

# FRIENDS JOURNAL

*A Quaker Weekly*

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*No* hourglass, no diary can estimate for you the "fullness of time"; it is the soul that fills it: If the soul lie asleep, it is not filled at all; if she be awake, in the vigils of suspense, of sorrow, of aspiration, there may be more in an hour than you can find in a dozen empty lives. . . . It is not larger time that we want, so much as the more capacious soul to flow through every pore of the little which we have.

—JAMES MARTINEAU

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## FRIENDS JOURNAL



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## Books

MAN'S RIGHT TO BE HUMAN. By GEORGE CHRISTIAN ANDERSON. William Morrow and Co., Inc., 1959. 191 pages. \$3.50

The Rev. Anderson's book attempts to apply the insights of psychiatry and the practices of religion to human problems in a manner that will be helpful to laymen. The book deals with the fears most men have in facing their emotions; it is based on the author's knowledge of psychiatry and his training as a minister. Rev. Anderson discusses with courageous honesty not only the failings of religious bigotry, guilts, and martyr complexes, but also the limitations of psychiatry in giving an answer to the spiritual needs of men.

George Anderson stresses the need for developing self-acceptance. Inner security can only be built on a feeling of one's own worthwhileness. As Jung says, "Acceptance of one's self is the essence of the moral problem and the acid test of one's whole outlook in life."

This book brings a refreshing outlook to the serious problems of our time. To become a whole and healthy human being is the subject of discussions not only in professional circles of religion and psychiatry but also among Friends and non-Friends alike, who try to find wholeness within themselves and an accepting and forgiving basis of living with others. This book raises and answers many questions which we should not put aside. It could be most beneficially used in discussion groups of our Meetings.

KAROLINE SOLMITZ

PRAYER IS THE SECRET. By REGINALD E. O. WHITE.

Harper and Brothers, New York, 1959. 143 pages. \$2.75

In the last 20 years so many manuals on prayer and so much devotional literature has been published that a reader approaches another book on prayer with reservation. But *Prayer Is the Secret* has won my respect. The book makes plain what prayer meant to the Christians who came under the influence of Jesus, and it sets forth how Christians today can recover the faith and vitality of the Apostolic Church. An adult class might use this book as a guide to the teaching and practice of prayer in the New Testament and to the study of applied prayer in present-day personal life.

Among Reginald White's memorable phrases are these: "The heart schooled to desire what is right is the heart whose prayers prevail with God; it has learned to ask what God can righteously give." "Behind and within and working through the visible creation is a vast reservoir of divine power available for divine ends, only waiting to be tapped." "Prayerfulness fosters thankfulness, and thankfulness is one half of contentment, and much of serenity."

Although the author is a pastor of the Grange Baptist Church in Birkenhead, England, he describes a Quaker newspaper editor to illustrate the qualities of serenity that develop from a life of prayer. Of him he says, "I have never known a man more consistently relaxed, resilient, and still."

JOSEPHINE BENTON

# FRIENDS JOURNAL

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## Editorial Comments

### *Mr. Khrushchev's Visit*

THE attempt to analyze the national and international reactions to Nikita Khrushchev's visit is bound to remain an exercise in obscurity. The British press seems to feel reconciled, if not pleased, with the event. But the rest of our allies make no effort to hide their anxieties. These and the echoes from the rehearsals of our own mixed chorus at home prove, indeed, that Mr. Khrushchev is capable of playing weird melodies on the keyboard of man's soul. We hear of some frantic efforts towards offering hospitality, while other quarters couch their moralistic condemnations in the arrogant language of the insecure. Again, it is impossible to distinguish between an air of scandalized indignation and the intention to teach Mr. Khrushchev a few things about the United States, intentions that would be, indeed, praiseworthy if they did not imply that the democratic tomahawk should be kept wheeling over Nikita's uncomfortable scalp. Frankly, we doubt that Mr. Khrushchev feels uncomfortable at all. He is likely to enjoy this confusion, accustomed as he is to a much more violent tenor of life.

The visit is an historic event, as will also be Eisenhower's return trip to Moscow. Whether these exchanges will augur a better era or not, they dramatize the new constellation of power of which especially Europe is acutely aware. Europe knows that power has shifted from the cradle of Western civilization to the two youngest and largest political structures in modern history. Different as they will remain, they are unhampered by the political mythologies of the past and create a sense of utter strangeness in the old, history-conscious Continent. Europe now feels wedged between an aggressive colossus in the East and a technically superior giant in America. The physical exuberance of both neighbors alone is a threat. Both must appear unconquerable if only because of their immense territories. Their military potential leaves no doubt about the likely location of at least one future battlefield, if such term is not already an outmoded concept. Europe's ancestral memory is burdened with facts, figures, and fatalistic feelings about invasions. The educated European is also too well informed about the cultural achievements of both nations

to underrate their rapidly emerging spiritual independence.

### *On the Brink of Peace?*

Such comparisons of American and Russian strength must not make us forget the extraordinary differences between these two strong nations. Yet there is now rising a more than vague wave of optimism about our future relations with Russia. At this moment, no prediction about the character and degree of such improvement is possible. Khrushchev might well bring along a few meager political crumbs hoping to serve them like a snow-white wedding cake. Or he might prepare the conclusion of better trade agreements. Behind closed doors he may conceivably be a much more reasonable negotiator than he cared to appear in the Moscow free-for-all with our Vice President. It sounds promising that he is reported to have said he will visit us without having rockets sticking out of his pockets.

This is a more than casual remark. It is of special interest to us at a moment when our leading public figures are impatient to resume the testing of atomic weapons. Senator Clinton Anderson, for example, predicted that we shall start tests again when our "sabbatical" year ends in October. The Secretary of Defense also considers this "desirable." Mr. Herter has not expressed himself on the subject, whereas Mr. Khrushchev on August 10 offered a "most solemn pledge" that Russia would not be the first one to resume tests. Can we really take the moral risk in breaking our atomic armistice? Such brazen affront could only please Russia, if she were as insincere as our press likes to call her. The least we can expect from Khrushchev's visit and our subsequent adherence to a future atomic agreement is that the international thermometer will shift from our cold-war climate to lukewarm peace, be it ever so insecure as any seasonal change is apt to be. This is our opportunity for staying away from the brink of war and risk walking along another path of which one American peace group spoke as "the brink of peace." For all of us this is the time to urge our Congressmen and the President to discontinue atomic tests under any circumstances and without limitation of time.



