

FRIENDS JOURNAL

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GOD is over all things,
under all things; outside all;
within but not enclosed; with-
out but not excluded; above
but not raised up; below but
not depressed; wholly above,
presiding; wholly beneath,
sustaining; wholly without,
embracing; wholly within,
filling.

—HILDEBERT OF LAVARDIN,
Archbishop of Tours

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Sampling Church Integration in Cleveland

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Books

BRITISH PARLIAMENTARY DEMOCRACY. By SYDNEY D. BAILEY. Houghton Mifflin Company, New York, 1958. 280 pages. \$2.75

Of the three great North Atlantic democracies only the United States can be described as a "birthright" democracy, while France and Britain progressed by processes of "convincement." France developed in colorful fashion—chivalry and monarchy, Commune and Consul, Empire and Republic, Vichy and a string of constitutions. By contrast, Britain, despite her moments of drama, gives the impression of having inched her way through history towards the democratic goal. Yet Sydney Bailey's record of this slow, tradition-laden progress is by no means dull. The author's lucidity of style, his ability to present a mine of facts and figures in lively fashion and his interpretation of the common sense underlying the massive English illogicalities make this a very readable book. Every Briton ought to read it, but of course they won't. It is to be hoped that numbers of Americans will do so. Designed primarily for students of government, the layman will find three uses for this book. One is to read it and be entertainingly enlightened (you can skip a few of the more close-grained passages). Another is to review the origins of American democracy and the points of difference in subsequent development. Finally, this is a book to be drawn from its shelf from time to time when international argument focuses upon some of the more extraordinary antics of British parliamentary democracy.

COLIN W. BELL

THE STORY OF THE AMERICAN NEGRO. By INA CORINNE BROWN. Second revised edition. Friendship Press, New York, 1957. 212 pages. Cloth, \$2.75; paper, \$1.50

Ina Corriue Brown has done a monumental job of compressing the 300-year history of the American Negro into 189 pages of timely importance. This revised edition includes events as late as a year ago.

The book is written in a readable style highlighting the history of a people sorely misunderstood and desperately needing to be understood. More intense seekers may wish for more detail; the author has anticipated this desire with an exhaustive bibliography pointing to the other abundant materials.

While the volume can disturb one as it recounts the first justification of slavery on religious grounds, Friends may have somewhat eased consciences, since Quakers are credited with more persistent opposition than other religious bodies. This reviewer was struck by the fact that church bodies, including Quakers, are largely without tribute between the Reconstruction Period and the recent rash of pronouncements on race relations. Among the revelations, or reminders, to the reader are such disquieting accounts as those of the "deals" between North and South which wrote human bondage into the Constitution without using the word "slave" but with a promise not to interfere with the slave trade for twenty years.

ALEX MORISEY

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Editorial Comments

Minister of All America

ON May 24 Harry Emerson Fosdick celebrates his eightieth birthday. His work as senior minister of the New York Riverside Church from 1930 to 1946 made him the outstanding preacher of that period, and uncounted visitors to the big city were anxious to attend his services, ranking them above the many other attractions of the metropolis. His nation-wide radio audience numbered in the millions. For years his addresses were a source of strength and assurance. They also were a relief from the laborious growls about man's wickedness and the more winsome cosmetics for the soul that soon grew a bit boring on the regular Sunday radio programs. Fosdick's sermons always had (and in print still have) a message that speaks to modern man's condition. Whether we read his sermon "God Talks to a Dictator," directed as much at Hitler as any dictator, his "Unknown Soldier," his "Family Religion," or "Learning How to Pray," Fosdick's counsel is always that happy blending of contemporary thinking and eternal values that marks any great sermon. (All these listed here are part of the forty addresses in the author's new *Riverside Sermons*, which we gladly recommend. It is published by Harper and Brothers, New York; 362 pages; \$3.95.)

Fosdick did not, however, consider preaching his chief contribution. In fact, he was keenly aware of the spiritual and moral hazards any preacher faces in being rated as one who can always be counted on to deliver a "successful" sermon. His work in behalf of pacifism, the Planned Parenthood movement, Alcoholics Anonymous, interracial tolerance and understanding, and other leading social causes was as remarkable as the personal care which he so generously gave to the problems of individuals who turned to him for advice and help.

Fosdick's anthology *Rufus Jones Speaks to Our Time*, so precious to us who are about to commemorate the tenth anniversary of Rufus M. Jones' death on June 16, was the creation of a kindred mind. Fosdick's as well as Rufus Jones' books are both characterized by a broad-minded generosity and the luminous rendition of a consoling message. This would be the moment to extend to Fosdick an honorary membership in the Society of Friends, if such existed. On his eightieth birthday we

gratefully join the vast community of well-wishers with the felicitation "Ad multos annos!"

Alcoholism

Alcoholics Anonymous, founded in 1935, has now some 200,000 members in 7,000 groups and 70 nations. There are over 500 groups meeting in hospitals, prisons, and workhouses. The number of alcoholics in the United States is, of course, much larger and was in 1955 estimated to be 4,712,000, of whom 702,000 were women. The simple religious faith that is part of the appeal of Alcoholics Anonymous and the assistance which alcoholics have received from the alcoholic wards of hospitals, especially the denominational hospitals, are essential factors in the movement. Harry Emerson Fosdick's autobiography *The Living These Days* praises the meetings of the A. A. as "the only place, so far as I know, where Roman Catholics, Jews, all kinds of Protestants, and even agnostics get together harmoniously on a religious basis." He states that alcoholics in their utter helplessness sense a power greater than their own which gives them strength and ultimately leads them to a victory that seems incredible. Fosdick closes this reference with the revealing remark, "I have listened to many learned arguments about God, but for honest-to-goodness experiential evidence of God, His power personally appropriated, and His reality indubitably assured, give me a good meeting of the A. A."

There is yet a good deal to explore concerning the causes of alcoholism. Some of the current answers appear too simple for general application. As Albert D. Ullman says in the January, 1958, issue of *The Annals* (American Academy of Political and Social Science, 3937 Chestnut Street, Philadelphia 4, Pa.), "the search has just begun." There seems even to exist some controversy about what constitutes alcoholism. Mark Keller, associated with the Yale Center of Alcoholic Studies, offers this concise definition: "Alcoholism is a chronic behavioral disorder manifested by repeated drinking of alcoholic beverages in excess of the dietary and social uses of the community, and to an extent that interferes with the drinker's health or his social functioning." Useful as such a definition is, the challenge of the problem is even broader and must be neither derided nor ignored by any of us.

