

# FRIENDS JOURNAL

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**E**TERNAL Lover of Thy children, bring us into Thy life, make us sharers in Thy love and transmitters of it. Help us to become serene and patient in the midst of our frustrations, but at the same time make us heroic adventurers, brave, gentle, tender, but without fear and with radiant faces.

—RUFUS JONES

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# FRIENDS JOURNAL

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## Editorial Comments

### *The City*

THE city has frequently been the symbol of man's community-hope. As such, it has been joyously hailed by great minds as diverse as those of St. John, Marcus Aurelius, Walt Whitman, Wordsworth, and others. Harboring the wealthy and the poor alike, it offers the greatest challenge to the Church to transform and enrich the relationships among its inhabitants.

Nowadays we read a great deal about the population explosions expected in various parts of the world. In the most concentrated form the city brings home to us such aspects of modern life, as well as the instability of our environment. Approximately twenty per cent of our total population changes residence each year, but in certain sections of any city this mobility affects as many as fifty per cent. As a city's population increases, its income decreases, because those who move in are usually poorer than those who leave. Not only do slums, with their inevitable social and racial tensions, complicate city life in general, but the enormous complexity of the web of life is increased by the mere agglomeration of people. And the city does not seem satisfied with its own territory; it reaches out into the country and often defaces its neighborhood.

### *Spiritual Problems*

The man of the city is apt to become an anonymous face in the crowd. Often he does not know his neighbor living across the hall, and Herman Melville's heartless expression of a hundred years ago comes to mind, that the crowd is a "mob of unnecessary duplicates." The proximity of wealth, its proud display in show windows, the offer of liberal credit, and the rapidly increasing power of labor organizations are strengthening our tendency to become a class-conscious society.

Traditionally, the orientation of the Protestant Churches has been rural and personal, whereas the Catholic Church has much better adapted itself to city life. Many Protestant Churches have become middle-class. Labor and sublabor groups, who sense and resent exclusiveness, either have become indifferent to organized religion or have taken refuge in small sectarian groups with salvationist theologies that give them a claim to the distinction which the community denies them.

There have been enough prophets of doom who condemn the city as the nurse of decay and degeneration. Cain was, after all, the first city builder. Rousseau, Tolstoy, and Thoreau exalted life in primitive nature or in rural communities. But the number of churchmen is increasing who see in the existence of the city a rare opportunity to make it a City of God and, as an English clergyman wrote in the *Manchester Guardian*, to fill the Church with "high and low, rich and poor, one with another." Needless to say, this is an enormous task.

Do Friends realize their own position within this complex problem? Have we, too, been shaped by a predominantly rural past and by middle-class thinking? Are we, like most Protestant groups, in need of revising our concepts about the "mob" and of becoming sensitive to the plight of the lonely, the spiritually unconsolated, and the mentally starving who fill the teeming alleys of our cities?

### *The Poet and the City*

Modern fiction and poetry probably have sensed this concern more intensely than has modern theology. Eliot, Joyce, Hemingway, and Faulkner express despair of the city's ability to give unity to the men and women it harbors. The work of W. H. Auden, saturated with the image of the city, shows that the poet's thinking is moving away from a negative judgment about the city to an affirmative attitude. In his early poetic works the city is still built by "the conscience-stricken, the weapon-making" (again we remember Cain as the first city builder). Auden's later poetry is strongly imbued with a sense of Christian responsibility, and he invests the city with a God-given desire to make it a true community. It ought, first, to be a Just City, then one "based on love and consent." There is no use escaping from the city. The "lying, self-made" city has a claim to "my historical share of care." It must be, like the city of St. Augustine and Juliana of Norwich, a City of God. But it tends to be first a "rational," then a "glittering" city with "lawless spots." This imperfect temporal city is, nevertheless, the symbol of the Eternal City.

In Auden's poetry appears that rare blending of a profound Christian faith with modern artistic thought at



its best. *The Age of Anxiety* and *Nones* contain some of the most striking passages of the city of man and the City of God. But Auden has made use of the city image in many other poems, as, for example, in his "In Memory of W. B. Yeats." Here death is described as the invader of the city. The landscape, the city, man's soul, and Yeats' departure merge in one prophetic voice of sorrow, power,

and beauty. (Joseph P. Clancey's searching essay "Auden Waiting for the City" in the September, 1959, issue of *The Christian Scholar* will interest the discriminating reader.) But we need to remember that the problem is not one primarily for the artist. It affects all of us, whether we live in the city or outside. The city of man must become the City of God.

