

FRIENDS JOURNAL

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To receive God's commands and his counsel and all his teaching is the privilege of the inward man, after that he is united with God. And where there is such a union, the outward man is surely taught and ordered by the inward man, so that no outward commandment or teaching is needed. But the commandments and laws of men belong to the outer man, and are needful for those men who know nothing better, for else they would not know what to refrain from, and would become like unto the dogs or other beasts.

—THEOLOGIA GERMANICA

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Books

THE COLOR OF LIFE. By CATHARINE MORRIS WRIGHT.

The Riverside Press, Cambridge: Houghton Mifflin Company, Boston, Mass., 1957. 203 pages. \$3.75

"If you never do anything harder than you can do, you will never progress. We all want what we enjoy and are used to—to be where we feel we belong. But when we grow up we must learn to belong with what we have chosen, and that is a very different thing."

Catharine Morris Wright's autobiography makes one realize that she knew what she was saying when she wrote those sentences. As a small girl, painting a rose or making paper dolls, she was learning not only how to be an artist, but how to get life into focus with horizons which "by their nature are never at hand but always out there."

This is a delightful and all too brief account of an interesting and talented woman as she remembers her childhood and her determination to paint and describes her development as an artist and her happy marriage and life with four children, increased to eight when four English children join the family during the war. In a thoroughly haphazard and congenial life on a farm, she finds time to paint an incredible number of pictures and live up to her statement: "Even as the art of living exceeds that of doing, so does the art of being exceed all."

Paintings by Catharine Morris Wright were included in the Exhibition of Quaker Artists in America held last spring in the Community Art Gallery of the Friends Neighborhood Guild.

MARY HOXIE JONES

RELIGION, SOCIETY, AND THE INDIVIDUAL. By J.

MILTON YINGER. The Macmillan Co., New York, 1957.

Part I, 322 pages. \$5.00. Text edition includes readings (Part II), 655 pages. \$6.75

In this analysis of American religious movements, their functions and the types of people they attract, Professor Yinger surveys, from a systematic point of view, the relations of religion to morals, science, magic, personality, social variation, status, economics, political institutions, and social change. He evaluates well many studies and interpretations, from anthropological to theological, with few weak spots. The readings (Part II) introduce leading sources and striking examples. Type is large, and there are 28 pages of bibliography.

Attractions and functions of Christian Science, Moral Re-armament (Buchmanism), Norman Vincent Peale, and Bishop Sheen are intriguingly presented. Six religious types and the change from sect to denomination are illustrated. Quakers are an "established sect," a type "whose original concern was predominantly with the evils of society," hence remaining significantly different from society. "Religion and War" includes figures on C.O.'s and references to Gandhi and Quaker House. The six brief references to Quakers seem accurate and thought provoking. One wishes Yinger would do a book-length study of Quakerism.

KENNETH IVES

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FRIENDS JOURNAL

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Editorial Comments

This Self-Conscious Age

SEVERAL weeks ago we remarked in this column that ours is a self-conscious age. One of our readers has asked for more detailed illustration.

When we characterized modern man as more self-conscious than his forebears may have been, we did not say this as a reproach. He can scarcely avoid self-consciousness with so large a number of factors conspiring nowadays against an unreflecting, spontaneous response to life. Not only is man exposed to the ever present voices from the temples of psychology, psychiatry, and psychoanalysis that remind him of his many actual or potential conflicts; in addition, education, including adult education, and in particular religion continue to turn him in upon himself. A vast self-improvement literature keeps urging him to perfect his professional performance, his citizenship, character, and family life. Rarely do such appeals fail to emphasize his unfulfilled potentials and the shining example of his peers.

We seem, then, to be closer to the ideal of the Greek "Know thyself" than earlier generations. But this trend is not without its hazards. The lines of distinction between self-centeredness and selfishness, vanity, pride, or self-pity become easily blurred, and an outright warning should be expressed to those who make psychology their chief technique for determining their relations with others. The conscious cultivation of self-reflection may check rash impulses and aid our self-control; yet self-reflection should not be our dominant mood. Human psychology is meant to be a medium for experiencing reality beyond ourselves, to participate in which we were created. Psychology is not identical with this reality. Our minds are by no means the headquarters of life.

One effect of chronic self-reflection is what has been called the "desiccation of the heart," a drying up of spontaneity and an impoverishment of natural emotional reactions. Those indulging in self-analysis may easily miss a higher call and fail to perceive the laws of light, life, and love. Enthusiasm and the surrender to transcendent ideals frequently are denied them. They are inclined to keep reflecting, wishing, or regretting, thus weakening their spontaneous share in our common destiny. From this internal climate it is only a small step to the illusion that they possess truth, whereas truth ought to possess

them. Such people greatly cherish having, or having had, a religious experience, although what matters, again, is that they should be seized by the power of such an experience and be "possessed" by it. The treasure is the new life, not our psychological reactions to it. Those whom we love are more important than our experience of loving them. The greatness of our task, our goal, our destiny must outrank the relishing of our psychological reflections on the way toward them.

A predominantly psychologizing outlook easily produces a lack of delicacy about oneself and others. Psychologically oriented people are frequently hard to live with, as, in turn, they usually find it not easy to live with themselves. Not only are they apt to display a presumptuous pseudo-omniscience; their universalism may make them also disclose that which should remain private and untouched. Figuratively speaking, they are less interested in flowers than in the roots, the soil, or the fertilizer from which they grow. Their tendency is to study others rather than to share quietly or helpfully in their problems. They are apt to analyze, or even intrude, when they ought to wait, admire, or cultivate respect and reverence. Moreover, the stray psychologist may drift off into the twilight zone of subconscious regions. There he may find himself in an area likely to paralyze any spontaneous and unsullied outlook on life, and also one offering little security against the floods and tides of bottomless subterranean currents.

Psychology is only one of the innumerable realities in our creator's universe. To know its potential benefits is a matter for the professional student, and all of us are entitled to a broad measure of popular information about it. But we must not become "prisoners of our skulls" (Chesterton). The great biblical figures as well as the saints were absorbed by the call beyond themselves; they, indeed, lost their life before they found it again. We know of examples of such greatness even in our time, men and women in whom a miraculous biblical continuity is evident.