Friends in Great Britain and the United States

By MARY HOXIE JONES

THERE has been a close relationship between British and American Friends from the beginning of Quaker history. Only four years after George Fox climbed Pendle Hill in 1652, a small band of Quakers tried to enter Massachusetts. In spite of persecution, imprisonment, and death, Quakerism took hold in the new world, so much so that New England's first recorded Yearly Meeting was held in 1661. London Yearly Meeting was held—and for men only—in 1678. It took more than one hundred years for British women Friends to be allowed to establish their Women's Yearly Meeting, and then it was due largely to the efforts of three Philadelphia women Friends. Separate Yearly Meetings for men and women ended in London by 1907; in Philadelphia, not until 1923.

The first Friends School with a history continuous to the present was established in 1689, Friends Select School in Philadelphia. Saffron Walden School in England opened in 1702. Education for Quaker children had been encouraged and assisted from the beginning of the Society.

Eli and Sybil Jones, New England Friends traveling under personal concern, visited Liberia as early as 1851. They went to Syria in 1867. The Friends Foreign Missionary Association started in England in 1866 as an independent group of Friends concerned to take the Gospel of Christ to India, and one year later, to Madagascar. Not until 1927, when a special session of London Yearly Meeting created the Friends Service Council, a combination of war and after-war relief committees with the Friends Foreign Missionary Association, did missionary enterprise become an organic part of London Yearly Meeting.

Philadelphia Friends started missionary work in Japan in 1884. There was no Yearly Meeting affiliation for this Missionary Association until 1923.

British Friends have been fortunate in avoiding the heartbreaking separations which have torn American Yearly Meetings for more than a century. In 1869, however, a small number of London Yearly Meeting, who felt that it was becoming too evangelical and progressive, withdrew to form a General Meeting at Fritchley, in Derbyshire. This group, of about fifty members, con-

tinues to the present day, but its formation did not have the serious effect on London Yearly Meeting that earlier separations had in Philadelphia, New England, and Ohio Meetings.

The visit of Joseph John Gurney to America in 1837–1840, bearer of a Minute granted rather reluctantly for his travels by London Yearly Meeting, had two marked results. The first one was the increase in size and strength of the Meetings he attended. People flocked to hear him, for he had a powerful message, the Gospel of Christ crucified and the doctrine of salvation. The more conservative Friends disapproved of him, for they felt that he did not preach George Fox's original message.

Pioneer conditions in the rapidly opening Midwest and Far West were totally unlike anything in England. Hundreds of persons were swept into membership in the Society of Friends who knew nothing about Friends. Life in early nineteenth-century America was not built on tradition; it was carved out of a wilderness. The migration of Quaker families from the Atlantic seaboard to newly opened communities has no parallel in British Quaker history. It was inevitable that marked differences in practice and worship should develop within American Quakerism.

Joseph John Gurney little thought that his name would be remembered to signify the leftovers of a sumptuous meal! He was entertained among Quaker families and given the very best. As he moved from one household to another, the family often lived on the remains of the feast for several days. The resulting hash or chicken pie was referred to as "Joseph Johns" or, even more briefly, as "J.J.G.'s." It is interesting to note that this usage has died out and been forgotten at about the same time that Yearly Meetings, once split, have come together.

In 1897 Rufus M. Jones first attended London Yearly Meeting. It was his second visit to England. A month later he met John Wilhelm Rowntree, an event which marked the beginnings of an important new trend in Quaker experience. This was the year that the first summer school was held in England, a new development which had far-reaching effects. Summer schools enriched the life of the Society both in England and America, providing opportunity for yearly intervisitation among young and older Friends until 1914 brought a sudden, though fortunately temporary, end to all such activities.

John Wilhelm Rowntree's plan for study took shape in Woodbrooke, established in Birmingham in 1903. It

Mary Hoxie Jones is a member of Haverford Meeting, Pa. She is the author of *Swords into Ploughshares*, an account of American Friends Service Committee activities over an extended period of time (Macmillan, 1937) and of a volume of poetry, *Arrows of Desire* (Macmillan, 1931).

almost began with an American director of studies, but Rufus Jones declined the invitation after months of consideration. He was at that time more appreciated in England than he was in the United States. Pendle Hill, however, did have an English director, Henry T. Hodgkin, when it opened in 1930, the successor of Woolman School, which began in Swarthmore, 1917.

It was said at Haverford Meeting in 1905, at John Wilhelm Rowntree's funeral, that he had done more than anyone else to bridge the gap between Hicksites and Orthodox in Philadelphia. Many British Friends came to America to labor on behalf of unity. It was a concern laid deeply on their hearts and a service which did bring healing.

A new form of Anglo-American cooperation began in 1917, when the British War Victims Relief Committee, "War Vics," invited members of the newly formed American Friends Service Committee to join them in French reconstruction work. Here members of the "Mish" found themselves up against sterner tests of differences than had been apparent in the happy fellowship of summer schools and Woodbrooke. Different tastes in food and humor, as well as war-strained nerves, caused misunderstandings which threatened to collapse the joint project. But it was saved by the loving, patient work of several Friends, both British and American, who interpreted differences to the several members of the group.

Anglo-American cooperation now includes both the American Friends Service Committee and the Friends Board of Missions of the Five Years Meeting with Friends Service Council and various committees of London Yearly Meeting. There has been some exchange of faculty and students between Friends schools on both sides of the Atlantic.

American Friends, faced with the size of their country and diversities of geographical and theological climates, have been forced to compromise on many issues. They have learned to get along with one another, sometimes by accepting ways and beliefs which are not always shared. In some instances it has produced too much tolerance, too much compromise for the sake of unity.

No one Yearly Meeting represents the final claim for Truth.

It is not surprising that some groups of American Friends have been willing to join the World Council of Churches, in spite of its creedal basis of membership. British Friends have not felt ready to join the Council, being unable to accept conscientiously the basis of membership.

