

# FRIENDS JOURNAL

*A Quaker Weekly*

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OCTOBER 25, 1958

NUMBER 38

*I*T'S wiser being good  
than bad;  
It's safer being meek than  
fierce:  
It's fitter being sane than mad.  
My own hope is, a sun will  
pierce  
The thickest cloud earth ever  
stretched;  
That, after Last, returns the  
First,  
Though a wide compass round  
be fetched;  
That what began best, can't  
end worst,  
Nor what God blessed once,  
prove accurst.

—ROBERT BROWNING

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## FRIENDS JOURNAL



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## Bad Pyrmont in 1925

THE subject of the "Letter from the Past" in the FRIENDS JOURNAL for September 6, 1958, was "Bad Pyrmont in 1958." Perhaps a word about Bad Pyrmont in 1925 would be of interest.

The "Letter from the Past" mentions that "A Yearly Meeting had been formed in 1925 under the shepherding care of foreign Friends. . . ." I was one of the few English and Americans who attended the organizing conference. We may have been shepherding the group beforehand, but in the discussions at this time we never raised our voices, though we were constantly sought for conversations between the sessions. There were only about 70 or 80 German Friends at this time. It was a big step for them to wish independence.

This conference was held in Eisenach in July, 1925. In the previous April I visited Bad Pyrmont in company with an English Friend, Henry Harris. I presume that we were the first Friends to visit the place since 1893, when the meeting house was sold. The point now, of course, was to reclaim the old building. It had been turned into a riding academy and bore the sign "Pyrmont-Tattersall. Lessons in Riding and Driving for Men, Women, and Children" (in German, of course). Also "Pension für Luxuspferde" ("Board for Luxury Horses"). The place was closed, as the season had not yet begun, but we could see a stall or two through the windows. The plain, wooden building still had a kind of Quaker air.

The little burying ground a few feet away was surrounded by a breast-high stone fence, to which was affixed a plate stating that "This graveyard is the property of the Religious Society of Friends, of England, 1893" ("der Religiösen Gesellschaft der Freunde, England"). During the war somebody had taken the trouble to mutilate the plate by erasing the word "England" and changing the word *Freunde* to *Feinde*, which means "enemies."

The gate had not been opened for so many years that we had to borrow a roadmender's shovel to dig our way in. The man pointed at the mutilated plate and shook his head sadly. "They didn't know who the Friends were, or what they would do for us," he said.

I thought of the rubbish that would probably have been thrown into a similar untended plot in the United States. (The man in charge of the plot had died some years before.) Nothing had been thrown here except two or three tin cans—no more. It was not at all painful. A carpet of ivy had spread over the whole ground, and we had to sound with sticks to find some of the marking stones.

I am glad to read of the bronze tablets which now mark these old graves, as well as to know of the new-old meeting house.

ANNA L. CURTIS

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# FRIENDS JOURNAL

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## Editorial Comments

### *Where Is God?*

A GROUP of Jewish rabbis met at the home of their revered old teacher to discuss the question, "Where does God reside?" After hours of debate they confessed disagreement, asking also their master's opinion. His reply expressed the belief that God is wherever we let Him enter.

Most laymen are confused by the multiplicity of theological definitions, but few will reject this wise and helpful reply about God's omnipresence in human affairs. The thinking of our time revolves with renewed eagerness around the problem of God's nature. We heard someone offer the arresting definition that God is "a process," a statement indicating continued creation but also one too impersonal to satisfy. From Salvador Dali, painter of bizarre dreams, comes unexpectedly a message by way of his new and famous painting "The Sacrament of the Last Supper." The figure of his creator is youthful, suggesting unbroken strength, or eternal life, in contrast to the traditional portrayal of God as an old man. Dali emphasized what is to come rather than what has been.

Helpful as such hints are, our most impatient question revolves around man's relationship to God. God, the revealer of all values; the lawgiver, whose laws unfold soundlessly; the maker, who is "anti-chance" and must rule and transform our hearts; the governor, whose laws imply the negative results of our disobedience—these aspects of God's nature are the subject of our unceasing search. Gregory Vlastos, Canadian theologian, calls our attention to the peculiar interrelationship of the positive and the negative. There are only laws of health but not of sickness. The laws of logic reveal nonsense or self-contradiction. The law of love implies the fate of those who reject it. It is God who "runs things," not an anti-God or devil. And believing in Him means accepting the truth that the fortunes of the world and of our hearts do not depend on us. There is too much human effort in our search for peace of mind and soul, too much ostentatious denial that God's laws keep on unfolding soundlessly. We keep the signs "Private" or "Do Not Enter" on too many of our doors, although we know that God will be wherever we permit Him to enter. We seem

certain that the doors of the Kremlin are closed to Him. What about certain doors in Washington? Or Little Rock? Or Rome? Or Philadelphia? We are, indeed, jealous doorkeepers. We should listen again to the old rabbi who reminds us that God is wherever we let Him enter.

### *Russian Strategy Is Different*

As in so many other areas, some of the fundamental concepts of Russian planning are based on propositions entirely different from those of the United States. Russian military magazines dealing with future war strategy make it clear how firmly the Soviets reject our belief that no side can win in a future atomic war. The Soviets are convinced they will win and conquer vast geographic areas and their populations for communism. In contrast to the apocalyptic thinking of the West, the Russians believe that future wars will again demand the enormous armies which they are now training for an atomic as well as a conventional war. America has become accustomed to think in Hiroshima terms, and our military authorities still consider an atomic attack decisive. Now that Russia also has atomic weapons, she goes beyond such thinking and prepares herself to exploit her natural superiority in unlimited land forces. Russia's potential losses in an atomic war are likely to compare with her initial losses in the last war, the extent of which few Americans realize. In a short time, Russia lost 40 per cent of her population, 40 per cent of her grain production, 60 per cent of her steel, coal, and aluminum production, and 95 per cent of certain other industrial potentials. Initially, the Soviet army lost four million dead and wounded, and total losses of military and civilians amounted to 20 million. The Russians are ready to think again in terms of such vast losses. We cannot imagine survival in such a holocaust, but the Soviets are in no wise obsessed by our fixed notion that the next war would be exclusively an atomic war. They count on a prolonged struggle with conventional weapons. They are convinced they will win it.

All this does not need to imply that they are anxious to start a war. They know better than we what tragic sacrifices any war demands. But their readiness to bring



these sacrifices must not be overlooked by our political and military leadership. We would face an opponent as hardy, reckless, and persistent as any. These facts ought to strengthen the many other considerations that make it imperative for our political leadership and for organized world opinion to secure peace.