*Will Khrushchev Change His Mind?*

There is reasonable doubt about our visitor's ability or desire to revise his political views. Erroneous, biased, and incomplete as his present knowledge about the United States must be, he cannot fail to enlarge his store

of information about our country and the American people. But his dominant philosophy will not change. Khrushchev's faith is not ours. Yet in a curiously paradoxical manner he, too, follows St. Paul's admonition to "walk by faith, not by sight."

*Thoughts at a Quaker Wedding*

**T**HROUGH the pink mist of her wedding veil the bride calmly, almost stoically, gazed back at her wedding guests, seated in the cool, green room of the 200-year-old meeting house. She glanced at the clock, at the children in ruffled dresses sitting in awed stillness, at the heavy wooden doors which softened the sounds of passing cars. Then, as if withdrawing into the solitude of herself, her eyes focused on some distant, invisible view. Only the whispering aspen leaves, framed by the window, quivered in the stillness of the afternoon. The bridegroom, cleanly polished, sat beside the bride and waited in perspiring silence. The taciturn elders mirrored repose as they meditated with lowered lids and stern mouths. Silence separated each person, enveloped him, made him individual, insulated him, surrounded his thoughts with privacy, and yet at the same time bound him to his neighbor in this, the wedding party. With gentle patience the meeting waited for the bride to stand and to declare herself to the man beside her before their God, their families, and these their friends.

As I grew accustomed to the quiet of the room and adjusted myself to it, there gradually seeped into my consciousness the musty odor of Revolutionary fired bricks, the dampness of seldom-used books piled on a back bench, the barely perceptible smell of old, unaired wood, and the pungency of newly plastered walls. Stiff gladioli in glass vases stood guard at the windows. The carpet, entwined with slender brown vines and clusters of fragile flowery bells, covered the uneven floor. The pattern could be traced by the eye—in and out and around, up and down the aisle and under the pews. In the shadow of the benches a wheat-colored moth hovered noiselessly over the woolen garden. Like my undisciplined thoughts, it swooped away and was back again. Fifteen diamond-shaped pieces of glass framed the top of each window. The people around me breathed shallowly, muffling the noise of their inspiration, letting their breath out softly. The silence continued, tense with the intimacy of the moment.

Silences, it occurred to me, are intervals of time, deleted of sounds. They are never voids, never vacuums, nor empty nothings, but like containers are filled with

emotional experiences. There are many kinds of silences. They exist in many dimensions—some shared, some unshared; some good, some evil. They can occupy space, such as a room; or time, such as years. They can be as luxurious as palomino mink, or as imprisoning as the armor of a medieval knight; as warm as a hand stretched out in welcome, or as cold as a back turned deliberately in rejection. They can be as tantalizingly mysterious as Arabian perfume, or as frightening as nets thrown over the head in the dark and drawn taut. Some are sought after, enjoyed, invited to stay; others are escaped from, destroyed, blasted by a trumpet in a jazz record turned up high.

Some silences enter our awareness only when they are broken. The hot, still August afternoon is punctuated by the nagging cicada's call; the country sunset looms more lonely as the song of the turtle dove dies. The sand slides soundlessly into our footprints as we walk among the dunes and listen to the pine needles fall like green rain from the quiet trees.

There are the silences of childhood carried with nostalgic longing into the hectic busyness of adulthood. They are filled with the sensations of being young, with growing curiosity toward living things, and with the feeling of freedom in a world of imagination and nature—a world into which no adult was allowed to intrude. The minuteless hours were passed identifying the changing Rorschachlike designs of clouds, directing ballets of pink-and-white skirted hollyhock dolls before audiences of disinterested sparrows; feeding ants stolen cake, digging up their hills later to see where it was stored, and finding the full, fat aphid cows. These were silent hours spent alone but not in loneliness. Rather they were full of enchantment at seeing the bumblebee pry open the dragon's mouth, all streaked with red; or following the petal ships down the river and discovering the tiny sequined snake; and at watching the squirrel scramble through the branches, followed by her newborn young like suckling shadows.

Some silences belong to and are a part of a personality. They lie wrapped around the spirit like chiffon walls, a flimsy, fragile barricade to the insensitive who

bludgeons them aside and stands gaping as if at a Persephone. There are those who speak, and there are those who listen. In the pressing centrifugal force of oral expulsion the talkers cannot pause to hear, while the listeners struggle, preoccupied with the urgency of their own centripetal yearnings.

There are the painful silences between strangers caught together in a room. Almost in frenzy each rushes into the space between them, chopping it into pieces with hatchets of little talk, while words step on each other's suffixes, or blank pauses stretch with the elasticity of balloons. There are the angry, violent, vengeful silences which stalk us in savage sadism, splitting us from reality and causing us to flee in fear down the corridors of ourselves as before the tent pin of a Jael. There are the silences shared in love—love of parents, love of a mate, love of a child, and love of fellow men. We suddenly realize that we have matured; we are serene, secure, supreme in our entirety, in our oneness with ourselves and our universe. In the presence of love we sit in quietness, relaxed, accepted, unperturbed, our true selves revealed, with no urgent compulsion to cover our imperfections, no necessity to surround ourselves with laminations of hypocrisy, no narcissistic desire to extol our magnificence. We delight in the sensuous pleasure of being alive, of loving and being loved—

The bride turned, looked over at the man she was to marry, and smiled. The luminescence of love lighted the room. Heads lifted in puppetlike response. The disciplined introspection of the gathered guests relaxed. The stillness, which lay like a repressed deadness against lonely, longing hearts, withdrew. Outside in the little grove a breeze bustled through the leaves, stirring them to shimmering excitement. The silence was broken. The man and woman stood and faced each other, with clasped hands. Slowly they began their marriage vows.

JOY PHILLIPS

### Letter from London

**H**E would be a bold man who would undertake to describe London Yearly Meeting in the course of a short letter. I don't attempt it; but into that ocean of words, from which a mighty catch of notions could have been taken, I let down a net. . . .

The Master used this figure in talking to his followers, "I will make you fishers of men." What is involved in that, we made it our business this year to discover. Repeatedly, and in varying ways, we were told that each of us must catch men and "bring them to Christ and leave them there"; drawing them not by arguments and proclamations, but by personal example. Nothing new

in that, as a conclusion to reach, but something new—very new—in the way in which we came back repeatedly to it, as though every discussion ended there and must end there.

