and hardly need magazine stories to tell them how. Before Friends rush off to assume the role of censor in our society, I hope they will write to our Friend Patrick Murphy Malin's American Civil Liberties Union (170 Fifth Avenue, New York 10, N. Y.) for a free copy of his statements about the Catholic National Legion of Decency and the civil liberties issues involved in this whole area.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

Flushing Friends have particularly appreciated receiving *News of the U.N.* during the past year and recommend it to all Friends as a special newsletter, containing quickly readable news, written by Friends for Friends. A two-year subscription of \$1.00 may be sent to Friends General Conference Office, 1515 Cherry Street, Philadelphia 2, Pa.

Flushing, N. Y.

ENA Y. KAELEP

I was much distressed by Peter Hill's description of the cruelty involved in the slaughter of pigs, in your issue of December 28, 1957, and like reader Natalie B. Kimber I would like more guidance in the matter. In her letter in the January 25 issue she speaks of the Poage Bill, H. R. 8308. Should we write our Congressmen urging them to support this bill?

The whole content of Peter Hill's "Journey in Philadelphia" was deeply moving, particularly the efforts of Mrs. Bringhurst and her sister and Mrs. McLean to make a home

for the homeless, the castaways whom "no one wants, not even the jails." Is this project receiving assistance from the American Friends Service Committee or the Social Order Committee? Surely these aged women who devote their lives to the relief of others should be helped by the rest of us.

Swarthmore, Pa.

ELEANORE PRICE MATHER

BIRTHS

BEER—On December 7, 1957, to Martin and Winifred Cadbury Beer of Haddonfield, N. J., a third daughter, JANET BEER. The parents are members of Haddonfield Monthly Meeting.

SHOUN—On February 11, in Sharon, Pa., to Glenn H. and Ellen Llewellyn Shoun, their second son and fourth child, PETER GLENN SHOUN. The baby's maternal grandparents, William T. and Ella H. Llewellyn, are members of Cheltenham Monthly Meeting, Pa.

TAYLOR—On February 14, at Frankford Hospital, Philadelphia, Pa., to Thomas T., Jr., and Anne J. Taylor, a son, PETER JENSEN TAYLOR. The parents and brother, David T. Taylor, are members of Abington Monthly Meeting, Pa. Thomas T. and Anne L. E. Taylor, Dan and Margaret W. Jensen, grandparents, and Elizabeth T. Taylor, great-grandmother, are also members of Abington Meeting. George A. and Emily I. Walton, great-grandparents, are members of Newtown Monthly Meeting, Pa.

DEATHS

FRANKLIN—On January 26, in Rosemont, Pa., MARIANNA CADWALLADER FRANKLIN. Born in Yardley, Bucks Co., Pa., she was a birthright member of Makefield Monthly Meeting at Dolington, Pa., where the service and interment were held. She is survived by a daughter, Gwendolen C. Franklin.

Emma Barnes Wallace

Emma Wallace began her association with Friends' educational work in 1898 as assistant to Jane P. Rushmore in the London Grove, Pa., School. After twenty-six years of teaching in Race Street Yearly Meeting schools she became Secretary of the Committee on Education. In this capacity for another twenty-six years she grew closely acquainted with all the schools and their teachers, many of whom still testify to her unusually understanding help. She was also a potent factor in uniting the Race and Arch Street school systems. She has been a loved and vital part of the community centering around Westfield, N. J., Meeting House, next door to which she and Jane Rushmore have lived for almost forty years. Emma Wallace's serenity, her gentleness, her tenderness, her simplicity, her spiritual insight, her steadfastness in what she thought right, will leave a pervading influence and a shining memory.

Coming Events

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

MARCH

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: David G. Paul, "Ecclesiastes."

2—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Gordon Allport, Professor of Psychology, Harvard University, "Adapting the College Program to Meet the Needs of Individual Students." Open to the public.

2—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Douglas V. Steere, Chairman of Philosophy Department, Haverford College, "World Religions and Ourselves."

2—New York Meeting, Open House in the cafeteria of the meeting house, 221 East 15th Street, 3:30-6:30 p.m. About 4:15,

The deadline for "Coming Events" is now 12 noon on Friday of the week preceding the date of the issue in which it is to appear. Items for "Friends and Their Friends" of great urgency will be accepted up to the same hour, and vital statistics when there is special reason for early publication. It is desirable, however, to send all dated material, including Coming Events entries, as much before this time as possible.

Alice R. Linvill will give an illustrated talk on Formosa, Indonesia, Hong Kong, Macao, and the Philippines, visited in her recent trip around the world. All invited.

4—Philadelphia Quarterly Meeting, at the Germantown Meeting House, 47 West Coulter Street, Philadelphia: 2:45 p.m., Meeting on Worship and Ministry; 4, worship and meeting for business; 6:30, supper; 7:30, "Our Quarterly Meeting Today"—oral reports and presentations from all seven Monthly Meetings.

6—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Lyle Tatum, "Voyage of the Spirit."

7-9—Southeastern Friends Conference, at the Orlando, Fla., Meeting House, 316 East Marks Street.

8—Haddonfield Quarterly Meeting, at the Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue, 3 p.m.

8—High School Youth Conference sponsored by the Philadelphia Friends Peace Committee, Friends' Select School, 17th Street and the Parkway, 9:30 a.m. to 4 p.m.: theme, "Solving Conflicts in

Everyday Life"; speakers, Ira De A. Reid, Professor of Sociology at Haverford College, and Bayard Rustin, Executive Secretary, War Resisters League; round-table leaders, college- and college-graduate-age young men and women; film, *Twelve Angry Men*.

8—Salem Quarterly Meeting, at the Woodstown, N. J., Meeting House, North Main Street, 10:30 a.m.

9—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at Swarthmore, Pa., Meeting House, 8:15 p.m.: Brand Blanshard, Professor of Philosophy, Yale University, "The Role of Values in Higher Education." Open to the public.

9—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Euell Gibbons, "The Bible as a Guide to Modern Living."

9—Race Street Forum, at the meeting house, Race Street west of 15th, Philadelphia, 3:30 p.m.: E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation, "American Foreign Policy from the Viewpoint of the Japanese."

13—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

13—Thursday Noon-Hour Address, at the meeting house, 20 South Twelfth Street, Philadelphia, 12:25-12:55 p.m.: Elizabeth Gray Vining, "The Uses of Sorrow."

13-14—Conference on Issues Before the United Nations Today, auspices of United Nations Subcommittee of Friends General Conference Peace and Social Order Committee, in the Carnegie Building and United Nations, New York City. Open to Friends and their friends. For details, estimated cost, and reservations write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

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, 3 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).

KENTUCKY

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

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0578.

NEW JERSEY

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

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

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 8-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.
Flushing: at 137-16 Northern Boulevard.
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., 3801 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10918 Magnolia Drive. Telephone TU 4-2695.

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

PENNSYLVANIA

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

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

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

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.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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Director

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

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