## Christian Faith

By LYMAN W. B. JACKMAN

A PERSON has supreme confidence and trust in the object of his faith. The worthiness of that object determines the character of him who chooses it and gives it his allegiance.

The test by which all world religions, including Christianity with its hundreds of divisions, are rightly judged is this: Do they by the faith which they inspire build nobility of character, purity of heart, and righteousness in communal life? By that standard they must be judged, by the moral and spiritual life nurtured within the soul, and not by the philosophical doctrines, creeds, and dogmas professed by the lips.

Christian faith is life-moulding confidence in the paternal care and love of God, as revealed by Jesus Christ. This faith includes the assurance that what God in His infinite wisdom knows to be best will be experienced by those who put their trust in Him. It also impels life-accord with the divine plan and a working with God in carrying out His purposes in and through His human agents. Faith that bears the Christian name must evidence Christian character as its outflow, resulting from divine-human cooperation. It relies on Jesus' promise that they who seek first the Kingdom of God and His righteousness will have all things essential to the fullness of life added unto them.

Faith is made the keystone of successful living, linking man to God in closest soul-cooperation in all of life's enterprises. It results in a spiritual union through which man's innate potential powers are supplemented by divine assistance. This help from God is made available to every person, enabling him to rise from his "low-vaulted past" and fill the place which the Creator intends for him.

Faith is the starting point of this process, for it is reliance on the infinite justice, wisdom, and love of God. "God is love," and without a life-controlling reliance on the love and care of God, the chain binding man to God is weak and easily broken by adversity. "Without faith it

is impossible to please God," and so without faith it is impossible for man to rise to his divinely intended stature. Since God is the source of life, it stands to reason that His creation, man, can attain to his true destiny by living in harmonious accord with the plan of his Creator. Deviation from that plan, however small, records proportionate defects in man and hence failure by just that much in his register of success. The natural result of true faith is loyal accord with all that works to the attainment of the divine end of human life, and life-devoted opposition to all that militates against that attainment in individual lives and in human society.

In Jesus Christ God gave to the world His supreme demonstration of the effect on a human life of divine cooperation accepted in its fullness. By such acceptance Jesus was enabled to perform his life-saving mission and to become the personification of what God intends man to be. He experienced that faith in God which resulted in God's being able to reveal in him the divine power functioning through a fully devoted human life. The world was shown in the person of the Master what could happen when God and man worked in complete accord.

Jesus, recognizing the divine power working through him, called others to share in his experience by following him in the spirit and the life. So certain was he of his harmonious union with the Father and of his divine mission that he declared, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." "I am the way, and the truth, and the life."

Jesus' mission was to blaze man's way to God by the path of faith with the help which the Father makes available to all; to make possible obedience to the divine commands to love God with all one's heart, mind, soul, and strength, and one's neighbor as one's self. This, Jesus declared, meets God's requirements and assures eternal life. Jesus himself walked this simple but life-inclusive way and called to others, "Follow me." Christianity does not consist in holding to certain theological dogmas *about* Jesus but in patterning lives after his life. He did not summon men to understand him but to follow him.

In all human lives are spheres of activity where faith in God's cooperation demonstrates its practical worth as an uplifting and often transforming force. Faith that has no fruition in assisting men to rise to a higher plane of moral and spiritual life is useless; as James said, it "is dead." Faith in our Heavenly Father's infinite wisdom and love, as demonstrated by Jesus, is the prerequisite to highest human attainment. It is the open door into men's lives by which God enters and takes control for their highest good.

Lyman W. B. Jackman is a member of 20th Street Meeting, New York City.

### Meditation in Meeting

LET us thank God for the new life He gives us with every breath we draw—new strength, new courage, new understanding, especially new understanding. And let us return this new life freely and joyfully, even as it has been given us.

Only that way can we let God through to do His work among us, to be our leader, as we so often say He is. Only that way can the spiritual osmosis constantly taking place among us—in the Society of Friends, in our community, in this nation, in the troubled world—be of the quality that allows God fully to use us for His own ends.

As things are, there are blocks in the spiritual flow between us. We need constantly to examine ourselves to discover them. We need to examine not so much our actions, because most of the time we behave in a socially acceptable fashion, as our motives, our feelings. When we recognize these for what they really are, often we find to our dismay that we are feeling anger, resentment, bitterness. We find often that we are motivated by devious feelings of pride, by the imagined necessity to “save” ourselves. We go still deeper, and we see how much fear and guilt rule our lives.

Surely as children of God we should not feel this way. But in all honesty, now that we have examined ourselves, we must admit that this is the way we often *do* feel. Should we then scold ourselves? Should we then force back these less than splendid feelings and attempt to replace them with something closer to the ideal? No. That way lies only more trouble.

Instead, let us face our feelings, live with them, understand them, examine *why* we feel as we do. But let us not try to *force* a change in ourselves, to overreach our spiritual capacity before we are ready for it. In time, with constant, honest attention and with God's help, with the new life He gives us daily, hourly, momentarily, we do change. Old resentments, sudden angers drop away. One day we find we no longer feel the old way. We feel new, reborn, full of love.

And as the deep well within us fills with this true and genuine emotion, this real love, the overflow runs out to all around us. “All creation has a new smell!” Community between us and others is no armed truce; it really exists. Problems of relationship resolve more easily—at home, at business, in social and in professional life.

And now God can work through us; now He can use us. Conflict is not altogether excluded. Conflict and tension are the stuff of life. But conflict is resolvable. Live and let live is possible.

There is apparently no limit to the area in which this law is operable, once we start letting it have effect. This, perhaps, is the way we can truly pray, “Thy will be done on earth.”

HELEN BUCKLER

### Letter from Turkey

HARDLY had Murad II been laid to rest in 1451 before his son Mehmed II set about his life's ambition to take Constantinople, and as part of the siege he caused to be built the fortress of Rumeli Hisar, commanding the Bosphorus some six miles above the city. Watching the workmen who for three years have labored to restore its huge towers and their connecting walls, I have often pictured the ruthless, driving personality of the conqueror as he hurried them to completion in only three months.