Pope's remark that the chief interest of man is man is a true observation, although he may conceivably have meant it as a critical statement. At any rate, he was too much of a pessimist about human nature for us to accept such a dictum as a counsel for living and breathing in the stifling air of self-absorbed introspection.

Ruth and Esther: A Comparison

By JUANITA P. MORISEY

TO assume that many portions of the Bible are highly legendary or fictional in content is not to disparage their significance in the body of sacred literature. Our appreciation of some parts may be heightened if we recognize that the author was perhaps more artist than historian, for we thus free ourselves intellectually to examine the work from the point of view of the perfection of its literary form and the beauty of its language. Points that might strain our credulity can fall into their rightful place as part of the imagery of a creative artist.

This is not to say that the portions of the Bible that may be largely fictional contain no historical truth. The writer of historical fiction does not necessarily distort truth but rather weaves a historical plot or characters against an authentic historical background. Nor does acceptance of certain portions as largely fictional imply that they contain no grave social implications or moral messages. Rather, we recognize that the author may have embellished or exaggerated actual incidents to make his message more forceful.

The Books of Esther and Ruth are instances of biblical literature accepted by many scholars as largely fictional in content. There is evidence within the superb structure of these books that the writers' primary concern may have been the development of a well-constructed narrative that was graphic and dramatic.

The character of the original language of the Book of Esther leads many scholars to place the time of the writing about 165 B.C. However, the author sets the time during the reign of King Ahasuerus, who ruled about 565 B.C. The lapse of time between the written record and the reported events suggests that the facts may not have been accurately recorded.

Also there are reports of incredible incidents, with no attempt by the author to place them within the realm of the miraculous. For example, the gallows that was "fifty cubit feet" in height, the feast that continued 150 days, the year-long beauty treatments of maidens being readied for presentation to the king. Regardless of these, the Book of Esther lives as an outstanding example of excellent literary form.

The author begins by giving us a detailed and sensuous description of the palace of King Ahasuerus: "Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars

of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble." The writer continues weaving such vivid and picturesque word patterns until the reader is lifted on the velvet carpet of imagination and transported into the palace where the drama is to unfold.

The heroine Esther's entrance into the plot is carefully prepared. When the writer has no concern for dramatic effect, many biblical characters appear abruptly and proceed at once with their words of wisdom or their mighty deeds. Esther's opportunity was meticulously provided with the ousting of Vashti. In establishing her handicaps as an orphan and a member of an oppressed race, her Cinderella-like triumph on being selected the chosen one was made more dramatic.

Each episode in the story contributes to the well-designed structure of the plot. The acceptance of Esther, the promotion of Haman, the defiance of Mordecai, and all the intrigues that develop thereafter are arranged in logical sequence to contribute to the powerful and brutal climax.

Further evidence that the writer of Esther was more artist than moralist or historian lies in his treatment of the characters. Not one of them is all good or all bad, nor does he interrupt the development of his plot to have any of them speak on ethical judgments or religious motivations. We see no evidence of malice or forethought in King Ahasuerus' consent to the mass extermination of the Jews proposed by Haman: his compliance seems of the moment and thoughtless.

Although we admire Mordecai's strength in refusing to give obeisance to a man he held in contempt, we can hardly sanction his vindictive proposals once he gained the king's favor. Esther's willingness to risk death in order to get the king's ear on behalf of her people is a beautiful expression of bravery and loyalty. We can hardly commend, however, the use of her influence to extend revenge throughout the province. Even the cruel Haman seemed willing to ignore Mordecai's defiance until he was egged on by the royal courtiers.

It is easy to believe that the author of the Book of Esther was not so much trying to teach a moral truth or establish historical fact as intent on reproducing his characters in all their dimensions, virtue and evil, beauty and grossness, wisdom and stupidity.

As with Esther, the Book of Ruth disturbs our sense of reality if we consider it from the point of view of historical chronology. Although it was written about 450

Juanita P. Morisey is a member of Central Philadelphia Monthly Meeting, where she presented the substance of this article at one of the sessions of the Adult Conference Class. She is a teacher in the Philadelphia public school system.

B.C., the author places the story in the time of the Judges, or about 1100 B.C. The idyllic pastoral conditions described in the story are not at all compatible with the generally turbulent, famine-ridden conditions of the era. Even if the basic incidents in the story did occur, the discrepancy in time offers a strong possibility of factual distortion. Knowing that the details are not to be taken literally, however, should not lessen our appreciation of one of the most beautiful and compassionate love stories of all times.

The basic structural difference between Esther and Ruth could be compared to the modern conceptual difference between a short story and a novel. Ruth is equally fine in terms of symmetry and design. But as in the modern short story, the characters are not developed with the depth and the many-sided motivations of the characters in Esther. The three main characters, Ruth, Naomi, and Boaz, show only the desire to act with studied righteousness.

True to the form of the short story, where there is less room for extended description, the author establishes the crisis in the first few lines of the book. The central characters, a widowed wife and mother in the process of crucial decision, are presented in the outset of the story. We are bound at once, as readers, to the characters of Ruth and Naomi through their sympathetic devotion to each other.

Because the motivation of unselfish love is so soon established, the end is implicit in the beginning. With Boaz and Naomi as catalysts, we move steadily and swiftly forward toward the happy solution of the emotional and economic problems of our heroine Ruth. The story is beautifully romantic in its appeal throughout, in contrast to the emotional violence portrayed in the Book of Esther.