It all began with the Swarthmore Lecture, an excellent one, in which we were reminded that the early Quaker movement was a breakaway from the organized and traditional church practice, which was sheltered behind castle walls and increasingly out of touch with ordinary life. Quakerism outside the castle "began by aligning itself with the naturalists in the physical sciences and asserting that religious experience is open to examination, if not by the same means, at least in the same spirit as any other form of experience." From this it follows that true Christians make every encounter an adventure. Every contact between ourselves and others demands of us something original, authentic.

It is not surprising therefore that in the earlier sessions of Yearly Meeting a good deal was said of the need for personal convictions; for commitment; for showing how we value for ourselves what we offer others; for putting first things first in day-to-day-living, even at great cost. When, at a later time, we reflected on the situation abroad—in Africa, for example—those qualified to lead our thoughts dwelt once more on the man-to-man relationship through which the living power of Christianity moves, rather than through institutions. And when the subject of the world's refugees was before us, and feeling ran as deep in Christian concern as when racial problems were discussed, once more it became plain that an essential part—we might say *the* essential part—of the healing of that most grievous social wound is loving-kindness, a rule to think always of persons as persons, as individuals, each loved by God.

It would not be a London Yearly Meeting if we did not give time, with a particular glow of satisfaction, to internal matters such as the revision of our Queries and Advices. In our Society we behave rather like the great Victorian hostess did in hers. Bewildered by the formidable demands made upon her by clamouring invading visitors, she found refuge with the housekeeper, who could be relied on to manage everything. Our housekeeper Clerks, of course, keep us in order and tell us what we can and cannot do; usually we are glad to rely on them. But when we dealt with the question of children's membership the tension reappeared. Here was a responsibility we could not slough off; for indirectly we faced once more the need for convictions (in us and in our children) as well as the reproach to us of young people being lost to our Society through finding no solid value in what their elders made of it. Well, we are to do away with birthright and children's temporary mem-

bership. Parents will apply for the admission of their children, and Monthly Meetings will decide the issue, as in the case of all other applications. In many instances, we hope, young people thus put on the lists by their parents' action will show acceptance of membership "by growing participation in the life and service of their Meetings." They may at some later time, if they choose, indicate to their Monthly Meeting that personal acceptance. They may even ask to be visited before this decision is recorded, or resign membership and reapply, in order to accept full responsibility for their choice.

By no means every difficulty connected with membership is thus disposed of, and a considerable responsibility for watchful interest will rest on overseers. But if our young people widely adopt these procedures because they have thought things out for themselves, it should be a great gain for our corporate spiritual life. A body such as ours which stands for truths overlooked or not stressed in Christendom as a whole, will die if those truths lose their hold on its own members.

Speaking afterwards of Yearly Meeting to the Friends of my own locality, I recalled hearing that grand old "war horse" of nonconformity, Dr. Clifford, at the beginning of the century. Of his sermon I have forgotten all except its theme, "Make Disciples"; but the effect of the power and personal convictions behind those two words I shall never lose. They could be said to be the summing-up of our Yearly Meeting this time; for old Dr. Clifford's fiery challenge did but repeat for me the Christian obligation laid upon us all by early Friends, "Let your lives speak."

HORACE B. POINTING

### Internationally Speaking

A GOOD deal is now being said about "limited war." The notion has been developed to meet an evident inadequacy in popular thinking about military policy. The notion of limited war, however, also reveals on close inspection certain serious inadequacies.

Limited war is thought of as a supplement to the idea that possession of weapons of mass destruction and willingness to threaten to use them are necessary to deter other nations from making war. The inadequacy of this idea arises from the fact that weapons of mass destruction are so indiscriminately destructive that no nation can afford actually to use them either to support its own policy or to resist policies it opposes on the part of other nations. Therefore, think the advocates of the idea of limited war, it is all too possible that a cool gambler among statesmen may simply disregard the threat to use nuclear weapons and proceed to carry out his policy.

As the inconvenience of most inconvenient policies is less than the devastating consequences of the use of nuclear weapons, it is suggested that for most purposes nuclear weapons are practically no weapons at all and that the nation relying solely on nuclear weapons is likely to be unable to check its rivals from carrying out any policies they decide on.

Something more than the threat to use weapons of mass destruction is clearly necessary to defend a nation against the inconvenient policies of its neighbors. This something more, it is suggested, can be found in the notion of limited war.

According to this notion, the nation ready to threaten to use weapons of mass destruction in order to deter resort to war with such weapons, will be ready also to use conventional war to resist actions of which it disapproves.

There appear to be certain inadequacies in this idea of limited war. Such a war would be less bad than a war of extermination such as is now possible with nuclear weapons. Even so it would be, as were, for instance, the Thirty Years War, the Napoleonic Wars, or the First World War, bad enough to make the abolition of war a highly desirable aim.

Such a war, with its tremendous assumption that the beaten nation will accept all the unpleasant consequences of defeat without using its weapons of mass destruction to avert defeat, seems highly improbable. The highly sophisticated self-discipline of the advocates of the idea of limited war is unlikely to be an effective restraint on the side in desperate danger of defeat.

There appears to be only one context in which limited war is possible. In that context, the phrase is misleading.

Experience of the First World War, confirmed by the second, justifies the basic concept of the League of Nations Covenant and the United Nations Charter that war is no longer permissible as an instrument of policy. Therefore resort to war is forbidden to nations and renounced by them. The only legitimate use of military force is under the direction of the United Nations to restrain any resort to war. Such restraining action might be approximately like limited war, with much greater likelihood of remaining limited. But it should not properly be called war. It is much more like a police action to enforce the prohibition of resort to war.

Such an action would have a much better chance to remain limited than would war at the volition of a single nation. Its aim being solely to stop war, the nation against which it was directed could at any time afford to stop without danger of incurring the most



bitter consequences of defeat. The shift of the dispute from military to peaceful means of settlement being the only purpose of military action under United Nations direction, its successful outcome would be a reconciling settlement endurable by all parties concerned, including even the warmaker.

In this sense, and in this sense only, the notion of limited war has some value. It is helpful to have clear recognition of the uselessness of weapons of mass destruction as instruments of national policy. But the discussion is confused rather than clarified by calling limited military action under the direction of the United Nations war. War is morally and practically inadmissible. The work of finding acceptable substitutes for it as means of settling disputes between nations is not likely to be made easier by trying to continue to use the word *war*.