## The Quaker Epistle

**A**MONG the many emphases in which Friends differ from other Christians is the responsibility they place upon the individual to serve the larger organization of which his local Meeting is a part. Each individual has the responsibility of attending and participating in the sessions of Quarterly and Yearly Meetings as well as in the affairs of his local Meeting. Friends take this responsibility seriously, and in New York Yearly Meeting as many as one tenth of the members of the constituent Meetings have attended the annual sessions.

When Friends look beyond their Yearly Meeting, their organization becomes indeed tenuous. Until this century no Friends body existed even in a consultative or advisory capacity beyond the Yearly Meeting level. Yet Friends recognized their kinship with others bearing the name—in spite of variations in beliefs, practices, and methods of worship.

Like the earliest Christians they preserved the autonomy of their local "churches" and relied upon visitation and correspondence to hold them together. Such an organization was inextinguishable. Stamp it out in one area; hamper, restrict, and persecute it in another; and it would flourish in a third, or scorch the heel of the oppressor at the point where it was being most severely harassed.

Authoritarians, trying to find the authority and the centrality—whether a Roman emperor attacking the early Christians, or a modern German dictator trying to stamp out Quaker opposition—found only letters and visitors. Truth could carry its own authority with a persuasiveness that could endure whatever bedevilment was meted out.

Friends now have several bodies beyond the Yearly Meeting level to advise and assist in fostering a sense of wider fellowship and kinship. But they still place primary emphasis upon the exchange of visitors and exchange of epistles to make them feel as one, regardless of nationality, form of worship, and the distances which may separate them.

Visitation needs no explanation. Everyone knows

how differences can melt when people meet face to face and discuss their daily lives, particularly the matters that concern them most.

A personal letter is almost as revealing. Sham, so well constructed that it can be self-deceptive, becomes transparent to the impartial reader. Truth, sincerity, and warm humanity almost breathe their message of joy, and hope, and good will.

Uniquely among Christian groups, Friends still exchange epistles. They cling to the older term with its more serious implications even though some Bibles now call the epistolary portion of the New Testament "letters," and the epistle as a literary form is currently out of fashion. Roman Catholic epistles have evolved into papal encyclicals, with a specially weighted language and scholarly research as their mode of conveying unity and authority to the followers of the Holy See. Protestant pastoral letters have largely disappeared.

The Quaker epistle, quaint as it may at first glance seem, has—at its best—somehow managed to retain the warmth of a personal letter, and the compellingness and literary quality of truly inspiring religious literature. With the informality of the ties between scattered groups, the epistle carries a responsibility and an opportunity for fellowship between them that should not be neglected.

There is no set form for a Quaker epistle. No particular style. No required subject matter. No correct phrasing or clearcut literary tradition. Some are chatty accounts of the doings of a Yearly Meeting. Others resemble summary annual reports. Some resemble messages in an unprogrammed meeting for worship; they are indirectly addressed to a particular subject, avoiding the topical or journalistic and seeking broader spiritual emphasis.

There are those which are so compelling that they are quoted after several centuries. Others make an indelible impression even though of more recent writing. A London epistle of 1804 which stated, "It is an awful [a solemn] thing to stand forth to the nation as the

advocates of inviolable peace," still sounds the very depths of our being. Those simple words in the starkness of their sincerity can quicken a sense of prophetic mission.

In a quieter vein, a simple statement swept of all ecclesiastical terminology, citing no chapter or verse for authority, becomes memorable as a fresh statement of an old truth or the epitome of the Christian message. None could miss the meaning or resist the appeal of the London epistle of 1920 when it states: "To each of us however small our opportunities may seem, some part of God's work will be given to do, a part greater than our fears or even than our present faith. We shall find that our hearts are made strong in prayer and joyful in praise, our eyes are kindled to see the truth, our feet can go on God's embassies, our hands can help to heal, our lips and lives can speak His love. And, through us, men in their need may again see God in the face of Jesus Christ."

There is no substitute for living experience to bring forth convincing words. The framing of epistles can be improved, however, by examining what they seek to accomplish. London Yearly Meeting speaks of the epistles as dealing with the "exercise" of the meeting, and that is certainly an inspired use of the English language. It conveys both the sense of activity of the slangier phrase "to get excited about" and a deliberateness and steadfastness of purpose which we generally associate with calisthenics. That's a heap of conveyance for one word! An epistle, too, should be so well stated and edited that every word contains a heap of conveyance.