It is interesting to note the difference between the two books in their attitude toward mixed marriages. This problem beset the Jews at many points in their history, but most acutely during the period of their return to Jerusalem after the captivity in Babylon. At this time

they found their temples destroyed, their towns and villages devastated, and their country overrun by alien tribes, including the Edomites, the Moabites, and the Samaritans. The few Jews who had escaped captivity and remained in Jerusalem during this period had intermarried with the alien tribes. The returned exiles not only resented the foreign tribes who had desecrated the ancient shrines of Jerusalem; they also had contempt for those of their own race who had intermarried. Regardless of its historical accuracy, the Book of Ruth represents a liberal and sensitive treatment of this grave problem. The casting of Ruth as a Moabite, one of the hated tribes, and honoring her as the forebear of David, the most respected of all kings, might surely be interpreted as a powerful plea for tolerance and inclusiveness. Esther's marriage, on the other hand, was achieved only by deception, and the author used the union to perpetuate the strong feeling of nationalism that was characteristic of many periods of Hebrew history.

Although both books offer endless opportunity for speculation as to exact motives and purposes on the part of their writers, their literary and technical excellence must remain unchallenged. To this day they are exemplary of the highest standards in the art of story telling and might well have provided the original format upon which these standards are based.

Over Prime

By SAM BRADLEY

"Gone to seed!"

They decreed

Because he groped

And blundered—

And he quaked

And wondered

At becoming

God's seed.

ALMOST everybody believes in giving young Americans an opportunity for liberal education, but many do not at all know what they mean by the term. Some people appear to think a great deal of education is the correct meaning of "liberal"; others that general culture, as distinguished from specialization, fits the case. Perhaps the most important function of a truly liberal education is to stimulate genuine thinking about important human interests. It is the precise antithesis of indoctrination; for naturally every group wants its own doctrine taught, and freedom of inquiry into other doctrines is suppressed. . . .

A common failure of people sincerely interested in education is that they envisage the future as the perpetuation of the past. Liberal education provides the stimulus to create a future not necessarily modeled after the past. . . .

Again, it is not the precise amount of education which a person has received when he turns his back on his school days that tells the story. It is, rather, whether he goes on with education after school or college days are over that determines whether he is liberally educated.—JANE P. RUSHMORE, The Courier, May, 1937

The Sense of the Meeting

By WILLIAM E. WOOD II

NEW YORK Monthly Meeting at its business session on November 11, 1957, heard a concern voiced by one of its members over the procedure being followed in determining the "sense of the meeting." The concern seemed to be essentially a question as to the propriety of considering a draft "approving" Minute after a general discussion in which objections were made to the action being contemplated.

Situations of this sort are not uncommon, and they present a particularly difficult problem to the Clerk. On the one hand, he must guide the meeting into a due respect for the objections and a proper courtesy to the objectors; on the other hand, he must find some way to determine whether the objections still obtain.

In the speaking to the member's concern, it seemed to be agreed that the Clerks in recent years have waited through silence for an appreciable time, both before and after presenting a draft Minute on a much-discussed matter, even though a general voice of approval had been heard. Not directly spoken to, but understood by most members, is the fact that when no objecting voice is then heard the sense of the meeting may reflect any of the following conditions:

1. The objections have been withdrawn: as answered or as put into a new perspective or as having achieved their purpose of promoting deeper thought before acting or as having been intended to give cautionary advice in regard to subsequent developments.
2. The member is grateful for being able to withdraw his comments without publicly announcing a change.
3. It has been freely decided to forbear, where the Minute is not of too great importance, out of consideration for the meeting, the lateness of the hour, or some such reason.
4. One or more members have yielded reluctantly and leave the meeting with a feeling of frustration—of being disregarded or beaten down.

The last-mentioned result is possibly the true basis for the concern expressed. In this connection, it was brought out in the speaking that any member should of course continue to speak out against any proposal which his conscience cannot accept. It appears, then, that acquiescence against conscience has created a doubt, or conflict, and that the concern is a proper one to bring before the meeting.

A conflict of this sort is extremely personal. There is no term more individual or personal than "conscience." On the basis of conscience, if this be the true criterion for

the meeting to consider, the sense of the meeting might be defined as a status where no individual's conscience could *not* accept a proposal. This is not by any means a crying aloud that all individuals think alike: rather it is the much more healthy situation of individuals reaching the collective sense that the proposal does not conflict with their personal concepts of right and good.

On hearing a concern such as this, it seems to me that, first, each member of the Meeting should seek within himself to be sure that there is no conflict in his own conscience. A passive attitude which conceals uncertainty or unresolved doubt, or which permits a hasty or overbearing action, is not right and good. The comment that "any member should of course continue to speak out" applies to every member, and this search of every conscience should cover both the subject of the Minute and the possibility that the time or the circumstances are not appropriate.

If silence continues, then it seems to me that the conflict is within the concerned member. The concern would not have been voiced were it not for an inability to reconcile a personal concept with the action taken by the meeting. This is not a matter to be taken farther in the meeting, except a an understanding sympathy may be felt. Instead, it is suggested that one or more of the Elders, or an experienced counselor, might meet privately with the individual member to consider whether and how a reconciliation can be effected.

Reconciliation might come about as a result of pondering on conscience. For instance, is it truly conscience which sees right and good for the Meeting differently from most others? To what extent should conscience persist against that of others, if the spirit of humility and seeking are present? Is it possible to confuse conscience with an uncertainty that the Meeting or a committee will be able properly to carry on? Should conscience apply as strongly to a matter of mechanics or procedure where the spiritual or moral well-being of the Meeting are not involved? Do a willingness and ability to express reservations in meeting tend to affect conscience?

The same business session had earlier given approval to the uniting of the two New York Monthly Meetings into one. Very appropriately, older members spoke to the approval by recalling the sternness and bitterness which followed the great schism, and the days even later when a member was cast out of meeting for having bought a piano. They spoke of the part which joint activities had played in bringing back reconciliation and finally unity, starting early in the century and culminating in regular

William E. Wood II is a member of New York Monthly Meeting.

worshipping together. Does this not suggest that the principle of unanimity on which our "sense of the meeting" is based may also have evolved during the years—from the stern and bitter absolutes of the times when conscience was confused with methodology and right and good were so harshly construed, to the unifying spirit of today, when we see all too clearly that the hope of the world lies in cooperation and above all reconciliation within and among each part?