London Yearly Meeting is the spokesman for British Friends. It has found less need for a Friends World Committee for Consultation, whereas American, European, Asian, and African Meetings have found this overall Quaker body to be of enormous value. In the United States, with twenty-two Yearly Meetings, so-called (including five pairs with the same name), and six conferences, associations, etc., of more or less Yearly Meeting status, there is considerable confusion when a statement from the Society of Friends appears. Who is saying what for whom?

For many American Friends, the American Friends Service Committee represents the highest expression of their Quaker faith. This is somewhat shaking to individual Yearly Meetings. Such certainly would not be the case in England, where the Friends Service Council is a committee under London Yearly Meeting. The AFSC is a corporation, made up of representatives nominated by most American Yearly Meetings, but its policies are determined by its own Board of Directors.

It was London Yearly Meeting which decided whether or not British Quaker relief workers during the last war should wear gray or khaki-colored uniforms. It is only rarely that FSC employs a non-Friend on its staff. Almost entirely its financial support comes from Quaker funds. When a person is needed for a specific job, the vacancy is advertized in *The Friend*, and the post is filled by the applicant who comes forward with a concern for that job. Perhaps this is more democratic and fair than the AFSC system, but it can lead to difficulties. The AFSC looks around for the person qualified for the vacant post and lays its hand on that individual's shoulder. Non-Quaker support has long been an important factor of the AFSC's budget, and the non-Friend

*C*ONVERSATION of the best kind is one of the crowning joys of life; where it is enjoyed to the full we may well say that our cup runs over, the draft overmastering the measure's brim; when they that fear the Lord often talk one to another, their intercourse provokes heavenly attention, the Lord hearkens and hears and makes memories of the communion of those who enjoy Him in one another. All that makes human intercourse worthy is on the borders of religion; the sympathetic touch, the delicate irony, the inquisitive glance, and the babbling of mirth. All these are ours in Christ and his heavenly Kingdom. . . . If we banish humor from our thought of worship, the Kingdom of God is not yet fully come. "They began to be merry," saith the Scripture, and they continue therein.—J. RENDEL HARRIS

has been an important part of the personnel from the 1917 days, when pacifist members of other denominations were included in the reconstruction work in France. (The Friends Ambulance Unit, a British organization started in 1914 and revived in 1939, had some likenesses to the AFSC; it was an autonomous committee and had many non-Friends in its membership. The AFSC also worked closely with it.)

Non-Friends are not expected to attend London Yearly Meeting, and even visiting Friends are not expected to attend unless they have presented proper credentials to the Recording Clerk beforehand. Few, if any, American Yearly Meetings nowadays would question a non-Friend's attendance.

Grigor McClelland, a British Friend writing in *The Friend*, October 11, 1957, after visiting America under the AFSC, wrote: "No British Friend . . . can fail to be impressed by, and envious of, the tremendous size and scope of the AFSC, and it is odd that Friends [in England] have not asked themselves more urgently, 'What stops us from making a comparable impact?' . . . The fact that members of other denominations have 'infiltrated' into its personnel and that non-Quaker sources provide much of its funds may dilute the authentic Quaker gospel, though I failed to detect this. It may be undemocratic, though . . . we are hardly likely to say so. It remains a vigorous, imaginative, challenging Friendly phenomenon."

Lest American Friends be too pleased with themselves over this statement, Eric Tucker, Secretary of the British Friends Peace Committee, also visited the U.S.A. in 1957, and he remarked in *The Friend* that he believed London Yearly Meeting would have a much larger percentage of its young men taking the CO position than he found to be the case in Philadelphia Yearly Meeting (London's membership, about 22,000; Philadelphia's membership, about 17,000). "When I suggested as much to American Quaker audiences, they were astonished and envious."

American Quakerism in the last thirty years has seen more than one hundred new Meetings come into existence, and they are bringing a fresh impetus of life and concern into the Society of Friends. Some of them are quite unversed in the complexities of Quaker tradition and red tape, though they are trying to follow some, if not all, the practices laid down in one, two, or even more *Books of Discipline*. There may not be one birth-right Friend in the Meeting, but there is a vitality which in many an older, established Meeting may be lacking.

Three world conferences have been held in the twentieth century: London, 1920; Swarthmore-Haver-

ford, 1937; Oxford, 1952. American Friends attending in 1920 commented that British Friends were ready to go farther than they on economic and social questions. This is probably still true. Another comment in 1920 was: "English and American types of minds were well illustrated in the addresses of the openers. Those given by English Friends were more abstract, dealing with principles rather than with their practical application. American papers, after citing the principle, turned to a consideration of concrete facts involved therein."

At Oxford, in 1952, British Friends were certainly nervous lest American Friends be too vocal, especially those who were pastors, but these fears were groundless, except on one occasion in a plenary session when American Friends felt they must speak out. Then it was a British Friend, Barrow Cadbury in his 90th year, who was able to bring order out of chaos. "Lord, we are in a fix," he prayed in all simplicity and humility and faith. "Help us get out of it." And the prayer was answered.

The Society of Friends needs all kinds of persons to provide the necessary ingredients, tradition, authority, youth and impatience, courage, freedom, and humility. Most of all, it must know that it needs these things and remember that the Society began because one man, George Fox, was restless until he "heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition'; and when I heard it my heart did leap for joy. Thus when God doth work, who shall hinder it? and this I knew experimentally."

The Stirring for Peace

THE following collection of news items, chosen at random, illustrate the growing momentum of the protest against the use of nuclear weapons:

O. Frederick Nolde, Director of the Commission of the Churches on International Affairs (World Council of Churches) reiterated his former stand that the Churches must take a risk for the sake of peace. He proposed the cessation of nuclear tests by international agreement under the authority of the United Nations.

In April the Methodist Women's Division of Christian Service called on the United States to search for ways of ending tests of nuclear weapons.

In March more than 200 Minnesota Protestant ministers called on the United States to cancel the Pacific area tests and appealed to President Eisenhower to seek worldwide disarmament.

An editorial in the May 1 issue of the *Manchester Guardian*, England, made a plea for the cessation of the tests.

On May 1 German Labor and Socialist groups staged

meetings in many cities to protest the introduction of atomic weapons in Germany. The largest of these rallies, with 12,000 attenders, took place in Düsseldorf.