To make it do so, there is no better method than wrestling—if the athletic vein may be continued—with the exercise of the Meeting. What is it that unites all of those thousands of words that have been uttered in the course of a Yearly Meeting? Sometimes nothing does! When that is so, the epistle should mirror that sense of lacking, failure, disunity, or whatever is at fault. This reflection does not mean a pharisaic donning of sackcloth and ashes or a beating of the breast; it does mean a simple but restrained statement of the fact. Last year New York Yearly Meeting wrote: "We feel the breath of God in our Meetings but have yet to hear His voice speaking clearly." In other wording, there was a sense of mission but a lack of direction. The more religious phrasing is not hypocritical, has an inspiring tone, and suggests the crux of the problem.

Some have questioned how the epistle differs from the final minute for the Yearly Meeting, and why the Clerk's minute could not be substituted. In some instances it could. Some Clerks have a divine leading that may well express the exercise of the Meeting better than

a week's work for the entire membership of the Epistle Committee. On the whole, though, there should be the same superiority in the group process for the framing of the epistle that there is in the collective judgment of the business meeting, or perhaps the mystical influence which can gather many participants into a true meeting for worship.

When each member of the Epistle Committee has offered his own contribution, and the individual efforts have been combined through a process of weighing, borrowing, and discarding, the result may be the exercise of the Meeting, or it may be necessary to try again the next day. This is not a minuting procedure; nor is it a reporting of so many steps that have been taken. The result should offer perspective and orientation.

Strive with all of the quiet patience and thorough preparation in preliminary thinking and seeking that goes into a meeting for worship. Take what has been produced. Seek to displace pride of authorship with a uniform humility pruned of all affectations and surplus adjectives. Weigh the relevance of every statement to the actual proceedings of the Yearly Meeting. Write in sincere, simple, and straightforward language. When that has been done, if it has been done well, the results should inspire and direct the seeking of all who read or hear the contents.

DEAN FREIDAY

## *First Step or Dead End?*

THE occasion for discussing the idea of universal and total disarmament down to internal police level is the Khrushchev address at the United Nations. This statement by the head of one of the two superpowers is now one of the "facts of life" in the international field, regardless of what one's general attitude toward Soviet policy may be or one's analysis of Khrushchev's motives.

For the United States to try to bury the proposal, to divert attention from it, will accomplish nothing except to leave Khrushchev in the enviable position of being able plausibly to claim that Russia wants disarmament and the United States does not. The proposal is there, will remain there, as long as the threat of nuclear war hangs over mankind. It *has* to be reacted to by the U.S. government. It is incumbent on us as pacifists to urge that the reaction be positive.

The idea of general and total disarmament is not, however, Khrushchev's private property or invention. Attention should be focused on the idea itself and its implementation, not on whether or not one likes Khrushchev.

The immediate objective is to have the United States by executive and congressional action unequivocally adopt general and total disarmament as the firm basis of its policy, urging all other nations promptly to do likewise.

It is my firm conviction that governments as governments hitherto have never adopted total disarmament as their goal. They have not believed it was possible or desirable. They did not want the kind of disarmed world in which the nature of government would be so fundamentally altered. In terms of political realism, government policy has been *not* to seek total disarmament but at most only such reduction of certain types of armament as would not essentially alter military-power relationships and would not open the way to total disarmament. The first steps were definitely not to be followed by last steps.

It is in this context, I suggest, that the perpetual difficulties over inspection and control must and can be understood. Governments which were in effect committed *not* to achieve thorough disarmament could not afford to permit the so-called disarmament discussions to develop to a point at which a serious breach in the military establishment and in the development of military technology would be made; such a development could only lead to total disarmament, if not blocked. Consequently, whenever it appeared that a fairly significant agreement was about to be consummated, one or another government saw to it that discussions bogged down over details of inspection and control. Moreover, if there were serious reduction in one sector of military development, in a context of power struggle and where genuine disarmament was not the goal, each side would be more eager to maintain secrecy in the other sectors and to spy into the secrets of the other, a tendency which would prevent any real relaxation of basic tension.

Certainly peace must be structured; there will have to be controls, a rule of law. And there are pacifists who have an emotional bias against controls, just as in my opinion there are pacifists who place an exaggerated emphasis on legal structure as against resolution of political and economic problems and the creation of a new psychological and moral climate. But the whole matter of inspection and control will be presented in a different atmosphere and context, once governments have seriously accepted total disarmament by agreement as the goal. If this happens as a result of a realistic evaluation of the catastrophe that threatens mankind and a determination to avert it, then the constant aim will be to *avoid* getting bogged down over details, to insist a way through *must* be found, rather than welcoming—

though not openly admitting it—the stalling of negotiations. Moreover, if governments once truly adopt disarmament as a policy, there is bound to be a considerable dissipation of mutual suspicion. A first step which leads toward a clearly defined last step is a very different thing from a first step which is actually a dead end.