August 12, 1959

RICHARD R. WOOD

### New York Yearly Meeting

MOSES BAILEY leading us to think about the nature of God; one hundred new high schools needed for Africans with a passion for learning; an internationally oriented New York Friends College; refreshing spirit and words within the Friends vocal ministry—these were some of the concerns discussed at the 264th session of New York Yearly Meeting which concluded July 31 at Silver Bay, N. Y. Out of a total attendance of about 660 Friends and their friends, there were 265 children including high school age who went each morning to Junior Yearly Meeting, administered efficiently by Miriam Brush and a staff of vigorous, generous teachers.

Each morning, Moses Bailey, of Hartford Theological Seminary, spoke to us on the Old Testament. He reassured us that we would have a small concept of God if we said, "Now I know." He recommended the Revised Standard Version of the Bible as being closer to the Hebrew. Our vocal ministry should have brevity, freshness, and concern, he said. Theology is not permanent; it just prevents our slipping back. Religion is observation and experiment leading to hypotheses which in turn lead to further observation and experiment. Moses Bailey urged us to expand the old metaphors about God (rock, army, oasis, victor, mother bird, fire in men's bones). We might try, "The Lord is like an electronic computer." (I have the responsibility to do my little part just right.) Or try, "The Lord is like my stenographer." (If I give what is inadequate, it will show up.)

Our ancestors adjusted themselves physically to their environment. Modern man tries to adjust his environment to himself, said Moses Bailey. He misses the more delicate adjustment of himself to values that have meaning and worth. Wisdom is a kind of discipline. (Tape recordings of Moses Bailey's lectures may be borrowed from New York Yearly Meeting.)

The causes Friends brought forth were many. Lewis Hoskins, Chairman of the Peace and Service Committee, secured

the endorsement of New York Yearly Meeting for (1) a letter expressing sympathy with Friends who are maintaining a vigil at Fort Detrick; (2) a similar letter to Friends at the Missile Base in Omaha, Nebraska; and (3) a letter to the President and other leading officials calling for further exchange with Russia.

A Committee on Inter-Faith Relations was established. But the Yearly Meeting was not united to the point of recommending that Friends General Conference make application to join the National Council of Churches.

While the adults were pondering, the Junior Yearly Meeting went on hikes, a boat-ride and cook-outs, held business sessions, made Indian articles, and enjoyed their fellowships. The children decided to contribute to four projects: a children's library in Kenya, fruit trees for Italy, rehabilitation work in Cuba, and articles for children of migrant workers. The vigorous high school group recommended for adult action that a Christian college be established in Africa and that an exchange fellowship with an African student be worked out.

Marion Paulsen was appointed Chairman of the Religious Education Committee. She reported the establishment of a Christian Home Life sub-committee and many new High-Q groups for high school age. Olaf Hansen will hold teacher training sessions in fifteen Meetings this fall.

The Prison Committee has been very active in visitation and in working towards the abolition of capital punishment in four states, reported Edmund Goerke, Jr. Spahr Hull reported the difficulty of finding dedicated volunteers to staff the worthwhile summer work projects for high school age. The A.F.S.C. directs the work of James Sypher who has been assigned by his draft board to do peace education in the New York Yearly Meeting area.

The somewhat disused practice of intervisitation and traveling on a concern was carried on most actively by Victor Paschakis and Curt Regen in the United States and Europe.

Paul Schwantes' adroitness as clerk was well demonstrated during the spirited discussion on the establishment of a Friends College in the New York area. Although not clearly crystallized, the concern envisages an institution motivated by Friends principles. One specific proposal suggests a faculty and student body from around the world, to be related to UN work and guided by Friends peace testimonies. A committee was authorized to develop possible plans.

Landrum Bolling, President of Earlham College, urged further support for the 30,000 Negro Quakers in Africa who can now be educated only through the fourth grade. The good Quaker tribal chiefs need their people to be educated and trained vocationally by people who have respect for the local code of values. Landrum Bolling also urged and received support for a new religious institute at Earlham College to train Friends' leadership generally within the Meetings.

Glad Schwantes gave a particularly moving appeal on behalf of the Indian Committee. Friends who work among the indigent western tribes must earn their living elsewhere. The Committee's table of attractive hand-sewn articles and Red Wing's Indian bead work sold well. Available also were closely

embroidered articles made at the Friends School in Ramallah, Jordan, and sold by Ruth Replogle. Suzanne Paschkis' delicately tinted, hand-woven pillow covers and aprons were on sale for the benefit of the A.F.S.C.

The Work for Youth Committee presented a well received report through Adelene Eckes. Through training seminars in cooperation with the William Alanson White Institute, they have begun a program to help teachers in the lower grades to cope with troubled children for the benefit of the whole class.

Agnes Campbell gave a fascinating report of her work protecting Friends' records, some of which go back 300 years.

The Gerontology Committee, headed by Muriel Chamoulaud, gave a dramatic presentation of what they hope Meetings will do to encourage good mental health in those over forty.

In its efforts to write a new Discipline, the Yearly Meeting will continue the use of the tentative Part II ("Practice and Procedure") for another year while further studies are made toward editorial and other revisions. Sections on marriage and on funeral and memorial services have been added. A committee under the chairmanship of A. Keith Smiley is now studying the preparation of Part I ("Faith and Beliefs").

Clarence Pickett urged the Meeting not to lose faith that there are forces greater than the ten-megaton bomb. He suggested that Americans are not very good listeners, that we should try listening to the Russians, and that this does not mean overlooking wickedness where it exists. He and other speakers urged us to search deep within us to seek an affinity with God so that, like George Fox, we can live constantly in the guidance of the Inner Light.

Paul Schwantes, James Sterett, Adlyn Wheeler, and Florence Stevens served faithfully as Clerks. Gladys Seaman and George Badgley were Meeting Secretaries. The Administrative Committee and the Nominating Committee also worked hard for the success of New York Yearly Meeting.

DORIS WEBSTER

## The Vienna Youth Festival

"PEACE and Friendsh'p" was again the motto of the Seventh Festival of Youth and Students held in Vienna from July 26 to August 4. Although the Austrian youth and most of the Western youth organizations did not participate, 18,000 delegates gathered from all over the world. Some came because attending the Festival was a part of a paid trip through Europe, others came simply from curiosity. But many like us attended because they were concerned to establish direct contacts between Eastern and Western young people.