Special Conference at the United Nations

OVER ninety Friends from four Yearly Meetings gathered in the Carnegie Building, New York City, on March 13, 1958, to attend a two-day special conference on "Issues Before the United Nations Today," arranged by the UN Subcommittee of the Peace and Social Order Committee of Friends General Conference.

Mr. Ashraf, Chief of the Non-Governmental Organizations Section of the UN, brought greetings from the Department of Public Information and spoke of the important responsibilities for spreading accurate information about the world organization. This he knew was the reason for the group's being present at this conference.

Mr. H. A. Wieschhoff, Chief of the Trusteeship Division, gave a comprehensive discussion of the progress towards self-government of Trust Territories, formerly colonies. A conspicuous example is British Togoland, now independent as part of Ghana. Other peoples are on the way to realizing their aim of self-government.

Visiting members of the Secretariat, all Friends, were introduced during the luncheon period. Nora Cornelissen spoke about *News of the U.N.* and how well this publication had been received, urging Friends to subscribe. In the afternoon, Henri A. Coruill of the Political and Security Council Affairs Secretariat spoke in a conference room at the UN on the stalemate in disarmament and the technical services which the UN can provide the conflicting powers in this urgent matter.

The members of the conference then divided into three groups. One went to visit the Indian Delegation, where a member of the Mission spoke of the Community Development programs and the general economic and social progress in India. Another group visited the Soviet Mission and discussed various aspects of life in Russia and the United States. Students spend more time on languages in the Soviet Union and English is their second language. The third group went to Quaker House, where Brenda Bailey spoke to them and served tea during discussion.

In the evening Elton Atwater, Assistant Director of Friends World Committee work at the UN, spoke of fruitful activities

This conference on "Issues Before the United Nations Today" was chaired by Esther Holmes Jones, Accredited Representative to the UN for the Friends General Conference. Each delegate received a kit of literature. This and many of the arrangements were made by Gladys Bradley, Alternate Representative. She was assisted by Nora Cornelissen and Roy V. Heisler. Alice Kiessling of Flushing Monthly Meeting, N. Y., served a Schrafft's luncheon most efficiently during a period of fellowship and introduction.

for the individual Friend in support of the UN, namely, understanding and spreading information, expressing our ideas to Congress and the State Department, and visiting the UN.

Andrew W. Cordier, Executive Assistant to the Secretary General, gave us from his intimate knowledge at the center of the organization an impressive story of what the United Nations has meant to the peoples of the world in these recent most difficult years. The peoples in the Middle East want higher standards of living and the development of common economic projects. There might be peace if the Big Powers would stay out. The UN has kept peace thus far and must continue to be vigilant. The United Nations Emergency Force was in operation in twelve days. "When you saw the UN blue helmets around the area, you had a sense of peace." The Canal was cleared in three months. He spoke of the important work of the Secretary-General in helping representatives of Member States to solve great difficulties. When they meet in his rooms, he is the "informal sifter," the catalyzing influence, suggesting new approaches, angles, and conclusions which, when written up, form the basis of thinking to that point. This basis is not rigid: it has the informality and flexibility needed to get results. The Baghdad and SEATO (Southeast Asia Treaty Organization) Pacts have not been productive; a diversion of interests into economic and social assistance is needed, in other words, into productive channels. The underlying problem in disarmament is to find some way of giving to nations the security that will make it possible for them to disarm. Broad constructive policy is called for: "We want to use all the tools in our kit."

The following morning Mr. John Humphrey, Chief of the Human Rights Division, who had just returned from Manila, spoke about a seminar that he had attended on aspects of political law and procedure dealing with human rights. This seminar was attended by judges and lawyers from the Far East. He commented: "Now that life has become more complex we have to organize to protect the individual." Following Mr. Humphrey's extensive background discussion on human rights, the group attended sessions of the Commission on Human Rights.

Mr. Basheer of the United Arab Republic briefed the group on the peoples of the Middle East. They had expected Americans to help their people; they do not want bases nor pacts. They are not concerned about subversion from the left or from the right. He said, "We want help through the United Nations."

The subject of the last speaker, Mr. William Jordan of the Political Affairs Secretariat, was "Strengthening the United Nations." Here at the United Nations delegates see the kind of world in which they are living. They can see here the resistance which they encounter and the support which they can get. They are not claiming "domestic jurisdiction." Cyprus now is freely discussed. There is very little procedural wrangling. They want to discuss the pressing problems. The office of the Secretary-General has now an authority above that of any previous time. Men and women are united by the ideas they have in common. The UN represents a common body of ideas—the common objectives of the peoples of the world.

Letter from Lebanon

By CALVIN and GWENDOLYN SCHWABE

LIKE many Americans teaching or working in the Middle East we become alternately agitated and despairing as we read the accounts of the present Middle Eastern situation in newspapers and magazines from home. Discounting honest differences of opinion which would necessarily color reporting of local political events, we've come to the unhappy conclusion that a deliberate effort is being made by many American periodicals to present a biased view of Middle Eastern events. We have witnessed one liberal American magazine, always a staunch supporter of internationalism and the United Nations, do a complete about face at the moment of UN intervention during the Israeli-French-British attack on Egypt. This same magazine, which had long chided France for her political ineptitude in Indochina and domestic affairs, now sees France as the bulwark of Western civilization in North Africa and the Middle East.

Perhaps Friends would be done a service if we pointed to a few of the issues which even to the observer in half-Christian, "pro-Western" Lebanon seem to be mishandled in news reports at home. First in matter of time are the political mergers which have recently taken place here. Although the Egyptian-Syrian union had been for some weeks a matter of active negotiation between the two governments and the subject of much local discussion, one leading American news magazine made no mention of even its possibility until it was an accomplished fact, and then it was only in the same article with a discussion of the hastily announced Iraq-Jordan federation. The impression is widespread in the United States, or so it appears from here, that these two events have aroused approximately equal interest and popular support throughout the Arab world. Nothing seems farther from the truth. An American resident of Jordan told us of witnessing compulsory rallies of school children held by the Jordanian government to "celebrate" the birth of the Hashemite Federation. The children were stonily silent; a few who were openly antagonistic were taken into custody by the police. In Jordan a year ago, at the time of Hussein's counter-coup, we hardly had the impression that this anti-Egyptian turn had any substantial popular backing; in fact, the opposite seemed rather apparent. Here in Lebanon, too, recent efforts by the government to force the removal of "political" posters have met with a rash of new Nasser pictures and open opposition to the police in

Tripoli and other cities. There can be little question that the Syrian-Egyptian union has widespread popular support throughout the area while the federation of the Hashemite kingdoms is viewed by Arabs with a wait-and-see attitude or else with outright hostility.