Men in positions of importance in the United States are raising their voices for the cause of peace and understanding, protesting nuclear warfare. Some of them are Congressman Porter, Brigadier-General Hester, Mr. Cyrus Eaton, Senator Humphrey, Harold Stassen, Bishop Gerald Kennedy, and Henry Cabot Lodge.

On May 1 and 2 groups protesting the arrest of the *Golden Rule* crew demonstrated at federal buildings in Boston, Mass.; Philadelphia, Pa.; Pasadena, Calif.; Washington, D. C.; the United States Consulate in Montreal, Canada, and the United States Embassy in London, England.

Lawrence Scott, of the Committee for Non-Violent Action Against the Use of Nuclear Weapons, awaiting entry into Russia, delivered a letter to the United States Consulate at Helsinki, Finland, protesting to President Eisenhower the jailing of the crew of the *Golden Rule*.

Newspaper clippings and other information illustrating the growing movement against nuclear warfare are solicited by the editors of FRIENDS JOURNAL.

Bent Twigs

WE must be careful to be becoming the person God wants us to be, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is a continuing process, not a sudden transformation. It may mean a complete change of direction, an about-face, as in the case of Paul. But even he made a wide detour before he was ready steadily to pursue the new direction; and his process of growth after the new birth in God was lifelong.

We need to recognize that the direction unconsciously chosen and the molding instinctively fitted into may be wrong. God is the potter and we are the clay. Too often we are molded by inheritance, environment, or inadvertence rather than by the Divine Potter, and driven by the compulsion of pride and prestige rather than following the leadings of divine impulsion.

Consider Stella Masters, the daughter of strong-minded, well-intentioned parents. She was brought up in the liberal humanist tradition and was early exposed to public life among people who believed that economics determines man's life. When finally removed from this company of people who deified economic forces, she was smothered in an atmosphere of housewifely perfection-

ism. Small wonder that it took Stella half a lifetime to discover that liberal humanism and economic determinism are not final prophetic words and that all feminine excellence is not entirely contained in the housewifely virtues. Nothing in previous experience had placed God at the center of life or had given vitality and credence to Christian orthodoxy. Thanks be to God, Stella was discovered of Him and learned, in spite of the deflection of upbringing and environment, the kind of person He meant her to be.

Or take Penn Evans, the son of quiet, elderly Quaker parents, strictly brought up in a small town in the early years of the century. His life was circumscribed by much work, little diversion, and no adequate attention to the arts. Penn Evans, like other Quakers then and now, might have been an artist or an actor, or at least enriched his life from boyhood, rather than from late adult years, by wide and deep acquaintance with and appreciation of the great world of art. Instead he had, at first, to come by this world through hidden channels. At home he seemed a misfit, an incipient black sheep, because environment blocked off God's message of who and what Penn Evans was intended to be. The stream of his artistic development was too long underground for it ever to flow quite freely and spontaneously in the open.

Stella and Penn were molded unconsciously by inheritance, environment, and inadvertence. Too many people are shaped as well by pride's response to worldly standards.

Consider Victoria Ames, living on a straight street of similar suburban houses, never turning down a job the community asked of her. She served on the parent-teachers' association, collected for all the funds, ran a Brownie troop, kept her house immaculate, entertained her friends, and, frazzled and self-belittling, literally worked herself into the grave. Only when Victoria had had two operations for cancer and was finally and incurably bedridden, did she regain her physical beauty, transmuted and etherealized, and her loving, humorous spirit. Then, free at last equally from the demands of her community and from pride's driving force, she relaxed and slipped radiant to her death.

Consider also Lancaster Bacon, raised on a farm poorer than those in the surrounding rural community. All his life Lancaster was self-driven to excel, in his studies, in sports, in his profession. Far from the farm, as a gentleman farmer in Suburbia, he raised more garden produce than his family could use. He was a sensitive romantic thrusting himself into a sophisticated world of privileged, cultivated people. He could never get free enough from the limitations of his poor, puritanical background to "sit loose" in the circle he pushed

The names in this article are fictitious, screening the real person behind.

into. As a result, he wore himself into breakdown, piling fantastic project on fabulous scheme. Surely God had had quieter and more "fitting" plans for Lancaster.

God intends good for each of us, and this good is secured by discovery, through prayer, meditation, and psychological understanding, of our true, God-given selves; by acceptance of our disclosed limitations and strengths; and by becoming the whole person God means us to be. In this discovery and becoming, we may have to cut clear of inheritance and environment and cast off the false outer and inner strivings of pride. (This "cutting loose" from established patterns has nothing in common with trivial antisocial revolt, such as growing a beard in a beardless society!)

If we let ourselves, like Stella Masters and Penn Evans, be shaped by a mold that does not fit, we may be cramped and perhaps crippled. If we let ourselves be driven, like Victoria Ames and Lancaster Bacon, by the urgings of pride and prestige, we may know disastrous breakdown of personality and even premature death.

In God's composition for us we are to be whole, gathered, "composed" people, having the freedom of abundant life. (The problem of those "slings and arrows of outrageous fortune" which are not self-inflicted is quite different. Briefly, we may say that where there is external crippling, God seems to provide new directions and that in all dangers and afflictions He does safeguard the soul.)

We must learn to be born of God and careful to be becoming the person God wants us to be; not bent twigs, but learning and following our own true bent.

ANNE Z. FORSYTHE

Letter from Japan

AFTER four years in any one place it becomes hard for a person to pull up his roots and leave. I know I shall miss many things in Japan, but probably I shall miss most the small, commonplace things that a person tends to take for granted.

There are the street sounds, for instance, that drift into one's window at bedtime and form the background music for going to sleep: the clip-clop of *geta* (wooden clogs) on the pavement as people hurry home through the deserted streets; the flute of the *soba* (a special food) vender; the clap of the nightwatchman's sticks as he patrols the neighborhood looking for fires and thieves.

I shall miss the familiar strains of the theme song

The above is a farewell letter from Bruce L. Pearson, our correspondent in Japan. We wish to thank him for his skillful service to the FRIENDS JOURNAL and his devotion to the interests of Friends. The first letter of his successor, Jackson Bailey, was published in our issue for March 29, 1958.

on the early morning concert of the Japan Broadcasting Corporation and the general high quality of programs on this public-owned network. I shall miss the innumerable coffee shops, where for the price of a cup of coffee a person can spend a whole afternoon or evening, listening to music or talking with friends.