A Communist Festival which emphasizes emotional displays and mass participation does not provide the best atmosphere for expressing Friends beliefs. Yet, for the thirty Quakers from the U.S.A., England, and Germany who attended as observers, it was an exceptional opportunity to talk with the Communist youth. Some of us were housed with the other delegations in

the fair area of Vienna, where most of the informal fellowship went on. Others stayed in a hotel with the other hundred observers and "personalities," while a third group lived in the Vienna Quäkerhaus, helping the staff to provide a center for our activities.

About eight-hundred events of all sorts, ranging from controversial seminars to well attended sport competitions, were the high lights of this huge meeting. The seminars on topics such as "The Role of Students and Their Organizations in Society" or "The Problem of Democratization and Reform of Higher Education" were formal and carefully planned meetings. Several hundred people could attend each of them to listen to prepared speeches by delegates invited by the International Preparatory Committee, the governing body of the Festival. Even the supposedly non-controversial topics were a spring board for leftist speeches. Nevertheless a number of non-Communist delegates succeeded in speaking effectively during these meetings. There was little opportunity for open discussion especially of highly controversial subjects. Some tempting topics like "Economic, Political, and Cultural Problems of Colonial and Underdeveloped Countries and the Role of Students in their Solution" drew a considerable amount of interested people; but it also happened that one or two seminars had to be cancelled because of lack of participation.

A major attraction of the Festival was the opportunity to enjoy excellent cultural events. The Leningrad Ballet, the Peiking Opera, and the Moscow Symphony are examples of the quality of the artistic programs. There were also competitions in many fields giving a chance for a variety of talents to be shown. Free tickets were distributed to the delegates and observers; but as their number was restricted they were hard to obtain.

The most valuable part of our experience, however, were our personal contacts with people interested in Friends work or others whom we simply met in the streets or at meetings. These contacts were often superficial, but sometimes the conversations were educational experiences for us and may have been revealing encounters for those we met. Official contacts were initiated between Friends and some of the delegations, thanks to the careful preparative work of the staff of the Vienna Quäkerhaus. Five or six members each of the Bulgarian, the Czech, the Kenyan, the Russian, and the Yugoslavian delegations were invited for informal discussions over a cup of tea at Quäkerhaus. We succeeded in getting the Bulgarians interested in work camps, a project which the British Young Friends hope to follow up. In most cases we broke up in small groups talking about all sorts of topics, even the ones considered taboo. English was the language most commonly used. It was nevertheless a great help to be able to speak French, German, or Russian. We experienced these barriers of communication especially when meeting with the members of the Chinese delegation.

The Austrian youth, with the assistance of foreign governments, established information booths throughout the city and distributed free copies of *Dr. Zhivago*, *The New Class*, or



other books in various languages. They also organized free trips to the Hungarian border where barbed wire and mines could be seen. Some cultural events to compete with those of the Festival were organized and were very well attended.

Centers for daily worship were set up by religious organizations to counter the non-religious approach of the Festival organizers. Nevertheless, the Festival had on the schedule two hours devoted to the Christians under the title "Religion and Peace—Discussion by Young Christians." Some of us attended but did not take an active part in the speeches.

It is difficult to give more than an impressionistic opinion of such a controversial gathering where so many events were taking place simultaneously. Information of the Festival happenings were provided by a special newspaper printed in many languages. These ten days have given us not only an opportunity to interpret our Quaker point of view as well as some of the American way of thinking, but also to learn about the life of the other half of the world and perhaps correct some of our mutual misconceptions. The Festival has impressed us both with the enormity of the task of reconciling East and West and strengthened our belief that personal contacts are the best approach toward that goal.

FRANCE JULIARD

### About Our Authors

Dr. Joy Phillips is Associate Professor of Biology at Drew University, Madison, N. J. The article "Thoughts at a Quaker Wedding" grew out of witnessing a Quaker wedding at the Woodstown, N. J., Meeting House in the summer of 1958. It may come as a surprise to some readers that the author is not a Friend, but in such sensitized perception, all would agree, is an element of the universal.

Horace B. Pointing is the editor of *The Wayfarer*, London, a Quaker Monthly.

Doris Webster is a housewife, the mother of two children, and a member of New Brunswick, N. J., Meeting. This was her first visit to New York Yearly Meeting, although she has attended Friends Meetings since 1942 and joined at New Brunswick on the formation of the Meeting there in 1954.

Richard R. Wood, for many years the editor of *The Friend*, Philadelphia, Pa., contributes his "Internationally Speaking" regularly to our columns.

France Juliard is a member of the East-West Committee of the Young Friends of North America and went this summer with three other Young Friends on a good will tour through England, Holland, and Germany. In Poland the group also tried to make contacts with Polish young people.

France Juliard is a member of Merion, Pa., Meeting.

### Friends and Their Friends

In the stained-glass windows on Pentecost, dedicated last May at the Upper Room, Nashville, Tenn., George Fox is pictured as a "Hero of the Faith."

Susan B. Anthony is among the "Ladies with the Last Word," an article dealing with brilliant retorts made by women, in the *Saturday Review* for May 30. Ralph L. Woods is the author, who has compiled several anthologies and is now preparing one on invective. "But surely the nation's most dedicated, tireless and effective fighter for women's rights," he writes, "was the valiant spinster Susan B. Anthony, who without financial resources made a profound impact on her times. Though a grim campaigner, Miss Anthony was capable of the stinging retort. When she was urging woman suffrage before a New York State Constitutional Convention in 1867, Horace Greeley, knowing she was a Quaker, hoped to embarrass her by asking: 'Miss Anthony, you know the ballot and the bullet go together. If you vote, are you ready to fight?' 'Yes, Mr. Greeley,' replied Susan, 'just as you fought in the late war—at the point of a goose-quill.'"

The oldest frame meeting house in the United States, that of the Third Haven Monthly Meeting in Easton, Md., opened its doors to its first meeting 275 years ago this summer. To commemorate this event, Third Haven Meeting will offer a special program on Sunday, September 13, 1959. The theme of the program will be the central thought of the now celebrated report *Speak Truth to Power*. The Meeting has received the enthusiastic acceptance of Clarence Pickett as the principal speaker, coauthor of this report and for many years the Executive Secretary of the American Friends Service Committee. The commemorative ceremony will also include an interpretation of events pertinent to the theme by Kenneth Carroll, Professor of Religion at Southern Methodist University, and three playlets produced by the youth of Third Haven Meeting to dramatize Quaker acts which "Speak Truth to Power."