Another confused issue involves the Baghdad Pact, which seemingly has been represented at home as a defense partnership of Middle Eastern states against communism. To many Arabs, however, it appears rather an effort by Britain (and the United States) to meddle in the internal affairs of the area. Whether true or not it has become such a hot political issue that further American support of the Pact would seemingly serve the purposes of the Kremlin more than those of Washington. In this connection, it would seem unrealistic in any event to expect much in the way of cooperation between the Turks and the Arabs. Arab distrust of the Turks (particularly among Arab Christians) is too well founded and the wounds are too recent to expect magic brotherly *rap-prochement* overnight.

Most other issues in the Middle East are of course secondary to the Arab-Israeli dispute, the reporting of which has given the bias in regard to Middle Eastern affairs that we see in American news sources today. Before we came to the Middle East our attitudes toward Israel and the Arabs could perhaps be considered typical of Americans in so far as they were shaped by the influences experienced by the average person who makes some effort to keep informed on world events. We empathized with Israeli friends in their feeling of pioneering accomplishments in agriculture and industry and in the reclamation of the Negeb. Other publicized aspects of Israeli life and the revival of Jewish culture appeared to us heroic and good. We shared in the feeling of sorrow for Jews displaced from their homes. Nowhere along the line, however, did we feel the necessity to seriously inform ourselves about the history or purposes of political Zionism or the events in Palestine during the century which led up to the 1948 war. Our main interests were elsewhere, and this we have since rationalized into an excuse of sorts. But since then we have taken the trouble to read a good deal on the whole question. As Friends we are naturally concerned with reconciliation; we view Arab and Israeli intransigence with equal concern. Nevertheless, we feel compelled to leave with Friends our deep conviction that the moral side of this question rests firmly with the Arabs. We say this knowing full well that some will feel that we have been swayed by local sentiment. In reply we can only hope that more Americans will take a sufficient interest in the Middle East to search for the truth beyond the newspapers.

It was not our intention that our first public letter to

Calvin Schwabe is Assistant Clerk of the Beirut, Lebanon, Preparatory Meeting. He and his wife are members of Cambridge Monthly Meeting, Mass. Dr. Schwabe is on the staff of the Schools of Public Health and Medicine of the American University of Beirut.

Friends should revolve so much about politics, but as Kenneth Cragg mentioned at Beirut's Student Christian Center the other evening, politics and Islam are inseparable. And this is the Islamic world.

A Quaker International Institute for West Africa?

Extract from a Letter of Douglas V. Steere

WE had a chance to see three of the four leading young functionaries of the government of Ghana who stand at the top of the civil service: Mr. Chapman, the Secretary to the Cabinet, Robert Gardiner, the Permanent Secretary of Establishment (Civil Service), and Mr. Adu, who is the Permanent Secretary for External Affairs. These are the men who in many ways are carrying the real administrative responsibilities for running the country. We raised with them the matter of further participation in the Diplomat Seminars and found them unanimous in their enthusiasm for what these seminars were meaning to their young Ghana diplomats, who are trying to prepare themselves for the heavy duties that are ahead. We also raised the question in a most tentative way of a possible International Institute to be held in West Africa within the next year or two and found them most receptive to the idea, with suggestions of the University College of Ghana in Accra or the Technical College in Kumasi or the University of Ibadan in Nigeria as being suitable places to hold it. They all agreed that to do this regionally in the beginning was the only practicable way, with air fares so prohibitively high between West Africa and the East or South of Africa. I also mentioned this to the new Principal of the University of Ghana, and he and the Registrar were interested. If anything were to be done in approaching this institution, it would be best to begin negotiations with the London Registrar of the University of Ghana, William Sewell.

I spoke of the head of the Ghana Civil Service, Robert Gardiner. He was a Phillips visitor at Haverford College a year ago, and at that time I took him in to the AFSC Monday staff meeting to discuss any suggestions that he had for possible future Quaker work in Ghana. He made a proposal there which he repeated to us on more than one occasion on this visit, that Friends should send to Ghana a Quaker man or a couple whose main assignment would be simply to be there. His thought was that such a person, if he were an able one, might be someone to whom Ghana officials could go to talk over plans and projects and from whom they could be sure to get not flattery or some interest-biased criticism but a really objective judgment. He also mentioned the usefulness of such a person's being able to send to England and America objective accounts of what was really happening there. This kind of "elder statesman" service is not unknown in Japan and in a certain way in many countries. I suggested that if the person had some part-time employment in a university or technical school in Ghana perhaps the whole thing would be in better taste and more practicable. He was not sure of this, although he saw it as a next best, if the person

were not too absorbed in the teaching to have almost unlimited time to give to being available. Friends get many novel requests. Perhaps this one in all its bluntness is truly unique, although it shades into things which a number of our international-center heads have actually found themselves doing from time to time.

We spent a most happy Sunday with Friends in Accra sharing in a meeting for worship at the Hill House Meeting House on the old Achimota campus. I suspect that this is the only Quaker meeting house in the world which has simply a lovely thatched roof and pillars to hold it up and where, year round, one can sit in the open air with only this shelter from the sun. Walter and Maisie Birmingham and David and Ilone Acquah, until her sudden death in the summer of 1957, have been the faithful spirits that have kept this group together. Walter Birmingham, who is the Senior Lecturer in Economics at the university, has been called on by the government often to help with Commissions and has been deeply appreciated for his contributions to the country. David Acquah has an important post in the Department of Social Welfare.