I shall miss the community feeling of a small country where no one can remain indifferent to the joys or misfortunes of people in remote areas; even the far corners of the land are close enough to be one's own back yard. And there is the enthusiasm with which everyone follows the two major sports, *sumo* wrestling and baseball. A sports fan walking down a busy street during the season can always stay posted because he will never be beyond the range of some shopkeeper's radio.

Probably I shall even miss the things I don't like—the perpetually crowded trains, the noisy horns of taxis, the wretched music that pours forth from the halls where people play *pachinko*, a popular game resembling our pinball machine.

I shall miss the spirit of courtesy that is still preserved by shopkeepers and public officials; a love for art that makes itself felt in everything from flowers to motion picture newsreels; a distinctly Japanese combination of twentieth-century speed with an instinctive knowledge of how to relax and enjoy life. These things I shall miss. But what I shall really miss is much more intangible. I shall miss Japan.

American policy is frequently its own worst enemy. This is certainly the case in Okinawa, which was taken from Japan at the end of the war and placed under United States military authority. Farmers and others on the small island have long complained that American forces use too much land for their bases and fail to give the owners adequate compensation. On top of these and other grievances the Army invited further criticism in the course of its yearlong struggle to get rid of the leftist mayor of Naha, the capital city, by finally changing the laws to make his ouster possible and gerrymandering the electoral districts to create more manageable conditions in the next election. Both candidates, however, turned out to be critical of American policy. One demanded that United States forces withdraw as soon as possible; the other demanded that they leave within a ten-year period. United States officials gave their support to the more moderate of the two and undoubtedly contributed to the other man's victory by thus inviting a vote of nonconfidence.

The testing of nuclear weapons is another case in point. Japanese distrust of Russia is too deep-seated to see the recent announcement of a unilateral test suspen-

sion as anything more than inspired propaganda. But United States determination to continue its own tests can do nothing but weaken those who would like to place their faith in America and strengthen those who are inclined to accept the Soviet Union at face value. The Japanese fear nuclear weapons and preparations for war much more than they fear Russia.

War is costly and wasteful, and no one knows this better than people in Japan. About 1,700,000 military personnel and 168,000 civilians attached to Japanese armed forces were either killed or injured during World War II. These figures, of course, do not include civilians who lost their lives in air raids at home. Japan lost 48 per cent of its territory and 23.3 per cent of its prewar wealth as a result of the war.

A group of 18 farmers has filed what may turn out to be an important test case seeking an injunction against the Japan Self-Defense Force to prevent the Force from using their land at the foot of Mt. Fuji as a training ground. The farmers, pointing to Article IX of the Constitution, in which Japan renounces war as an instrument of national policy and pledges never to maintain armed forces, asserted that maintenance and use of a military training base is a violation of the Constitution. A decision favorable to the farmers—even if it skirts the constitutional issue—will encourage many similar suits.

In the arts the major event of the current season is the International Culture Festival at Osaka in April and May. In addition to performances of the traditional Japanese arts, there will be a number of artists and groups from other countries, with the New York City Center Ballet and the Leningrad Philharmonic Orchestra heading the list of those scheduled.

BRUCE L. PEARSON

Snowbound in a City Apartment

HAST thou entered into the treasures of the snow?" The question asked in that ancient poem came into my mind as I watched the white flakes glisten on the dark boughs of the trees outside my window. Quite spontaneously I turned to the 38th chapter of Job for the theme of my solitary worship that Sunday of the blizzard. Soon I felt uncomfortably privileged. Why should I be dry and warm, free to read poetry and look out of the window at a scene full of beauty for me but full of harassment, danger, and suffering for so many others? I could no more answer that question than Job could answer the questions put to him by his taunting friends. So I decided to take advantage of my temporary freedom and to practice the art of quiet enjoyment. That practice led inevitably to the art of giving thanks.

All appointments canceled! Time on one's hands—not to do the cleaning and the cooking and the desk work that are always pecking so insistently at one's consciousness. These duties somehow get attended to. This is extra time for the music of records long set aside; for reading not only the latest on disarmament and integration and economic aid but also the "old, forgotten, far-off things," certainly the poetry of long ago; for writing unnecessary letters. There is time just to look and wonder.

One has leisure now to taste the mystery of life. "Where wast thou," the Lord asked Job. "when I laid the foundations of the earth? . . . Hast thou commanded the morning since thy days; and caused the dayspring to know his place? . . . Where is the way where light dwelleth?" Even if I could understand the ABC's of modern scientific discovery, I would not find the answers. Perhaps it is well for a man or a woman to be scaled down to size by a sense of wonder.

There is time to remember and to give thanks. When one starts, one finds oneself a debtor indeed—to the landlord who shovels the snow, making a pathway to my door; to the skilled and devoted crew who mend the broken wires; to the milkman, the newsboy, and all who must leap from their wagons into drifts of snow to bring food and newspapers; to the busdrivers and trainmen who deliver my friends to their destinations; to the policeman who unsnarls the traffic—to all who go their appointed rounds without question and without reward. To those also who keep me connected with the world outside, the radio announcer, the telephone company, that vast network of communication that seems so often frivolous or brash but which today forms my link with mankind; and behind these to the inventors and pioneers who created the gadgets of our modern world. Suddenly also the books on my shelves, the pictures on my walls take on new life as the companions of my seeming solitude. A heightened awareness makes me feel truly "encompassed about with a crowd of witnesses."

My thanksgiving needs a symbol, some outward and visible sign of my sense of belonging both to those who minister to my needs and to those millions of souls who live so close to the margin that any bad weather spells loss, hunger, cold, perhaps starvation. Surely I can do no less than recommit myself to those longterm causes, the making of peace, the extension of freedom, the "comfort of man's distress." But today I need to give something extra, not budgeted, not expected, as token that in some small measure I have "entered into the treasures of the snow." All too soon the everyday obligations will take over. This is my moment of freedom to enjoy and to share.