Eleanor A. Stackhous is named the "Personality of the Month" in the March *Newsletter* of Horsham Meeting, Pa. She has served as Clerk of Horsham Monthly Meeting for seven years and as Assistant Clerk at various times. She is a Trustee and a member of the Worship and Ministry Committee, and has represented the Meeting at many conferences. The *Newsletter* goes on: "Professionally, Eleanor is a medical technologist. She has had charge of training students in medical technology at Abington Hospital, Pa., and was instrumental in getting that school approved in 1930, making it one of the first of its kind in the country. She belongs to local, state, and national societies of technologists, and has served as President of the Pennsylvania state society and several terms as a Director on the Board of the national society. She has received one state and two national scientific awards on papers she has written on serology."

Helen Baker, ex-AFSC staff member, is featured in the June issue of *Ebony* magazine. The story is entitled "The Woman Who Refuses to Die of Cancer." It is a heartwarming story, and the American Friends Service Committee is generously mentioned in the rundown of services Helen and Percy Baker have performed for the Committee.

That all Americans, North and South, are responsible for the "large-scale inhumanity" we exhibit toward some citizens is one of the statements made in a study released August 7 by the American Friends Service Committee. The 64-page booklet, *Race and Conscience in America*, published by the University of Oklahoma Press, was prepared by a special working party assembled by the American Friends Service Committee. The study warns of seven areas of unfinished business in America's race relations which must be dealt with before the United States can be in fact "a land of equal opportunity." These include public school desegregation, employment, housing, public accommodations, political participation, religion, discrimination in religious institutions, and civil rights.

An interracial group of 15 persons comprised the working party which prepared *Race and Conscience in America*. They were B. Tartt Bell, High Point, N. C.; Richard K. Bennett, Ambler, Pa.; Philip Buskirk, Los Gatos, Calif.; Charles J. Darlington, Woodstown, N. J.; G. James Fleming, Baltimore, Md.; Frank S. Loescher, Philadelphia, Pa.; James McCain, Sumter, S. C.; Barbara W. Moffett, Merchantville, N. J.; Algie I. Newlin, Guilford College, N. C.; W. Carson Ryan, Chapel Hill, N. C.; David H. Scull, Annandale, Va.; Phern Stanley, Atlanta, Ga.; Norman J. Whitney, Philadelphia, Pa.; and John W. Willard, Seattle, Wash.

*Race and Conscience in America* is available at the national office of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., for 50 cents a copy.

*Friend of Life*, the biography of Rufus M. Jones by Elizabeth Gray Vining, has been published in England by Michael Joseph (352 pages; 25s.). A review by Edward H. Milligan covering almost three pages in the London *Friend*, issue of May 29, 1959, speaks of its being "so lucid and dispassionate and so thoroughly readable. . . . It cannot have been an easy book to write, but it comes off magnificently." The American edition of the book was published in 1958 by J. B. Lippincott and Company, Philadelphia.

*Defense in the Nuclear Age* by Commander Sir Stephen King-Hall, a book that has aroused a great deal of discussion in Britain since its publication in 1957, will be brought out in the United States this fall by Fellowship Publications, 21 Audubon Avenue, New York 32, N. Y. The author has added a chapter for American readers, and TV commentator Edward R. Murrow has written an introduction for the American edition. A review of the English edition, written by Douglas V. Steere, may be found on page 278 of the FRIENDS JOURNAL for May 3, 1958.

Anne Wood, a member of Moorestown, N. J., Monthly Meeting, has received a Fulbright grant to study Roman inscriptions at the University of Naples, Italy, for the coming academic year. She is on sabbatical leave from Westtown School, where she teaches Latin and is Dean of Girls.

One of the illustrated sketches for "Your Neighbors" in *The Philadelphia Inquirer Magazine* for May 3, 1959, is devoted to Mrs. Frederick C. Hemeon, who at 90 gives at least three days a week to volunteer service for various organizations. Each Thursday she works at the Warehouse of the American Friends Service Committee, supervising the mending of garments to be sent overseas. When she was a small girl her Quaker mother had given her the advice, "Never let thy hands be idle." Now, even as she listens to radio panel shows, she knits bandages for a leprosarium.

Other religious groups besides Friends are showing an increasing interest in a campaign to abolish capital punishment. The largest denomination to enter the drive against the death penalty is the United Presbyterian Church, which at its General Assembly in Indianapolis voted overwhelmingly in favor of a resolution declaring that capital punishment "cannot be condoned" by the Christian conscience.

Similar official statements are expected from the Methodist and Lutheran churches at their next national meetings. Major Protestant and Jewish organizations which have gone on record against the death penalty are the Protestant Episcopal Church, the American Baptist Convention, the Central Conference of American Rabbis, the Protestant Council of the City of New York, the Massachusetts Council of Churches, and the Greater Chicago Federation of Churches.

Louis Cassels, UPI writer, in a recent number of the *Evening Bulletin*, Philadelphia, summarizes these and other facts in an article entitled "Campaign Against Capital Punishment." He closes by noting that all the countries of Western Europe except Britain and France have abolished the death penalty, as have nine states of this country. In none of these has there been an increase of serious crime.

During the summer Emil and Anne Taylor Rado of Achimot Meeting, Ghana (Anne Rado is a member of London Yearly Meeting), are visiting relatives in the United States. Emil Rado is on the faculty of the department of economics of the University College of Ghana. Under the auspices of the African Universities Committee, he is visiting universities from coast to coast, seeking opportunities in this country for graduates of the University of Ghana to study for advanced degrees.

We regret to have to express a warning about an international criminal who says he is an American and a member of the Society of Friends. He recently succeeded in obtaining the passport of an American Friend in Germany. His name is Günther Fischer (alias, Arnold Mascola). Some time ago he stole an automobile in Bückeburg, Germany, in which in addition to the passport there was a membership list of German Friends. His specialty is to "work" with religious and welfare organizations and he has visited Friends in different European countries. He is known to the police as a cheat and thief. He is tall, dark-haired, very slender, and has piercing eyes. His back is tattooed.