Built not for beauty but for grim war, to my knowledge they have never actually known assault, and later, like the Tower of London, became a prison. Scant view indeed of freedom the prisoners must have had from their near-windowless walls! Now for generations all those grim connotations have weathered off them, and with a lion's tawny grace they lie upon their green hillside above the blue water, the grey stone accented by dark cypresses. I can remember when the enclosure contained ordinary dwelling houses of dark timber and red tiles, in which ordinary people lived in the casual disorder of an unpretentious suburb.

Now the houses have been cleared, the hillside has been terraced into an outdoor theater, the crumbling masonry has been restored and protected, and one of the three towers has an elevator to a rooftop casino. Everything is neat and green and prettified. There is a ticket window at the gate, and no longer does the old ruin have a lived-in look, or the short-cutting commuter leap down its pathway to the ferry.

I have mixed feelings about all this. I am glad, of course, that what was slowly crumbling has been protected. But if a new charm has been provided, certainly the old charm is gone.

I love history for its romance and its humanness, but also for its illumination of the present, which is a three-dimensional cross section of a four-dimensional reality. The reality, after all, is still building and continually presenting us with forced options. If we do not make the history of Rumeli Hisar, it will make itself. “New occasions teach new duties.” Is there any reason why what has been a fortress, a prison, and a homely residential area should not become a pleasure garden for a new generation? Probably not, but I cannot help mourning it all the same.

And as I scurry at the heels of our archaeologists, digging up ancient sites that will never be the same again, I often wonder what we are doing for far-future students of the past. Will they, discovering Hittite pottery in the ruins of our museums, draw false conclusions about the pre-Christian invention of reinforced concrete? Within living memory, archaeological methods have been refined to the point where we shudder at the ham-handed approach of our predecessors to material which can never again be studied *in situ*. These are very amateurish reflections, and I should hasten to express my admiration for the painstaking, systematic way in which field archaeologists, whom I have watched, sift through endless amounts of drudgery to produce the positive finds which so delight us.

However that may be, future archaeologists may wonder whether it was a war or an earthquake which hit Turkey in our time, such is the devastation being wrought by road building and development projects in Istanbul and Ankara. Housing is difficult. Of the three women who alternately work for us, two have over their heads the threat of destruction of their homes, and the third is being evicted by the doubling of the rent for a tiny hovel. Prices are going up, for the lira, which had been officially 2.8 to the dollar as against a black market rate of 15 and up, was in August officially devalued in effect to 9.0 as part of the negotiation for some vast new foreign credits. These in turn are expected, in time, to relieve some of the most serious shortages in consumer goods, especially in medicines and in spare parts for cars and farm machinery. Our mission hospital struggles from hand to mouth for a few bottles of penicillin. Aspirin is unobtainable at any drug store. In vain I toured a dozen shops in search of new spark plugs or lamp bulbs for my car. Air and railway fares have roughly doubled, and gasoline is up by half.

The transformation of Rumeli Hisar mirrors the restlessness for change and progress which has begun to affect the ancient, static rural society in which the vast majority of the population dwell. People whose consumer demands had been modest and unchanging are begin-

ning to want more and more for themselves. Vegetable fat, for example, which used to be exportable as an exchange-earning commodity, is now being eaten at home as part of a higher living standard. But while the demand from the voting population is for consumer goods, the economic need is for capital development. The really crucial question for Turkey in this generation, therefore, is whether the long-range economic need for development can be met in the face of consumer demands without slipping back into completely repressive totalitarianism. People in the West who believe, and would like others to believe, that democracy and capitalism go hand in hand should be concerned lest Turkey be forced to exchange the one for the other for lack of farsighted foreign investment. And as private citizens they may well ask themselves whether this kind of investment should be left entirely to governments.

September, 1958

WILLIAM L. NUTE, JR.

### Adolescence

By ANN DIMMOCK

The weary tide has crept home,  
and the mother shore line  
flings about it her protecting arms  
and bids it rest.  
Secure and sheltered,  
telling of mysterious, far, deep waters,  
it soon falls asleep.

Adventure calls.

The sleeping tide feels the strong pull  
and tug of forces far away;  
the new, the strange, the adventurous Unknown  
sounds its trumpet cry.

The tide awakes,  
slips heedless from the sheltering  
boundary.

The understanding shore  
in patience  
waits.

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*WHEN John Wilhelm Rowntree was threatened with serious eye trouble, one of the best physicians was consulted. He could hold out no hope of improvement, or even of the arrestment of the evil, and John went out from the consultation into the street under the doom of coming and irreparable blindness. He stood by some railings for a few moments to collect himself, and suddenly felt the love of God wrap him about as though a visible presence enfolded him, and a joy filled him such as he had never known before. Instead of retreating before this insidious foe and leaving human wrongs to right themselves, as men would readily have excused him for doing, he only sought the more continually to fit himself for efficient service for God and his fellows, during every day which might yet be given him.—JOSHUA ROWNTREE*



## *The Peace Testimony in Philadelphia Yearly Meeting*

**W**HAT is the relation of Friends testimonies to the Quaker faith? Can one join a Friends Meeting without understanding what the testimonies are or what they demand of a member? Is ministry adequate if it never deals specifically with the testimonies but only in generalities about them?

These questions, especially as related to the peace testimony, seem important to the Philadelphia Yearly Meeting Peace Committee. Our concern arose in part from the apparent reluctance of Friends to discuss the peace testimony in specific terms during the 1957 sessions of Yearly Meeting. The Peace Committee therefore, early in 1958, sent letters of inquiry to the Overseers and the Meetings on Worship and Ministry in each of the 93 Monthly Meetings of Philadelphia Yearly Meeting.

The Overseers were asked: "What inquiry, if any, is made of applicants for membership about their understanding of the peace testimony? Do you feel, in your Meeting, that some inquiry is pertinent to the discussion with applicants? While we recognize that some Friends are not pacifists, we wonder if some people are being accepted into membership without facing the implications of this central testimony."

The letter to the Meetings on Worship and Ministry asked: "Did you seriously discuss the peace testimony at any of your Meetings in 1957? What are you doing to develop the peace testimony with members and attenders of all ages?"

Two-thirds of the Meetings have replied, and on the basis of these replies we should like to make some preliminary observations about the status of the peace testimony in this Yearly Meeting.