LUCY P. CARNER

Sampling Church Integration in Cleveland

IN December, 1957, at the General Assembly of the National Council of Churches, Dr. Liston Pope, Dean of the Yale University Divinity School, stated that interracial congregations comprise only about ten per cent of the total number of churches in America. A survey made during the last four months of 1957 by the Cleveland, Ohio, Church Federation and published in a pamphlet indicates that the churches of this large industrial city have achieved a higher percentage of integration. *How Racially Inclusive Are Cleveland Area Churches?* is a report of a study conducted by the Social Welfare Department of the Federation, headed by its director, H. Robert Gemmer.

It should be remembered by way of background that Cleveland is an industrial city with a metropolitan population of 1,461,135, according to the official 1950 census. At that time the city's Negro population was 189,210; its minority group of nonwhite races, Asiatics, Filipinos, Indians, and others numbered 2,075. In 1957 it was estimated that from 1950 to mid-1955 the Negro population in Cleveland had increased to 217,000, a gain of nearly 27,000. The smaller nonwhite group had not grown.

The Cleveland Church Federation does not have a figure for the total church membership of the churches answering the questionnaire, nor the total membership of the Negro churches which replied. This lack of information possibly makes the figures in the survey a little less realistic.

The 300 Protestant churches on the list of the Cleveland Church Federation were asked if their congregations now contained or had contained members or participants from more than one racial group and whether any of these were in positions of leadership. The churches which represented only one race, white or colored, were asked what would happen if a person of another race applied for membership.

The replies totaled 219. Of these, 115, or 52 per cent, said that the churches had, or had had, in active fellowship whites, Negroes, Asiatics, or descendants of those who came from Asia. Of the 73 churches now including two or more races (62 predominantly white; 11 colored) 15 now have whites, Negroes, and Asiatics as members; 53 now have two races represented; five formerly had members from all three racial groups; and five others now have persons from three groups actively participating.

It should be pointed out that until housing segregation is broken down more completely, it will be impossible for all churches who wish to do so to include more

than one racial group. The question "Are there people of different races living within a mile radius of your church?" was answered by 62 churches in the negative. Two out of three of the churches replying from Cleveland's East Side area included or had included more than one race.

Over 1,385 Negroes in the city are or have been active in predominantly white churches. More than 155 white persons are now minority members or participants of Negro churches. At least 193 persons of Japanese ancestry are now active minorities in Cleveland area churches. Within the membership of these churches there are Chinese, Indo-Chinese, Filipinos, Burmese, Koreans, Indians, and others whose ancestors came from Asia.

Four of these churches have pastors from their minority groups. Members of a minority racial group in Cleveland and its suburbs hold the positions of choir director, board or committee member, church school teacher, youth group adviser, pianist, organist, parish or social worker. This participation means that at least 44 churches are now using more than one racial group in positions of leadership.

In Cleveland the movement toward integration in church membership began within the last ten years; in more than 40 per cent, within the last five years.

Nation-wide studies have shown that most unsegregated churches did not debate the question and vote upon it. Integration was brought about by the minister and one or two lay people working together. Minority applicants for membership, 167 churches said, would go through the same procedures as other applicants. Only five felt that the matter would need to be brought to the entire church at a special meeting. Only nine said that a minority applicant would probably be turned down.

A large number of churches listed specific activities that they had carried on during the past year to further integration. Many youth groups have interracial activities; a suburban Social Action Committee is working for integration in housing in the Heights area. A Negro church hired a white choir director. Another Negro church took up a collection for a white family whose home had been burned down. On the West Side of the city a large suburban church held a series of dinner meetings to consider all the aspects of integration in church and society. A questionnaire was used, and over 73 per cent of all age groups voted "yes" on all phases of accepting another race in the community and the church.

Significant percentages of all denominations include more than one racial group. More than 75 per cent of the Presbyterian churches replying include or have in-

cluded members of at least two racial groups. Nationally, the Presbyterian Church of the United States has pioneered in urging its members when selling their homes to sign "covenants of open occupancy," that is, to agree to sell irrespective of the racial background of the would-be purchaser.

It takes two to make integration, the pamphlet concluded. Individuals from two or more racial groups must *want* to help "realize the Kingdom." Far more churches are sincerely desirous of attaining integration than are able to achieve it, due to the hesitancy of most Negroes to go where they are not *sure* they are wanted. The church must show most actively a true concern for all people. Similarly, pastors of Negro churches must be willing to share their membership with their white brethren.

Friends and Their Friends

For the first time an interfaith team of five American religious leaders will enter the Soviet Union and other countries in Europe and the Middle East to hold conversations with religious and political leaders on problems relating to the role of all religious groups in the world today. Sponsored by the National Conference of Christians and Jews as part of the cultural exchange program, the group will leave New York on Tuesday, May 27. The itinerary includes London, Prague, Warsaw, Moscow, Vienna, Istanbul, Egypt, Israel, Belgrade, Budapest, Rome, Geneva, and Paris.

Included in the group are Dr. John Sutherland Bonnell, Pastor of the Fifth Avenue Presbyterian Church; the Rev. Leonidas C. Contos, Dean of St. Sophia Greek Orthodox Cathedral of Los Angeles; Dr. Samuel L. Gandy, Dean of the Chapel, Dillard University, New Orleans; Dr. Irving Lehrman, Rabbi of Temple Emanuel El of Miami Beach; and Roy J. McCorkel, Director, Commission of Religious Organizations of the National Conference of Christians and Jews, a Friend, who is a member of Swarthmore, Pa., Meeting.

The group, kept small intentionally to encourage an intimate exchange of ideas, will seek enlightenment on problems affecting religious groups in Europe, the Middle East, and the United States. The Americans will meet with political leaders as well as religious heads to obtain authoritative viewpoints on the relationship between politics and morality on issues facing the world today.

Two articles by Friends appear in the *Wellesley Alumnae Magazine* for May, 1958. In a consideration of "Why the Return to Religion?" Ruth Ferguson, Class of 1948, concludes that the growth in religious education is a sign of real religious revival. Jacqueline P. Evans, Assistant Professor of Mathematics, deals with new developments in her field of specialization under the title "When Does One Plus One *Not* Equal Two?"