## Letters to the Editor

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

It seems timely to call to the attention of Friends to two Pennsylvania Bills, H1581 and S760, "Migrant Labor Act," and H1356, "To Extend the Child Labor Act to Some Employment of Children in Agriculture." They ought to move out of the committee and be passed. They are in relation to migratory agricultural labor which has increased immensely within the last ten years. This is of concern to Friends.

Among other serious features is the prevalence of the employment of school children for overlong hours in the fields in the summer sun. Bill H1356 would regulate child labor in the fields, allowing children 12 to 14 years old to be employed for hire outside of school hours on farms employing 8 or more persons: if accompanied by parent or (specified) guardian; for not over 6 working hours in a given day; not to operate tractor or other dangerous power driven farm machinery, provided they have vacation farm work permits.

Children 14 and 15 years old are provided for similarly, except that they may work 8 working hours a day or 44 hours a week.

This bill does not affect children of any age working on the farms of their parents or for hire on other farms employing less than 8 persons.

Bills H1581 and S760 outline specifically the duties of the various governmental departments (Labor, Health, Agriculture, etc.). It brings them together in one document with the already existing functions of these departments and gives citizens a voice in the Governor's Committee on Migratory Labor.

Concerned Pennsylvania Friends should contact:

for H1356: House Labor Relations Committee, Joseph G. Wargo, Chairman; John J. Welsh, Vice Chairman.

for H1581: House Appropriations Committee, J. Dean Polen, Chairman; John F. Stank, Vice Chairman.

It is hoped that Friends in other states may be concerned to check on their own legislation in this regard and try to get such laws passed where they do not now exist.

Wilmington, Del.

SARAH BISHOP

Friends have consistently emphasized the need for personal contact and understanding between statesmen in order to create an atmosphere in which real progress can be made towards peace and disarmament. Members of the Peace Committee of Scarsdale, N. Y., Meeting have accordingly been considering what action could be taken by Friends in support of the forthcoming talks between Mr. Eisenhower and Mr. Khrushchev. In the light of our historic peace testimony, we believe that a special responsibility rests on Friends to contribute through prayer to the outcome of these talks. We would, therefore, urge Friends Meetings throughout the country to consider the calling of special meetings for worship during Mr. Khrushchev's visit centered on the need for divine help and inspiration in the creation of peace.

Scarsdale, N. Y.

ANTONY C. GILPIN

## BIRTHS

**BURDSALL**—On July 6, at Syracuse, N. Y., to Walter Haviland and Nancy Jenkins Burdsall of Clay, N. Y., a son, EDWARD CHAPMAN BURDSALL. The father is a birthright member of Purchase Monthly Meeting, N. Y., and the mother a member of Green St. Monthly Meeting, Philadelphia, Pa. The boy was named for his grandfather Edward C. Jenkins, Buck Hill Falls, Pa. Mrs. Charles F. Jenkins is his great-grandmother. He is also a grandson of Elwood and Gertrude Burdsall of Great Barrington, Mass. He joins a two-year old brother, Jeffrey.

**FERGUSON**—On June 18, to Herbert C. and Ruth Ann Ferguson of Holmes, Pa., a son, PAUL MARTIN FERGUSON, a birthright member of Sadsbury Monthly Meeting, Pa. His parents, older brother Herbert, and maternal grandparents, Paul and Emma Martin, are all members of Sadsbury Meeting.

**PLUMMER**—On May 14, in West Chester, Pa., to Dr. William Plummer, III, and Ursula Jordan Plummer, their fifth daughter, URSULA THAYER PLUMMER. The parents are members of West Chester Monthly Meeting, Pa. The grandparents are William and Letitia Plummer, members of Valley Monthly Meeting, Pa., and Harvey and Ursula Thayer Jordan of Burlington, Vt.

**REINHART**—On July 8 at Havre de Grace, Md., to Frederick S. and Anne Pratt Reinhart, a son, GLENN LEWIS REINHART. The mother and his maternal grandparents, Carl and Emily Pratt, are members of West Chester, Pa., Monthly Meeting.

**SHANE**—On August 5 to John Buckley and Sally Shields Shane, a daughter, BARBARA LEIGH SHANE. The father is a member of Swarthmore, Pa., Monthly Meeting as are the paternal grandparents, Theresa C. and Joseph B. Shane. The great-grandmother, Mrs. John W. Cooper, is a member of Wrightstown, Pa., Monthly Meeting.

**SHUMAN**—On July 4 to James B. and Victoria Grove Shuman, a son, JAMES BURROW SHUMAN, JR. His father and his grandmother, Elizabeth Davies Shuman, are members of Wrightstown, Pa., Monthly Meeting.

## DEATHS

**ATKINSON**—On July 25, WALLACE LIPPINCOTT ATKINSON, of Seattle, Washington, aged 80 years. He was a valued and influential Friend, a member of the University Meeting, Seattle.

Wallace Lippincott Atkinson was born November 15, 1878, on a farm near Mt. Holly, N. J., the son of Isaiah Eldridge and Ellen Rogers Atkinson. He graduated from George School and took his B.S. degree in mining engineering from the University of Washington in 1906. After working in Alaska about eight years he entered the insurance business in Seattle. He was connected with the assessor's office in Seattle for 16 years, retiring in 1949 as Deputy Assessor. He married twice; in 1908, Jessie Maud Jackson, who died in 1940; in 1945, Hertha Nelson Rhodes, who survives him. Also surviving are two sons, Captain Wallace L. Atkinson, Jr., U.S.N., and Alan Watt Atkinson of Metuchen, N. J., and four grandchildren.

**EVES**—On July 26, at Berwick, Pa., JOHN MILTON EVES, son of Dr. Otis and Elizabeth D. Eves, died at the age of 16. He was a member of the Millville, Pa., Monthly Meeting and was buried in the family plot in the Millville Cemetery. He is survived by his parents, three sisters, Darl, Joanne, and Sarah, and his paternal and maternal grandmothers, R. Darl Eves and Mrs. William Dildine.

**HILLES**—On August 3, at his home, 7 Crest Lane, Swarthmore, Pa., ALBERT LETCHWORTH HILLES, aged 79 years. A birthright member of Frankford Meeting, Philadelphia, his membership was transferred to Swarthmore Monthly Meeting in 1955. Surviving are his widow, Edith Walter Hilles, a daughter, Jane Hilles Byrant, three grandchildren, three brothers, and two sisters. He had graduated from Westtown School in 1898 and served for many years on the Westtown School Committee.