Friends and Their Friends

A Pendle Hill seminar with Geoffrey F. Nuttall on "The Gospels and the Inner Life" will be held May 9 through 11. Our renewed interest in the Bible leads us to compare the many new versions of it and to study the findings of biblical scholars. Often, however, we forget its use as a nourisher of the inner life. We need to learn anew how to read the Bible sensitively and receptively. Friends, in particular, should value the Bible for the living power which through it speaks directly to the heart. Geoffrey Nuttall is lecturer in church history at New College, London. Among his books are *The Holy Spirit and Ourselves* and his most recent book, just published, *Christian Pacifism in History*. The seminar begins at 4 p.m. Friday and concludes with dinner on Sunday. Total cost for the weekend is \$11. Advance registration is required; write to Secretary, Pendle Hill, Wallingford, Pa.

The 1958 Seminar for Quaker Leaders, which is sponsored by the Washington Friends Seminar Program, a project of the Friends Meeting of Washington, D. C., will meet in Washington from Wednesday, May 21, through Saturday noon, May 24. Headquarters will be at the Dodge Hotel. Dr. Mordecai Johnson, President of Howard University, is to give the opening address, Wednesday at 10:30 a.m., on the subject "Christianity's Responsibility for a World in Conflict." The aim of the seminar is to familiarize Friends leaders—Meeting secretaries, pastors, and others—with our outreach on national social and political problems, with particular emphasis on disarmament. During the three-day sessions there will be opportunity to meet with those who are responsible for formulating national policy, to see government operating, and to explore together some ways in which individuals and Meetings can put Quaker faith into practice. Seminar Director is Dorothy Steffens, 104 C Street, N.E., Washington 2, D. C.

In Caracas, Venezuela, a "first time in history" Friends meeting was held on Sunday, February 16, 1958, at the home of Victor Algrant, who is in the United States Foreign Service. Those present were Dave and 'Skippy' de Pascoe, Robert and Eleanor Leach, Sergio Sanfeliz, Bill and Elizabeth Brache, Fernando Cassani, Clifford Smith, Hannah and Martin Pyle, and Inez and Victor Algrant. All but Sergio Sanfeliz are members of the Society of Friends; he is a member of the Wider Quaker Fellowship. Victor Algrant comments that they are a very small group, but he hopes that they may grow. We salute these Friends in the southern continent, whom some of our scrip and cockle shell members will surely be happy to visit.

Starting Sunday, May 4, Somerville Preparative Meeting (Plainfield Monthly Meeting) will, because of shrinking attendance, meet at the home of Robert and Edna Wilson, 220 North Bridge Street, Somerville, N. J. (telephone, Randolph 5-5114). Meetings start at 11 a.m.

Typical of the worship groups that are providing the nuclei for the new Meetings that Howard Brinton has described as "the growing edge of Quakerism" is the South Suburban Friends Group in Illinois. This independent worship group founded in 1954 has a membership of thirty-five persons in ten families residing in South Chicago and three nearby suburban communities, nearly all of them also members of the 57th Street (Chicago) Friends Meeting. Unprogramed meetings for worship are held on Sunday at 11 a.m. Recently the group made application to the Friends World Committee for affiliation as a Monthly Meeting. Its Clerk is Charles J. Shields of Park Forest, Ill., a member of the executive committee of the Chicago Regional Office of the American Friends Service Committee.

The Committee in charge of Greene Street Friends School, Philadelphia, Pa., has announced with regret the retirement in June of Marian P. Branson, who has been associated with Friends schools for thirty-five years. Prior to her coming to Greene Street she was a teacher and Supervisor at Friends School, Wilmington, Del., and Principal of Atlantic City Friends School, N. J. Clara R. Fell has been appointed Acting Principal. A graduate of Temple University, with administrative experience in business and social service work, Clara Fell is currently a part-time member of the Greene Street staff and is also teaching at the Central YMCA in Philadelphia. She is a member of Green Street Monthly Meeting, Philadelphia.

The increasing tendency of the State Department to place restrictions on travel abroad of newsmen and other Americans was criticized by the American Friends Service Committee. In a statement issued by its Board of Directors, the AFSC said, "There are those travelers whose business it is to interpret, to inform, and to educate, and there are those, among them Friends, who have felt a religious call to engage in reconciling efforts across the world as the spirit moved them." The principle, however, is equally valid for all and should not be the

prerogative of "safe" persons or groups whose "safety" is determined by the subjective judgment of some civil servant.

The Committee said it was disturbed also because of the "political test" which has been added to the passport application, the question whether the applicant is, or ever has been, a member of the Communist party. In a few recent cases, which included members of the Society of Friends, these barriers were set aside. Despite this "flexibility," the restrictions and the exceptions indicate that the State Department's position is that travel is a privilege. In the opinion of the Service Committee, however, "Freedom to travel outside one's own land is a fundamental right and not a privilege to be offered or withheld on the basis of administrative discretion." In addition, "it is wise to avoid a climate of fear which inhibits the free search for truth and is therefore a violation of human dignity."

On practical grounds the AFSC advocated free travel because of the "role that free human intercourse plays in the breakdown of national barriers and the building of human understanding." It objected also to travel limitations based on "problems of diplomatic recognition or international friction."

Four years ago Friends in Salisbury, Southern Rhodesia, appealed to English and American Friends for contributions that would enable them to build a much needed meeting house. The response was generous, and with the offer of a site they are now able to begin building. Meanwhile Friends in Bulawayo, the other large city of Southern Rhodesia, begin to find meeting in a home inadequate for their growing numbers and for the children's classes. Above all, they are unable to extend interracial work already well begun. They are therefore buying an ideally located site offered by the municipality for the reasonable sum of \$2,100 and expect to begin building with money they have raised themselves, including a loan and pledges covering the next two years. A builder who is a member of the Meeting and help from several other members and friends will, it is hoped, reduce the expense. Nevertheless, the estimated total cost of \$11,200 is beyond the ability of Bulawayo Friends to carry alone, and Joyce Stewart, Clerk of Bulawayo Preparative Meeting, and Dudley A. Robinson, Clerk of Central Africa Monthly Meeting, have expressed the hope that American Friends may want to help. Douglas and Dorothy Steere, who saw the site on their recent African visit, warmly endorse the appeal as an opportunity for concerned Friends in this country to act positively in this critical area by holding up the hands of Friends living and working there. Contributions marked "Bulawayo project" can be sent to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Dudley Robinson, Clerk of the Central Africa Monthly Meeting, with his wife, Mollie, are to visit the United States early in May.