"In the interest of the future of Friends schools and colleges," the Philadelphia Yearly Meeting's Committee on George School has published a six-page folder entitled *The 5th Query: What of the Future of Friends Education?* which was distributed at Yearly Meeting and by mail. The leaflet quotes from the George School Committee's report to the 1958 Yearly Meeting stressing the great importance of education, particularly Friends education, as our young people stand on the threshold of the space age. Referring to the 5th Query, which enjoins Friends to maintain Friends schools and encourage their youth to attend them and to furnish financial aid where needed, the folder further points out the vital importance of increasing the endowments of Friends schools and colleges through bequests, trust funds, and insurance policies in favor of Friends educational institutions. It emphasizes that the most practical way to keep tuition costs down is to provide the schools with larger endowments so that adequate scholarship funds will be available. Copies of the folder may be obtained without charge by other schools and individuals from George School, George School, Pa.

The Friends Historical Library of Swarthmore College has acquired a major collection of books and manuscripts by the Quaker poet and abolitionist John Greenleaf Whittier. The collection, which is valued at \$25,000, was a bequest from the late C. Marshall Taylor of Montclair, N. J.

Incorporating the collection assembled by the late Carroll A. Wilson, noted bibliographer and collector, it embraces over 600 first editions, variants, or periodical printings, and approximately 600 manuscript letters and poems. Included are first editions of Whittier's rare early poems *Moll Pitcher*, *Mogg Megone*, and *Legends of New England*, which the poet sought in later years to suppress, and rare Massachusetts newspapers containing still earlier unsigned poems and prose writings. Among the manuscripts are letters to or from Ralph Waldo Emerson, William Cullen Bryant, William Lloyd Garrison, and Harriet Beecher Stowe, as well as the original account, in the handwriting of the novelist Mrs. E. D. E. N. Southworth, of the Civil War incident on which Whittier based his poem "Barbara Frietchie."

A Summer Day Camp will be held at Westtown School, Westtown, Pa., June 23 to August 1 for boys and girls from five through twelve years of age. The camp makes use of five through twelve years of age. The camp makes use of two swimming pools, the lake, the gyms, and other campus facilities, plus 600 acres of woods and fields. Neil Chase is camp director. Further information is available from Westtown School.

Harper & Brothers, New York City, has published the book *How Your Life Insurance Can Serve You* by M. Albert Linton, a member of Moorestown, N. J., Monthly Meeting. He is the former president of the Provident Mutual Life Insurance Company of Philadelphia and is now a member of the Board of Directors.

The Berkeley (Calif.) *Daily Gazette* of April 2 tells of the retirement of William C. James as secretary-treasurer of the Philadelphia Quartz Company of California after having been connected with the firm for thirty years. He had been active in numerous civic organizations. William James and his wife, Anna, plan to visit relatives in the East for about two months. Next October they expect to head out for Japan, Australia, and New Zealand. Afterwards William will probably devote considerable time to the United Nations. They are members of the Berkeley (Pacific) Friends Meeting.

Samuel Emlen, 3rd, a member of Germantown Meeting, Coulter Street, Philadelphia, has been elected President of the Board of Managers of Friends Hospital, Philadelphia. He succeeds Edward L. Webster.

Muriel Lester, ambassador of peace and good will, who is on her way home to England from her ninth world tour, will give an address on Monday, May 26, 8:15 p.m., at the Ridge-wood, N. J., Meeting House (224 Highwood Avenue). Discussing "Our World Today," she will speak of her experiences in China, Japan, and India, where she has spent several weeks.

A Christian pacifist and for many years a lecturer for the Fellowship of Reconciliation, she feels herself irrevocably involved in whatever affects mankind, and where there are problems she is always ready to help. Her reliance upon the power of love shines through her entire life, her talk, her writing, and her activities. Among her published works perhaps the best known is *Ways of Praying*.

According to information received from the Committee for Non-Violent Action Against Nuclear Weapons, the delegation attempting to enter Russia (FRIENDS JOURNAL, April 26, page 270) waited in vain for two weeks in Helsinki, Finland, for the visas. They have now returned to the United States without having been able to enter Russia.

The crew of the *Golden Rule* is now free in Honolulu. The conviction has been appealed, but no bond was required. The next step to be taken by the crew has not yet been decided. The injunction which the men violated is also being appealed.

Our statement on the hunger strike at the Atomic Energy Commission in Germantown, Md. (FRIENDS JOURNAL, May 17, page 317), has to be supplemented by the following report: Between May 7 and May 13, altogether 22 different people shared in the "sit-in" for various lengths of time. They remained inside the building until they felt they had adequately expressed their concern to the AEC. Participants came from the Philadelphia area, the neighborhood of New York City, Baltimore, and Washington, D. C. One member each came from Ohio and the West Coast.

Lewis Strauss met the group on May 13 and declared that he had no personal responsibility for AEC policy-making and that no moral issues were involved in its policies. The group left after the interview. The relationship with the clerical staff and the guards had been friendly throughout the entire "sit-in."

Florence L. Kite has resigned as Executive Secretary of the Committee on Race Relations of the Philadelphia Yearly Meeting of Friends after 15 years of service in that position. She will continue to work three days a week on the housing program of the Race Relations Committee.

Jessamyn West, the author of the novel and moving picture *Friendly Persuasion*, will deliver the baccalaureate address at Swarthmore College on June 8.

Jessamyn West began writing novels while convalescing from tuberculosis. She chronicled the experience of converting *Friendly Persuasion* into a movie in the book *To See the Dream*. Also the author of *Cress Delehanty* and *Love, Death and the Ladies' Drill Team*, she is presently working on an anthology of Quaker writing, a portable Quaker reader.

Dr. Smith also announced that Frank Graham, presently a mediator for the United Nations, will deliver the commencement address on Monday morning, June 9.

Letters to the Editor

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

No Friend can take exception to Esther Hayes Reed's plea that we need to know George Fox better. How many have read—actually read—his *Journal*? How many know only a few catch phrases—"that of God," "ocean of darkness," "walk cheerfully over the earth," "the life and power that take away the occasion of war"?

Careful reading of the *Journal* would not only increase our knowledge of Fox's life and enrich our understanding of his Quakerism; it would also—for he was an imperfect saint—protect us from the error of idealizing and idolizing him.