**TYSON**—HELEN GLENN TYSON, wife of Francis Tyson, Pittsburgh, Pa., died on July 27 at the age of 73. She was widely known



as a social worker and active participant in Friends concerns. Friends recorded her pioneering in medical social work and her life-long labors for the care of mothers and children. She fought in Pennsylvania's State Capital for the causes of Health and Welfare before they became popular movements. She never let her deep convictions harden into intolerance. In her youth she worked with delinquent girls at Sleighton Farms and also headed the Social Service Department of the Philadelphia University Hospital. She also occupied other leading positions in public and private welfare as well as in Friends social concerns.

**WILLIAMS**—On July 19, after a long illness, CHARLOTTE H. WILLIAMS in her 95th year, wife of the late Morris Williams, formerly of Plymouth Meeting, Pa., Palo Alto, Calif., and Alexandria, Va. She is survived by three daughters, six grandchildren, and ten great-grandchildren. Interment was at Plymouth Meeting Friends Burial Ground, Pa.

## Coming Events

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

### SEPTEMBER

12—Haverford Quarterly Meeting at Valley, near King of Prussia, Pa., at 4 p.m.

12—Salem, N. J., Quarterly Meeting; 10:30 a.m. at Mullica Hill.

13—Meeting for worship at the Old Quaker Meeting House, Pembroke, Mass., 3:30 p.m. The meeting house is located on Route 3, about thirty miles south of Boston at the junction with Route 139.

13—275th anniversary of Third Haven Meeting, Easton, Md. Clarence E. Pickett will speak on "Speak Truth to Power."

13—At Adams, Mass., Quaker Meeting House, meeting for worship, 3 p.m.

13—At Gwynedd, Pa., Meeting House, meeting for worship at 11 a.m.; covered dish luncheon following the meeting. At 2 p.m. Moses Bailey will speak on "Reinvesting Our Quaker Heritage." The public is invited to all these occasions.

13—At Norristown, Pa., Meeting House, open meeting of the Race Relations Committee of Philadelphia Yearly Meeting. 10 a.m., meeting for worship; 11:15 a.m., James Bristol's lecture "An Asian Perspective on the American Racial Scene." 12:30 dinner (reservations to Helen Wand, 23 Evergreen Road, Norristown, Pa.; phone BRoadway 5-0945). At 1:30, R. Dean Short will lecture on "Integrated Housing in the Philadelphia Suburbs." Meetings of Subcommittees at 2 p.m.

17—Haddonfield Quarterly Meeting at Medford, N. J., 3 p.m.

19 and 26—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, Pa. Starting both days at 10 a.m. For details write to Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa.

19—Philadelphia Quarterly Meeting at Fourth and Arch Streets, 5 p.m.

20—Quarterly Meeting of Baltimore Yearly Meetings, Homewood and Stony Run, held at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch will be served. At about 1:30 p.m., Henry J. Cadbury will speak on "Our Knowledge of Jesus of Nazareth." Business meetings will follow.

27—Annual meeting of the John Woolman Memorial Association at the Mount Holly, N. J., Meeting House, 99 Branch St., 3:30 p.m. Address by A. Burns Chalmers on "What Friends Today Can Learn from John Woolman." Tea following the meeting. Board meeting at 2 p.m., preceded by picnic luncheon.

*Coming:* Community Open House at Cornwall, N. Y., Meeting, on September 27, 12 to 5 p.m. Meeting for worship, 11 a.m. Exhibits, pamphlets, historical display of old books and Quakeriana; special display, "Quakers Today," with emphasis on the peace testimony. Tea will be served. All welcome.

*Notice:* The Missouri Valley Conference will be held on October 30 to November 1 this year instead of the Labor Day Weekend, which has been the usual date for several years past. The place of the Missouri Valley Conference will be the 4-H Club Camp near Boone, Iowa.

## MEETING ADVERTISEMENTS

### ARIZONA

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

**TUCSON**—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

### ARKANSAS

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

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the last Friday of each month, at 7:30 p.m. Clerk, Clarence Cunningham.

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**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, 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, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

**NEWTON**—Meeting and First-day school, 11 a.m., Hawley School.

### DISTRICT OF COLUMBIA

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

### FLORIDA

**DAYTONA BEACH**—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

**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 8-6829.

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

**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 18th Avenue S.E.

### GEORGIA

**ATLANTA**—Meeting for worship and

First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

### HAWAII

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 999-447.

### ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

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

### 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

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

### KENTUCKY

**LOUISVILLE**—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

### 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 WA 4-4548.

## MASSACHUSETTS

**CAMBRIDGE** — Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WELLESLEY** — Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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

## MICHIGAN

**ANN ARBOR** — Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

**DETROIT** — Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TExas 4-9138 evenings.

**KALAMAZOO** — Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

**SAGINAW** — Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone FI 37827.

## MINNESOTA

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

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

## MISSOURI

**KANSAS CITY** — Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS** — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

## 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

**ALBUQUERQUE** — Meeting for worship, 11 a.m., 515 Ash. S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

**SANTA FE** — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

## NEW YORK

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

**BUFFALO** — Meeting 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** — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-3018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE** — Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

**SYRACUSE** — Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

## OHIO

**CINCINNATI** — Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

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

## PENNSYLVANIA

**DUNNINGS CREEK** — At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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

**HAVERFORD** — Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**LANCASTER** — Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**MEDIA** — 125 West Third Street. Meeting for worship at 11 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, 20 South 12th Street.  
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.  
Both Frankford meetings at Orthodox and Penn Streets at 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.

**PROVIDENCE** — Providence Road, Media, 15 miles west of Phila. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

**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, Myrtle Nash, FA 3-6574.

**NASHVILLE** — Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

## TEXAS

**AUSTIN** — Worship, Sundays, 11 a.m., 606 Rathervue Pl. Clerk, John Barrow, GL 3-7323.

**DALLAS** — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., 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.

## VIRGINIA

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

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

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

## WASHINGTON

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

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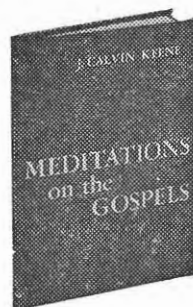
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