Only a handful of the Committees of Overseers question applicants for membership on their attitude toward the peace testimony. All of the testimonies are treated as a whole, with no special weight being given to any one of them. One Meeting replied, "The applicant must measure up to the over-all concept of our queries or tenets," but this reply did not state how inquiry is made nor what yardsticks of measurement are found useful. Another said, "We must bear in mind that the Society of Friends is not a pacifist body but a religious Society, and we must often take in new members from where they are, with the . . . expectation that . . . they will accept this challenge and be willing to face this issue personally." Almost every answer said, or implied, something like this: We would be glad to accept a person into membership even though he is not now a pacifist, but would seriously question the acceptance of a person who is actually unsympathetic to the peace testimony.

According to these answers, then, most Meetings expect prospective members to be sympathetic to the peace testimony, or at least not unsympathetic. They also expect their members to grow from sympathy with the peace testimony to acceptance of it.

Few Meetings, however, say this explicitly to applicants—or, one suspects, to themselves. Many people probably join Friends Meetings without ever being aware that this feeling exists. The question remains, therefore: Do we expect Friends to accept the testimony, to tolerate it, or just to ignore it? We are glad to report that some Overseers thanked the Peace Committee for the letter and said that the peace testimony would be more in their minds in the future.

The answers received from the Meetings on Worship and Ministry are more difficult to interpret. Most of them were rather indefinite, some seemed a little evasive, and many were frankly puzzled that such questions should be addressed to them. Only two or three had discussed the peace testimony in their committee meetings. One said, "We feel its discussion is the function of the Monthly Meeting rather than of our group." A few did say they felt a responsibility not only for peace but for other testimonies. "The Committee on Worship and Ministry feels a responsibility for all the testimonies and tries to make its contribution of general character to support and implement efforts of other committees."

Most answers showed awareness of the peace activities in the Monthly Meetings; in some cases the report of the local Peace Committee was sent in lieu of answer. Again and again the answer came, "We refer all matters of this kind to the Meeting's Peace Committee." This seemed somewhat ironic to us, for we feel that the function of the local Peace Committee, like that of the Yearly Meeting Peace Committee, is to keep all Friends sensitive to the testimony as well as to be a means for its corporate expression.

The Friends Peace Committee is aware that we presented a real problem to the Meetings on Worship and Ministry, one that they had not thought through, and one to which few can give an immediate or easy or final answer.

Following are some other comments: "The peace testimony and pacifism are 'fruits' of faith, knowledge, and commitment, and until a group has these attributes, their attempts to teach or express a testimony will not be effective or sincere in the least." This same Meeting cited a number of commendable peace activities in the Monthly Meeting and stated, "We feel that these projects are more effective than abstract discussion or preachings." Another

response was: "Our ministry . . . generally appeals to the inner spiritual graces, the leadings of the spirit, which are the source from which testimonies arise." One Meeting said, "We approve of these questions, which we find difficult to answer," and another, "We were reawakened to our responsibility for the spiritual growth and development of our young people; your letter . . . has given us something concrete to work on as a Committee."

The Peace Committee is firmly convinced that the peace testimony is so basic to Quaker faith that it cannot be divorced from the activities of these two important groups of the Monthly Meetings, nor indeed from any activity of the Meetings. We do not believe in a compartmentalized religion. To be vital, ministry must be local and specific enough to deal with people where they are, sometimes to uplift, sometimes to reprove. If Overseers feel they cannot set a standard for the Meeting, they must look to Ministry and Worship to develop the faith and beliefs that result in acceptable activities. If the Meeting on Ministry and Worship depends on the Overseers, who, then, is to speak to the condition of birth-right members? If neither enunciates clearly enough to be understood, or both decline to raise questions that might be troublesome, and Friends can thus hold comfortably to any side of any testimony, then Quakerism has lost its power.

We hope that these Committees and other Friends will continue to consider carefully the role of all the testimonies. Are they not a necessary part of our faith rather than fringe activities?

LYMAN W. RILEY

## Friends World Committee Meets in Germany

**M**ORE than one hundred Yearly Meeting representatives from 19 countries came together for the Seventh Session of the Friends World Committee for Consultation in Bad Pyrmont, Germany, in late September.

The first days were spent considering the subject "Sharing Our Faith," while the second portion of the six-day period was spent considering "The Contribution of the Quaker Faith to the Healing of the Divided World." We met in four worship-fellowship groups and in a similar number of discussion groups. There were one or more plenary sessions daily and in addition several business sessions.

Although the general program provided for five sessions per day, one afternoon was reserved for a visit to nearby historic Friedensthal, where 25 Quaker families lived for approximately the first three-quarters of the nineteenth century. They were unwelcome in the neighborhood because of nonpayment of tithes and their unwillingness to bear arms. Ultimately they moved away.

In speaking of evangelism, it was pointed out that our religious experience is enhanced by sharing with others, and

we have no right to withhold from others that which is precious to us. We need to remember, however, that sharing means to receive as well as to give. God speaks to others as well as to ourselves. The emphasis has often been on preaching, which is important, but we should witness through service as well, building up the whole man. Humility is essential, and we should be utterly convinced of that of which we speak. It is the life we live that counts most of all, and every member should be a witness for the way of Christ.

On the subject of joining the ecumenical movement, there was a difference of opinion. Many of those present felt that Friends should join both the World Council and the National Council of Churches and make our contribution. Others were not sure, and it was evident that geographical location was a factor. Where there is a state church, Friends might hesitate to join for fear it would cut them off from some nonchurch seekers. By joining do we line up against the Roman Catholic Church? Can we join a group which fails to take an unequivocal stand against war? Still others object to subscribing to the basis of membership, which seems very close to a creed. There may be danger in making a creed of avoiding creeds. Finally, Christianity should be inclusive, and the ecumenical movement excludes certain groups. The Friends World Committee General Secretary was requested to ask member Yearly Meetings to report their experience with ecumenical bodies to the next session of the Committee three years hence.

In the consideration of relationships with other faiths, we were admonished to love all men, both Christian and non-Christian, and to acknowledge the revelation of truth from whatever tradition. Association with non-Christian faiths may give fresh perspective and enrich our own faith.

In considering the divided world, attention was called to the fast moving changes which surround us. "In a very short space of time distance has been annihilated, universal communication made possible, the established orderings of society challenged, mankind's economic interdependence realized, and human aspirations raised everywhere. We hardly have time to prepare ourselves and our children for the breakneck pace of history in the coming decades." The West does not seem to realize the sweep of these changes. Are Friends sufficiently farsighted and flexible to help necessary changes to evolve in peaceful and helpful ways, ways that will bring healing and order out of the present chaos?