A small new worship group in San Luis Obispo, Calif., not now affiliated with any organization, hopes that Friends will visit it. The meeting for worship after the manner of Friends, with some half-dozen regular attenders, is at 11 a.m. on Sundays at 1640 Phillips Lane. A coffee hour follows.

Congressman John A. LaFore of Montgomery County, Pa., met with twenty-four Friends on Sunday, March 9, at Abington Meeting, Jenkintown, Pa. Friends from eight Meetings in Montgomery County presented a statement to the Congressman regarding international affairs that affect world peace. The group was much pleased with the opportunity of sharing views with the Congressman and appreciated his frankness in discussion.

Among other things, the Friends recommended that adequate inspection and controls to ensure disarmament be seriously striven for. Fair and realistic proposals must be presented to the Soviet Union with regard to ending nuclear weapon tests, the establishment of a small permanent United Nations police force, and the control of outer space.

It was suggested by one of the group that a possible way for the United States to gain control of favorable world opinion would be for our government to cancel its nuclear weapon tests scheduled for Eniwetok this spring. The extension of reciprocal trade and the expansion of foreign aid would help to strengthen our good will around the world.

Early in March the Southern Rhodesian Parliament amended its penal laws to extend the whipping penalty to a number of new offenses. The Central Africa Monthly Meeting of Friends has protested against the adoption of the bill in question. The letter to the Prime Minister of Southern Rhodesia, Sir Edgar Whitehead, says in part:

... the Central Africa Monthly Meeting of the Religious Society of Friends expresses its deep concern over the bill to amend the Magistrate's Court Act, which will now extend the whipping penalty to such offenses as the theft of a bicycle or motor vehicle, and the theft of maize on the cob.

These are critical times for this Territory and the Federation of which it is a part. Millions of pounds, and the efforts of thousands of individuals, are being devoted to leading large numbers of people in this country toward a more civilized way of life. The extension of violent punishment will hardly contribute to the civilizing process. Far from introducing such legislation, it would seem to us that the Territorial Government should be taking the lead in eliminating violent punishment where it already exists.

We urge, therefore, that this bill be speedily rescinded and that violent treatment of offenders be completely ended. In the interim, we hope that the provision for High Court review of sentences involving whipping can serve to ameliorate the conditions over which we express our troubled concern.

La Lettre Fraternelle for January-February, 1958, reports that when Greta Scherer, a member of the Quaker group in Vienna, was in Budapest she met several people already in contact with Friends and much interested in Quakerism. One of them was considering translating various Quaker pamphlets into Hungarian, to try, she said, "to awaken in some the inner light, and, with love, to make their life a little easier while waiting for peaceful times when we can work with Friends in all countries."

Edith Spacil Gilmore, a member of New York Monthly Meeting, has written a novel for girls aged twelve to sixteen, entitled *Betty Carroll's Adventure* (Lothrop, Lee & Shepard Co., New York, 1957; 188 pages; \$2.75). The heroine spends a year with relatives in England, where she has thrilling experiences, including a romance or two. International understanding and mutual cultural interchange are the dominant topics of the interesting book.

At present Edith S. Gilmore is at work on a juvenile with a Quaker theme.

Letters to the Editor

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

The Secretary-General of the United Nations, Dag Hammarskjöld, sees among the main qualities that a UN official should possess "a heightened awareness combined with an inner quiet," and also "a certain humility which helps you to see things through the other person's eye, to reconstruct his case, without losing yourself—without being a chameleon."

We learn these thoughts of the great diplomat and top UN executive from an interview, special to the *Secretariat News*, the inner organ for the staff members of the UN Secretariat.

It gives us a reassuring feeling, and reasons of hope in future peace, to have as mediator in world affairs someone with this understanding attitude, so similar to the Quaker way. It is also an encouraging proof of the high level of the Delegates themselves that they have been unanimous in re-electing the Secretary-General. But we should never forget that, to be successful, the United Nations and its Secretary-General need everyone's support and confidence at all times.

Whitestone, N. Y.

NORA B. CORNELISSEN

Although time was when the idea of a choreographer among Friends might cause a lift of the eyebrow, it seems fitting to call attention to the fact that last winter, Louise Matlage (a recently admitted member of Westtown Monthly Meeting here) trained a group of young people in a very striking interpretation of the healing of the demoniac of seven demons, which was presented with appropriate introduction for the scriptural story; the same group assisted in a portrayal at the Arts Center in West Chester of this and of another creative dance—The Sign of Jonah.

The work was well received, and the children who participated seem to have grasped much of genuine sympathy for the characters portrayed. Creative effort is to be commended among us, and new avenues congratulated when so combining understanding and grace.

Westtown, Pa.

LILLIAN L. BINNS

In the spring of 1957, the Georgia interracial community Koinonia set up a branch in Neshanic Station, N. J., primarily in order to save the lives of a Negro family in serious danger in Georgia. Koinonia now finds it impossible to operate two communities and is giving up the New Jersey branch. This

letter is written in deep concern for the Negro family—Rufus (aged 45) and Sue Angry, and their seven children ranging from 14 to 1½ years—that must find work and a place to live. Going back to Georgia would be almost suicidal for the parents and full of difficulties for the children, who for the first time in their lives—except of course inside Koinonia—have experienced what it is to be treated as equals by white people.

Since Koinonia was our next-door neighbor, we have come to know the family well and we like and respect them very much. They are absolutely honest, reliable, gentle, and kind. Rufus and Sue are anxious to work and are bringing up their children as concerned parents would. Could some reader employ and house this family and help them get started on their own in the North?