Unhappily, I know of no way we can follow Esther Hayes Reed's injunction to "fill . . . our halls and classrooms with his portrait." The fact is that there is no known likeness of Fox that can be accepted as authentic. The most familiar one—that attributed to Sir Peter Lely—is pretty certainly not Fox, and there is no other whose claim is any better, as John L. Nickalls concluded in his recent presidential address before the Friends' Historical Society in England.

But we still have Fox's own self-portrait in the *Journal* and William Penn's incomparable sketch of him written in 1694.

Friends Historical Library
Swarthmore College
Swarthmore, Pa.

FREDERICK B. TOLLES,
Director

No doubt George Fox was the founder of the Society of Friends; yet that does not mean that we all share all his beliefs. He taught that God gave to each man an inner light that we might be guided to all truth. But we do not all see alike, and we do not all believe exactly as Fox did. I would therefore deplore any effort to emphasize his importance to the Society, as suggested by a correspondent in your issue of May 10, 1958.

West Chester, Pa.

BERTHA SELLERS

Copies of *Cathedral of Compassion: Dramatic Outline of the Life of Jane Addams*, by Violet Oakley, N.A., will be sent free of charge to Friends libraries (school, college, or Meeting) as long as they last, upon written request to the Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia 3, Pa. This is a beautiful octavo volume bound in old-ivory cloth, stamped in red, with a portrait-drawing of Jane Addams by the author as a frontispiece. A generous gift has made fifty copies available for distribution.

Philadelphia, Pa.

KATHARINE M. ARNETT

For drowning six recruits by marching them into a swamp Sergeant Matthew C. McKeon of the Marine Corps served three months in the brig. He was "busted" to private, but recently has been promoted to corporal and is on his way up again.

For refusing to defy the commandment "Thou Shalt Not Kill" (and for telling his officers what he thinks of them) Private Peter H. Green of the Marine Corps has been sentenced to a prison term of two years at hard labor and given a bad conduct discharge.

A pretty good American named Thomas Jefferson once called for "equal and exact justice for all men, of whatever state or persuasion, religious or political."

Chicago, Ill.

FREDERIC BABCOCK

Coming Events

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

MAY

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.; Closing Program by pupils of the First-day School. Everyone invited.

30—Bucks Quarterly Meeting on Worship and Ministry at Solebury Meeting House, Pa.; covered dish supper, 6:30 p.m.; meeting, 8 p.m.

31—Bucks Quarterly Meeting at Buckingham Meeting House, Pa.: worship, 10 a.m.; business, 11; box lunch (tea, coffee, dessert provided), 12:30; forum, 2—panel, Florence D. Tobiesen, Lowell E. Wright, Richmond P. Miller, "Health, Welfare, and Recreation."

JUNE

1—Commemoration of the 200th anniversary of the building of Randolph Meeting House, at Dover, N. J., Meeting. Meeting for worship, 11:15 a.m., followed by a family picnic.

MEETING ADVERTISEMENTS

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, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 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.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m.

1—Middletown Day at Lima, Pa. Meeting for worship, 11 a.m. Lunch provided by Middletown Friends. All invited and welcome.

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

3—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th, Philadelphia: 3:30 p.m., Meeting on Worship and Ministry; 5, meeting for worship; 6, supper at Friends Select School (if necessary to cancel supper reservation, telephone RI 6-9150); 7:15, in the meeting house, business and an address by Barbara Ruch Pearson, "Changing Quakerism in the New Japan."

6 to 8—Norway Yearly Meeting at Stavanger, Norway.

Coming—Orchard Park Meeting House, near Buffalo, N. Y., will be open beginning June 15 for worship each Sunday at 11 a.m. (In recent years services were held once a month during the summer months.) Bring a basket dinner. At 2:30 p.m. on June 15, Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and of their recent visit to Australia.

BIRTHS

PEARCE—On April 7, to John J. and Erika Zintl Pearce, a daughter, **DEBORAH SUSAN PEARCE**. They are living at 65 Priory Road, Hampton, Middlesex, England.

SHAUDYS—On December 17, 1957, to Hugh and Phyllis Shaudys of Makefield Meeting, Pa., their second child, a daughter, **KAREN V. SHAUDYS**. Their first child, a son, Kirk, is two years old. The grandparents, Vincent and Anna Shaudys, are also members of Makefield Meeting, Pa.

MARRIAGE

GREENE-RUDD—On May 9, in the Community Church of New York City, **JOHN G. GREENE** and **DOROTHY LAMBERT RUDD**. They will be at home after June 15 at 6 Chestnut Street, Boston 8, Mass.

DEATHS

CHAMBERS—On May 13, at his home in Key West, Florida, **WILLIAM CANBY CHAMBERS**, son of Frances Canby Chambers and the late J. Howard Chambers. He was a member of Central Philadelphia Monthly Meeting, Pa.

RUSSELL—On March 8, **LAURENCE MYERS RUSSELL** of Walnut Run Farm, R. D. 1, Newtown, Pa., aged 49 years. He was the son of the late Frank J. and Jasie Myers Russell. Surviving are his wife, Nancy Biddle Russell; two daughters, Joan B. and Alice L.; two sons, Laurence M., Jr., and Stephen B.; a brother, Roger Russell of Swarthmore, Pa.; and an aunt, Mrs. Sarah M. Bennett of Westminster, Md. Laurence Russell, a Swarthmore College graduate, was a member of Westfield Monthly Meeting, Riverton, N. J.

TERWILLIGER—On March 28, **HOMER G. TERWILLIGER** of Kingston, N. Y., son of Mrs. Helen G. Terwilliger. He was a member of Hartford, Conn., Meeting. A graduate of the University of Connecticut, he was research assistant at the Labor Department of the State of Connecticut. Though seriously handicapped for many years, he lived triumphantly. A memorial service was held at Hartford Meeting on May 18.

and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MASSACHUSETTS

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

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

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 4-8887.

MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YMCA, Woodward and Winona. Visitors phone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, 10:30 a.m., 2539 Rockford Avenue, Rock Hill. For information call TA 2-0579.

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.

PLAINFIELD—Watchung Avenue and Third Street. First-day school, 9:50 a.m., worship, 11 a.m.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

SYRACUSE—Meeting and First-day school

at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4884.

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

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone RI 6-3263 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 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—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.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

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

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