The subject of race relations claimed attention both by special addresses and in discussion. Dealing with minority groups wherever found is of primary importance, and Friends should be sensitive to anything which separates man from his brother.

In considering the relation of East and West, the Committee was aided in its thinking by the contributions of two Friends from Germany's East Zone. We could not agree with all they said, but perhaps we in the West are too tender toward our own position. "It is so easy to see other people as they are and ourselves as we would like to be." We must speak truth in love and receive truth in love.

Chattel slavery, which still exists in some parts of the world,



is much on the minds of Friends, and British Friends are currently investigating the matter. Means of controlling the slave traffic are being sought.

Our time together was so limited that we felt we had scarcely scratched the surface of the various issues which claimed attention. We did, however, find a direction in which our thoughts should be traveling—namely, that all that we do should be directed into the channel of universal love.

Our association in the worship-fellowship groups was most helpful. There was a real desire to dig deep ourselves, and both to receive and to give as we were led. There is need for more travel in the ministry, and Friends should be sensitive and obedient to their spiritual leadings. "Deep speaks to deep in the hearts of upright men."

On the organizational side, a number of matters received attention. Herbert M. Hadley, whose service has been much appreciated, was reappointed for the ensuing three years as General Secretary. The Central Office is to remain in Birmingham, England. Deep appreciation was expressed for the leadership of Errol T. Elliott as Chairman during the past six years, and Elsa Cedergren of Sweden was appointed as the new Chairman for the Committee. The resignation of Dorothy Gilbert Thorne as Chairman of Publications was accepted with warm appreciation for her services. Her successor is Mary Hoxie Jones.

The Committee is very appreciative of the invitation from East Africa Yearly Meeting to hold the next triennial session in Kenya in 1961. The invitation was accepted as another joyous prospect of sharing. The subject of a Fourth World Conference of Friends was discussed, and the year 1967 proposed. The matter is to have the attention of the Interim Committee. The location for such a conference has not been selected.

JAMES F. WALKER

## Books

**A TIME TO SPEAK.** By MICHAEL SCOTT. Doubleday and Company, New York, 1958. 358 pages. \$4.50

Americans will best remember the day in 1949 when Michael Scott, clergyman of the Church of England, achieved a hearing at the United Nations as the emissary of some hitherto forgotten peoples of Southwest Africa, to plead against the annexation of their League Mandate by the Union of South Africa. Why, one asked, should anyone care so much? The answer is here; what is not in this modest autobiography is the official tribute voted by forty of the then sixty members of the United Nations in 1952 for Michael Scott's efforts in a struggle not yet resolved in 1958.

His question, "Where was the truth to be found—in life and beauty and creation, or in the denial of life, in disease, corruption, and death?" is one which must trouble all thoughtful men. But Scott chose to wrestle with it from childhood, where he encountered it raw in the slums of his father's parish. "Why must this person suffer in this way? What and who are responsible?" The question was always in personal terms: the lovely mother and child destroyed in the blitz, the beings

blind and misshapen in the leper colony, the fellow-prisoner humiliated in a South African jail, the human flotsam of a shanty town, the African leader seeking access to the British government and the U.N. He has lived among them, shared their poverty, their joy, their anguish. He has made his life a battle for them.

He finds the evil not in the slums but in the suburbs of the righteous and respectable who allow such things to be and, willy-nilly, fatten on them. He sought the answer to his question in the church, in communism, in the inevitable war, and found all disillusioning in varying degrees. At times only his personal interpretation of the teachings of Jesus kept him from total despair in his conflict with the *status quo*. The Gandhian principle of nonviolent action is his final discovery, and one which he sees as offering the only Christlike method of dealing with the intense dilemmas of a nuclear age.

The Africa Bureau, which he founded in London to help British Africans, has made him almost "respectable," I am told, as the times begin to catch up with him. The emphasis in these pages is not on success, however, but on the unending *trying* for results which will not be achieved in our lifetime: peace, brotherhood, the dignity of all men everywhere. It is an effort costly in frustration, demanding patient research and skillful stratagem, a course difficult wisely to pursue.

Michael Scott does not pretend always to have been wise, but what a strength of compassion and conviction is here! What a doughty and magnificent record it is! Friends should find stimulus to their own thought and action in this excellent book.

WINIFRED F. COURTNEY

**JOURNEY INTO LIGHT.** By CHARLES A. WELLS. Between the Lines Press, New York, 1958. 142 pages. \$2.50

The author, a birthright member of the Society of Friends, is fearful like so much of mankind that "some confused solitary figure can pull a switch that will plunge the civilized world into an age of darkness and death." Such an ominous possibility exists, he says, because unlimited power is possessed by "inadequate man." Charles Wells contends, in support of the Quaker testimony, that the power of love is the only force that can prevent war, since it removes the causes, disarms the enemy by dissipating fear and hatred, and wins men to co-operate achievement.

The Brazilian government, after several generations of trying to subdue the Chavantes Indians, established in 1907 a policy of "pacification through love." A general trying to reach the Indians with the new approach was wounded but ordered his men not to resist. He admonished them to "die if necessary. Never kill." By 1946 the Chavantes had become a peaceful people, and many of their clans cooperated with the government.

The conclusion Charles Wells draws from the Montgomery bus boycott and other protests in the South provides an insight of greater depth than many analyses. Most comments have sensed the impact on Negroes but have not grasped the broader significance. These new methods, he said, "will not only free

the Negro from bondage more quickly and completely than resort to violence, but will contribute immeasurably to the growth and stature of both races and to the spiritual life of America."

Charles Wells has written a timely and challenging book for the nuclear age. His discussion of dogma and early Christianity gives his thoughts on the inadequacy of religion in the present crisis.

ALEX MORISEY

**CLINICAL STUDIES IN CULTURE CONFLICT.** Edited by GEORGE SEWARD, Ph.D. The Ronald Press Company, New York, 1958. 598 pages. \$7.00

Two dozen psychiatrists, psychologists, social workers, and anthropologists who have had experience with American minorities—Negro, Indian, Puerto Rican, Mexican, Filipino, Japanese, Jewish, and Armenian—present case studies of personality problems associated with ethnic minority status. The editor concludes, "... human raw material does not differ with culture or subculture... different cultures tend to select... certain aspects for special reinforcement... The clinician [must] add to his equipment sophistication and information as to the variety of values found in the cultural backgrounds of his patients."

This book is obviously intended for specialists, but even those who are not familiar with Rorschach techniques and the Thematic Apperception Test will find values in the life histories. We can more easily put ourselves in the other person's place when we have knowledge of his situation.