Speed is desirable, but probably from two to three months can be bridged by temporary arrangements. We will be glad to see that Rufus and Sue can come for an interview to any interested farmer in New Jersey or at a similar distance. Our address is Hidden Springs, Neshanic Station, N. J.; telephone, Foxcroft 9-4729. Victor can be reached at his office, 624 Engineering, Columbia University, New York 27, N. Y.; telephone, University 5-4000, Ext. 489 or 704.

Hidden Springs, N. J. SUSANNE and VICTOR PASCHKIS

Subsidizing other countries to keep them away from communism is only a temporary expedient. They will need more power machinery to produce more wealth for themselves. There seems to be an unlimited supply of power available, but the supply of minerals is limited, and the industrial countries are using them up so fast that they will not last much longer. To let the backward countries into this race of destruction by teaching them to use machines means to lower our own standard of living to perhaps one third of what we enjoy now, and hasten the time when we shall have to revert to wood and bone and flint for our tools. If we try to hold them back we shall play into the hands of the Communists.

If we love our neighbors enough we will gladly take pot luck with them in the use of metals. If we do not, the Communists will eventually persuade them to chase away the foreign owners of mines and rubber plantations. Anyhow, our prosperity is only temporary.

Oxford, Pa.

ARCHIE CRAIG

During the special conference at the United Nations which met under Friends General Conference auspices March 13-14, two ideas were suggested which I liked, and I hope some of your readers will like, well enough to pass them along to Washington and Moscow. (Airmail to Moscow is 15 cents.)

1. It was suggested that if informal meetings of American and Russian foreign ministers are held prefatory to summit talks, Friends and others might well suggest to our State Department that the Secretary-General of the United Nations be present as a neutral party. It was felt that often an intermediary can initiate useful compromise suggestions neither side feels itself in a position to urge.

2. It was also pointed out that last summer's disarmament

negotiations broke down when Sputnik showed a tipping of the balance of armaments in favor of the Russian bloc. No side cares to talk disarmament when it is behind in the arms race. Might we not well urge on our government and on the Russians', therefore, that each adopt as a declared policy its intention of matching but not surpassing the military strength of the other.

Bernardsville, N. J.

BETTY STONE

BIRTHS

CLARKE—On March 21, to William A., Jr., and Bolling Byrd Clarke, their fourth child and first son, named RICHARD BYRD CLARKE. He is the ninth grandchild of William A. and Eleanor Stabler Clarke and the twenty-eighth great-grandchild of Ida Palmer Stabler, members of Swarthmore Monthly Meeting, Pa.

ENDO—On April 1, to S. Sim and Betty W. Endo, a second son, RICHARD RIKIO ENDO. Parents and brother Russell are members of Green Street Monthly Meeting, Philadelphia, Pa.

DEATHS

BISSELL—On March 9, in Allentown, Pa., HELEN MANATT BISSELL. She was a member of Montclair Monthly Meeting, N. J., and a memorial service was held in that meeting house on March 16. For the last six months she had been living with her daughter and son-in-law, Helen and Bryn Hammarstrom, members of Lehigh Valley Meeting, Pa. Other survivors are a son, Arthur Bissell of Alexandria, Va.; two daughters, Faith Bissell of Arlington, Va., and Marian Blumler of Newark, N. J.; and five grandchildren.

PASSMORE—On March 27, LYDIA C. PASSMORE of Kennett Square, Pa., daughter of the late Edward B. and Emma C. Passmore. She was a member of Kennett Monthly Meeting, Pa. She is survived by a sister, Helen O. Passmore of Kennett Square, and a brother, Samuel S. Passmore of Mendenhall, Pa.

Deadline for "Coming Events" entries is 12 noon on Friday of the week preceding the date of the issue in which they are 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.

Coming Events

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

APRIL

20—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, 7:30 p.m. See issue of April 12.

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The Acts of the Apostles."

20—Chester Quarterly Meeting on Worship and Ministry, at the Springfield Meeting House, Old Springfield and Sproul Roads, 3 p.m.: consideration of the second Query.

20—Doylestown, Pa., Meeting, in the meeting house, 3 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

20—Green Street Monthly Meeting, at the meeting house, 45 W. School House Lane, Philadelphia, Pa., 8 p.m.: Edward Snyder, Legislative Secretary, Friends Committee on National Legislation, "Review of Contemporary Legislation with Reference to International Questions." Members of other Meetings and churches are invited.

26—Chester Quarterly Meeting, at the Lansdowne, Pa., Meeting House, beginning 3 p.m. See issue of April 12.

26—New York—Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn, N. Y.: 10 a.m., Meeting on Ministry and Counsel; 10:30, meeting for worship, followed by business session; lunch served; 2 p.m., guest speaker, Dan Wilson, Director of Pendle Hill; business session.

27—Bucks Quarterly Meeting on Worship and Ministry, discussion group on Quaker Faith, at the Buckingham Meeting House, Route 202, Lahaska, Pa., 7:30 p.m. Topic, "Home and Community Relations"; leader, George A. Walton. Bring your questions. All welcome.

27—Central Philadelphia Meeting, Race Street west of 15th, Con-

ference Class, 11:40 a.m.: Elizabeth Bridwell, "The Story of Daniel."

27—Concord Quarterly Meeting on Worship and Ministry, at Birmingham Meeting House, Pa., 2 p.m.

MAY

2, 3, 4—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, coinciding with Mental Health Week. The Azalea Gardens will be open 11 a.m. to 8:30 p.m. Parking space is limited, but automobiles may be driven through the Gardens.

3—Concord Quarterly Meeting, at Concord Meeting House, Concordville, Pa., 10:30 a.m.

MEETING ADVERTISEMENTS

ARIZONA

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

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

CALIFORNIA

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

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 927 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

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

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 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.

HAWAII

HONOLULU—Honolulu Friends Meeting,

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

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

INDIANA

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

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

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

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

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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 MEXICO

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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., 10916 Magnolia Drive. Telephone TU 4-2895.

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., 1358 Shady Avenue.

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

STATE COLLEGE—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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

TENNESSEE

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. 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.

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