In a changing world cultural conflicts are inevitable, and some people will suffer. This book shows how the skilled practitioner can help victims of cultural conflicts and particularly those of ethnic minority status. We all need to know how individuals under stress can be helped, whether they are racial minorities or members of our own "subculture," the Religious Society of Friends.

Here is a contribution to mental and emotional health without which man is unlikely to achieve a peaceful world.

FRANK S. LOESCHER

**THE NEW TESTAMENT IN MODERN ENGLISH.** By J. B. PHILLIPS. The Macmillan Company, New York, 1958. 580 pages. \$6.00

When I was in college, everybody was talking about Moffat's translation. When my son was in college, it was Goodspeed's. Yesterday I visited Hartford Seminary. Everybody was buying J. B. Phillips' *New Testament in Modern English*. This is a tribute not merely to the three translators but to the New Testament, which has survived them.

Phillips is an English vicar with a flair for understanding young people. His personal hobbies are painting, radio, hi-fi, and motoring. From this one can rightly guess the nature of the translation he would make. He deliberately avoids "Bible language." The work is not merely scholarly but memorable and clear. This edition is liberally illustrated with appended maps.

BERNARD CLAUSEN

**PHEBE ANNA THORNE: QUAKERESS.** By OLIVE FLOYD. Privately printed by the Anthoenen Press, Portland, Maine. 80 pages. [No price quoted]

Bound between covers of the soft Quaker gray always associated with Phebe Anna Thorne, these eighty pages of the story of her life give an understanding and true picture of the spirit of this Friend, who meant so much to New York Yearly Meeting in the latter part of the nineteenth century and the first few years of the century following. The book is the story not only of Phebe Anna Thorne but also of New York City during the period in which she lived. Growing up in an affluent and cultured home, she enjoyed all the advantages of music, art, the theater, etc., that New York had to offer. Then an unhappy romance caused her to renounce the pleasures of the world, to adopt the plain dress of the Quakers, and to devote the rest of her life to good works and the service of those less fortunate than herself. Underneath a certain outer austerity of manner were a gentleness, warmth, modesty, and understanding of the feelings of others. All these characteristics are brought out by the author in numerous delightful little anecdotes. Her activities on many committees of New York Yearly Meeting as well as in many non-Friends organizations filled her life completely. Numerous illustrations, including those of her family and friends, the 15th Street Meeting House in New York City and the Nine Partners Meeting House at Millbrook, New York, where she was accustomed to worship, add to the attractiveness of the book. Friends have reason to be grateful to her nephew, Samuel Thorne, for having it published, and to the author, Olive Floyd, for a splendid piece of work.

LOUISE K. CLEMENT

## Friends and Their Friends

The Duke University Press published in August *Social Class in American Sociology*, an analytical survey of social class research and theory, by Milton M. Gordon, husband of Martha Gordon, member of Radnor, Pa., Meeting. Milton Gordon taught formerly at Haverford College and last year was Visiting Associate Professor at Wellesley College and at Brown University. This year he is writing another book, dealing with the assimilation of minority groups in the United States, commissioned by the Russell Sage Foundation. Milton and Martha Gordon will reside in Wellesley, Mass., for the academic year 1958-59.

William D. Wixom, a member of Montclair Monthly Meeting, N. J., has been appointed Assistant Curator of Decorative Arts at the Cleveland Museum of Art.

*Correction* on the issue of October 18, 1958, page 597, column two: Sentence one of the last paragraph should read, "So you had better start by heeding the very next small motion of the Spirit." (The author's intent and the printer's version were here a bit at variance.)

The AFSC Newsletter of the San Francisco, Calif., office contains an interesting item about the "Youth for Service" project, from which we quote the following:

Many a high school-aged boy from San Francisco depressed housing areas is grateful for an idea that has seized Carl May, a vigorous young Quaker. The idea is that a good deal of juvenile violence among teen-agers from deprived neighborhoods is due to the fact they have little cause to take pride in their neighborhoods and are offered little opportunity to improve them. Give the boys a chance to do something constructive with their energy, Carl May thought, and they might respond with enthusiasm. In an experimental program sponsored by our regional office with the help of the Rosenberg Foundation, a group of boys—Negro, white, Indian, Japanese, Filipino—each weekend volunteer service for their San Francisco neighbors in need. The boys have repaired fences, painted a recreation room for a church, moved a ton and a half truckload of debris from the rear of a churchyard, painted in the home of two elderly sisters, and performed badly needed yard work for an elderly crippled man. To date 104 boys from the Buchanan YMCA, Hunter's Point Gym, Intertribal Friendship House, and the city's neighborhood centers have been enlisted for help.

The forthcoming American edition of Mary Cushing Niles' book *The Essence of Management* (to be published by Harper and Brothers) was revised for a Western audience. The book was originally published in Calcutta, India, in 1956, and a Japanese translation appeared in 1957. She is a member of Baltimore Monthly Meeting, Stony Run.

The Religion in Life Group, Philadelphia, a fellowship of all faiths which was founded by Mrs. Daniel A. Poling, will celebrate its 21st anniversary at a meeting to be held at the Chapel of the Four Chaplains, Broad and Berks Streets, Philadelphia, on Monday, October 27, 2 p.m. Walter H. White, Chaplain in Charge, will be the speaker. The new president, Josephine P. Melnicoff, a member of School Lane Meeting, Philadelphia, will preside.

Sponsored by the Foothills Association of Friends in the Colorado-Wyoming area, the fifth annual Friends Family Camp was held over Labor Day weekend. Some 74 adults and children (ranging in age from three months to the early teens) shared in the community of worship, recreation, and cooperative living at the Church of the Brethren's Camp, Colorado, in Pike National Forest.

More thought was given this year to crafts as the youngsters participated in a series of projects emphasizing the creative use of native materials (under the leadership of Dorothy Aldrich), and both they and their elders enjoyed making copper enameled jewelry, guided by Sandy Godfrey.

On two evenings planned adult discussions centered on the

topic of "Nonviolence as Quaker Testimony." Max Miller of Boulder Meeting on the first night presented material covering the historical and philosophical background, and a lively discussion on the second evening concerned pacifist protest action at the Cheyenne missile base, the sailing of the *Golden Rule*, and the Montgomery bus boycott.

Friends in the West would welcome inquiries about the 1959 camp, which will be held over Labor Day weekend at the same spot. Responsibility for planning the family camp centers in a committee representing Friends Meetings in the vicinity. Scheduling is purposely kept at a minimum to encourage friendly visiting in many informal ways. Attenders during the past five years have found deep satisfaction and stimulus in the spiritual reinforcement of this time together.

JEANNE LOHMANN

**Haverford College Celebrates Its 125th Anniversary**

Haverford College launched its 125th Anniversary Celebration on Sunday, October 19, when Frank Morley, author, editor and publisher, delivered an address in Roberts Hall. Morley, whose father taught mathematics at the college for many years, was born on the Haverford campus, as were his two brothers, Felix (President of the College from 1940-45), and Christopher Morley, the late well-known author. Frank Morley presented a talk on his brother Christopher under the joint sponsorship of the Department of English and the Library Associates. An exhibit of Morleyana and a tea were held in the Library following the lecture.

A variety of events will continue the commemoration of Haverford's founding in 1833. On Saturday, October 25, when alumni return for the annual Homecoming Day, a birthday party is scheduled in the Field House. Deau P. Lockwood, Emeritus Professor of Latin, will give an illustrated talk on "A Look at the Past," and President Hugh Borton will address the alumni and their guests on the future of the college. Lunch in the Field House, football and soccer games, and an alumni tea will also mark the occasion.

On October 28, the actual anniversary of the founding day, representatives from 35 neighboring institutions will join the Haverford community for a convocation in the Field House at 8 p.m. Elizabeth Gray Vining, author of *Windows for the Crown Prince* and the recently published *Friend of Life*, will speak on "Rufus Jones and the Ends of Education." Henry P. Van Dusen, President of Union Theological Seminary, will deliver an address on "Rethinking Religion and Education." At the convocation President Borton will confer honorary degrees upon Elizabeth Gray Vining and L. Arnold Post, Emeritus Professor of Greek.

Haverford will hold a symposium, "The Intellectual: His Privileges and Responsibilities," on Saturday, November 1. Morning and afternoon sessions will center on a panel composed of Victor L. Butterfield, President of Wesleyan University; Robert M. MacIver, Director of the Juvenile Delinquency Evaluation Project at City College of New York; and Isidor I. Rabi, Nobel prize winner and Professor of Physics at



Columbia University. Ira de A. Reid, Chairman of the Department of Sociology, Haverford, will be moderator.

Two lectures will round out the celebration. On October 30, Sir John Neale, authority on English history, will speak on "The Elizabethan Age" in Roberts Hall. The first of a series of five lectures on "The Physical Universe" will take place on November 5, when William A. Fowler, physicist of California Institute of Technology, describes "The Origin of the Elements."

## Letters to the Editor

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

George Nicklin's article on "Friends Testimony on Alcohol" (in the issue of October 11) deserves the most careful consideration by everyone who has a concern for this problem. May I ask that he expand his views in future issues? Surely there is much more to be said, both of the emotionally disturbed drinker and of the emotionally disturbed nondrinker. I wish to add a thought of my own. Since it is highly unlikely that the local bar or tavern will ever be removed from the street corner, the question then is: Why is it that one man will turn into the bar and the other man will not?

This, it seems to me, is the proper starting point for any discussion of the problem of drinking.

Brooklyn, N. Y.

HOWARD HAYES

The article "Friends Testimony on Alcohol" by George Nicklin in the issue of October 11, 1958, was interesting, intelligent, and constructive. Thank you so very much.

Troy, Pa.

BUDD MITCHELL

The recent article by Joseph W. Lucas (FRIENDS JOURNAL for September 13, 1958, page 520), in which he wrote of a constructive program in connection with required military service, brought to my mind a program which a small group of college girls wanted to work out over forty years ago. The idea was sparked by a German who had just acquired his American citizenship. In gratitude to his new country he was giving in civil services the equivalent of the years he would have been obliged to spend in military service in Germany.

Suddenly we felt ashamed of the way in which we had taken all our rights and privileges for granted. Being college girls, we felt we should "do something about it" immediately. So we drafted a plan, starting with the kindergarten children (who were to pick up scraps of paper on lawns and sidewalks) and continuing with different services by each age group until voting age. All through the years we aimed to develop the feeling of civic responsibility with accompanying action. "Citizen Volunteers" we were to be called, and we talked of banners, badges, publicity, recognition. Our first question to every candidate for public office was to be: "Are you a Citizen Volunteer, and what did you do for your community and your country from the age of five years up?"

Our program never got off paper, although it met with some approval wherever we presented it. Now I wonder if we

had been a group of Young Friends and that our concern, would it have made any difference to juvenile delinquency today?

East Hampton, N. Y.

ELOISE H. DAVISON

## BIRTHS

COLLIER—On June 17, to G. William and Elizabeth Brick Collier, a son, JOHN PETER COLLIER, their second child. His mother is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

HUGGINS—On July 8, to William and Anne Irdell Huggins, a son, ROBERT WINFIELD HUGGINS, their third child and second son. His mother and maternal grandmother, Clara Irdell, are members of Woodstown Monthly Meeting, N. J.

LAUN—On August 25, to Charles and Nancy Laun, their first child, a son, KARL DAVID LAUN. The parents are members of State College Meeting, Pa.

NOEL—On July 21, to Don and Brad Noel, members of West Hartford Meeting, Conn., a daughter, EMILY REBECCA NOEL. The grandparents belong to Matinecock Meeting, Locust Valley, N. Y. Don and Brad Noel, who were with the AFSC in Japan, returned a year ago.

PICKERING—On September 21, in Washington, D. C., to Richard and Geraldine Pickering of Silver Spring, Md., a daughter, FAITH ELAINE PICKERING. The parents and paternal grandparents, Henry and Esther Pickering, are members of Middletown Meeting, Langhorne, Pa. The maternal grandparents are Samuel and Ruth Hemming of Easton, Md.

TREADWAY—On September 15, to Allen F. and Carolyn Smith Treadway of Falls Church, Va., their second son, BRIAN FRANK TREADWAY. The father is a member of Des Moines Valley Meeting, Iowa, and the mother of Coal Creek Meeting, Iowa.

TRIOL—On July 30, at Bozeman, Montana, to Calvin Ward and Jean Hand Triol, a son, ROBERT TAYLOR TRIOL, their first child. His mother is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

## MARRIAGES

GOSLIN-COMPTER—On September 6, in Scarsdale, N. Y., Meeting House, ANN DAVIS COMPTER, daughter of Herman E. and Frances B. Compter, and DAVID A. GOSLIN. The bride is a member of Scarsdale Meeting. They will live at 220 Park Street, New Haven, Conn. Both are students at Yale University, David in the Graduate School of Sociology and Ann in the New M.A. Teaching Program.

KOCH-GROVE—On September 5, in the Plainfield, N. J., Meeting House and under the care of Rahway and Plainfield Monthly Meeting, N. J., JUDITH ELLEN GROVE, daughter of Clinton and Helen Grove of Basking Ridge, N. J., and HEINZ FRANK KOCH, son of Frank and Hilda Koch of Philadelphia, Pa. The bride is a member of Rahway and Plainfield Monthly Meeting, N. J., and the groom, of Chestnut Hill Meeting, Pa. Both are graduates of Westtown School and are currently studying at Cornell University, Ithaca, N. Y.

## DEATHS

KELLY—On October 3, PHYLLIS KELLY, wife of Emerson J. Kelly of Dover, Del., Mounted Route 10. Born in England in 1915, she had lived in the Camden, Del., area for several years and was an active member of Camden, Del., Meeting, where a memorial service was held on October 5. Besides her husband, two children survive, Christopher, aged 11, and Stella, aged 7; and two sisters living in London, England.

WADDINGTON—On October 3, EDWARD C. WADDINGTON, aged 75 years, a member of Woodstown Monthly Meeting, N. J. A consistent member of the Society of Friends, he served both the Monthly Meeting and Philadelphia Yearly Meeting on important committees, devoting his time especially to the work of the George School

Committee. He also served as a director of the Salem, N. J., Memorial Hospital and of Jeans Hospital, Fox Chase, Pa. He had the distinction of serving as the youngest judge of Salem County, having been appointed by Governor Wilson at the age of 24. Surviving are his wife, Mary A. Waddington; his sons, Edward C., Jr., of West Grove, Pa., and Richard of New Brunswick, N. J.; his daughters, Mrs. Edgar Holton of Sharptown, N. J., Mrs. Lewis Barnum of Baton Rouge, La., and Mrs. Harry Price of Moorestown, N. J. Another daughter, Mildred (Mrs. John Carpenter) is deceased. There are 18 grandchildren and two great-grandchildren.

## Coming Events

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

### OCTOBER

25—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m. Afternoon, meeting for worship, business, talk by Clair Wilcox, Department of Economics, Swarthmore College, "Brinkmanship in the Middle East and Far East." Evening, panel of teen-agers, "What Today's Crises Mean to Me, a Teen-ager," with Elwood Cronk as leader.

26—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Nicodemus; Jesus' Attitude toward the Law."

26—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: E. Sculley Bradley, "Quaker Thought and American Literature."

26—Creative Arts Night at Gwynedd Meeting, Pa., beginning at 5 p.m. Supper, 6 p.m. (bring your own box supper). Wilbert Braxton will show his pictures and speak on his trip to Russia this summer, and Gus Martin will show his slides of the Brussels World Fair.

27—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Julia Lee Rubel will be the leader. Bring a box lunch; beverage provided. All welcome.

29—Tea in honor of Ryumei Yamano of Japan Yearly Meeting, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, 4 to 5:30 p.m. All welcome.

30 to November 2—Sweden Yearly Meeting at Stockholm, Sweden. Clerk, Elsa Cedergren.

31—Meeting of the Prison Committee, New York Yearly Meeting, at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Sol Rubin of the National Probation and Parole Association and author of *Crime and Juvenile Delinquency, A Rational Approach to Penal Problems*, recently published, is to be present. All welcome.

### NOVEMBER

2—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Saul and His Voice Within."

2—Adult Class at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: Dorothy Hutchinson, "John Woolman."

2—Monthly Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:15 p.m., Mburumba Kerina, African student from Southwest Africa, will speak about "Southwest Africa and Its Appeal to the U.N." All welcome.

2—Address at Pendle Hill, Wallingford, Pa., 4 p.m.: Ryumei Yamano, a leading Japanese Friend and educator, "Problems of Education in Japan." Tea served at 3:30 p.m. All welcome.

2—Purchase Quarterly Meeting at Chappaqua Meeting House, Quaker Road, Chappaqua, N. Y. Bible study, 9:30 a.m., followed by meeting for worship and business session. Basket lunch, 12:30 p.m. (beverage and dessert provided). Clarence E. Pickett will speak at 1:30 p.m. Junior Quarterly Meeting, 10:30 a.m., in the Scout House on Roaring Brook Road. High School Friends, 10:30 a.m., in the home of Helen Page, 148 Orchard Ridge Road.

2—Forum at the Race Street Meeting House, Philadelphia, 3:30 p.m.: Yaakov Morris, Consul of Israel in New York City and Director of the Research Department of the Israel Office of Information, "The Role of Israel in the Middle East." Moderator, Bernard C. Clausen.

3—Open Meeting of the Family Relations Committee of Philadelphia Yearly Meeting at the Race Street Meeting House, Philadelphia, 8 p.m.: panel, Mary Devereux Scott, Karoline Solnitz, and Geneva Driscoll, on "The Family in the Changing World." Moderator, Dorothy Cooper.

6—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

7—Address at Penn and Orthodox Meeting House, Philadelphia, 8:15 p.m.: E. Raymond Wilson, Friends Committee on National Legislation, "Disarmament and Nuclear Weapons."

8—Abington Quarterly Meeting at Plymouth, Pa., 11 a.m.

8—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

8—Observance of 275th Anniversary at Middletown Monthly Meeting, Langhorne, Pa., 8 p.m.: guest speaker, Clarence E. Pickett. The meeting house will be open at 7 p.m. for an exhibit of historic records.

## MEETING ADVERTISEMENTS

### ARIZONA

**PHOENIX**—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewese, 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.

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### 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.

**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, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

**NEW HAVEN**—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

### DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 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 7-3026.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

### 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.



## 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).

## IOWA

**CEDAR FALLS**—524 Seerley Blvd., 10:30 a.m., CO 6-9197 or CO 6-0567.

**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.

## MARYLAND

**SANDY SPRING**—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone Spring 4-5805.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

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

## 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.

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

## 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, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone 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, 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, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## 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, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at TR 1-4984.

**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 LO 8-4111 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 & Orthodox Sts., 11 a.m. 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**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**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, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 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, 11 a.m., 232 University Street.

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