All kinds of tough questions will no doubt arise about general and total disarmament, its implications and effects. But the rise of these questions does not alter the desirability of having it once for all established whether or not, in the nuclear age, disarmament is the goal of political policy, not a mere distant ideal. To realize this truth, one need only think for a moment what it will mean if once it becomes clear that disarmament is not taken seriously and the nuclear arms race is the fixed goal of policy.

We have here an issue on which it seems to me “unilateralists” and “universalists” can unite. The former should recognize that general and total disarmament will not happen in one stroke, will take time, will involve negotiation, etc., and also recognize, as I have already suggested, that it will be negotiation in a drastically altered context and atmosphere. Those among what are sometimes called “realists” should on their part, it seems to me, now accept the necessity of going “whole hog” on the proposition that it is disarmament, not reduction, we must work for; that we must have a last step clearly accepted before we can believe that first steps lead somewhere.

To put it another way, might we not all be a bit more relaxed about the issues of control, world government, etc.? Those who have been dubious or lukewarm about the world-government approach should clearly recognize that there has to be some sort of structure, order, law (whatever the precise form). Others who are specially concerned about the legal and structural approach may in turn recognize that we must not fall into the trap of the people who do not really believe in disarmament, world order, etc., and who get away with their position by always declaiming, “Sure, everybody wants disarmament in the long run, as an ideal, but first let Russia accept controls.” To paraphrase the biblical saying about the Sabbath being made for man, surely controls are made for the sake of disarmament and peace, not the other way around. Disarmament is the ball on which we must now try to fix the eyes of the American people. That is the job to be done now.

The struggle to get disarmament accepted as the firm basis of policy is far from being won, has barely begun, and should command our utmost effort and earnest prayer.

A. J. MUSTE



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## Christmas Rose

By DOROTHY M. WILLIAMS

I remember the Christmas a late rose bloomed  
In the garden where chickweed starred the stone flags.  
Our child running, bare-armed, in the blackened garden—  
On the cold crucifix of winter earth  
She knelt to marvel where one white blossom  
Transfixed dry skeletons of marigold.

"The Christ child's own remembrance of his day,"  
She whispered. "Surely he can't be far away."

## In Community of Miracle

By SAM BRADLEY

Long since the stars are dim, the wise men dead,  
And reaching wonder, save in a child's wide eyes,  
Crowded out: man's birth is no surprise,  
No foretold miracle to praise or dread.  
Yet is this true? Why have we blundered, bled,  
And borne all things beneath these hard-cursed skies?  
Tell me: is there some peace, some prayer that lies  
Beneath the drab of words? What's yet unsaid?

Say further then. This tinselled turn of year  
When God is humbled, even as a child,  
He gives His love, made lowly, to our care.  
O legend, stir like light! If a star leaps clear  
In skies, creative still, where He has smiled,  
Then self I'll give, and fear no love I share.

## New Light on Historic Concern

(Continued from page 694)

periodically. A press release was prepared and given to all the representatives present to take home to their local newspapers.

Social progress stems from an enlightened minority. Sensitivity to one social concern results creatively in sensitivity to all other evil. The rise of Quakerism coincided with the rise of modern penology. This conference was an evidence of the ground swell in concern for the treatment of offenders and of new visions required for solution of what can be done about crime.

RICHMOND P. MILLER

## About Our Authors

Richmond P. Miller is Associate Secretary of Philadelphia Yearly Meeting.

Dean Freiday, a member of Shrewsbury, N. J., Monthly Meeting, is Chairman of the Epistle Committee of New York Yearly Meeting and Clerk of Ministry and Counsel for Shrewsbury and Plainfield Half-Yearly Meeting.

A. J. Muste, a member of Croton Valley, N. Y., Monthly Meeting, is Secretary Emeritus of the Fellowship of Reconciliation and Missioner for the Church Peace Mission.

## Friends and Their Friends

There will be no issue of the FRIENDS JOURNAL dated December 26, 1959. The next issue will be that for January 2, 1960.

The 1959 Guilford College Founders Day Convocations on November 5 and 6 honored women graduates of Guilford College. The Tenth Annual Ward Lecture, "Quakerism in Fiction and Poetry Recently Written by Women," was given by Dorothy Gilbert Thorne, for many years a teacher at Guilford. Copies of this Ward Lecture, like the others still in print, are available free on request from Guilford College, North Carolina.

Anna Langston, according to the fall *Newsletter* of New York Yearly Meeting, after a two-year furlough has returned as Principal of Friends Girls School in Ramallah, Jordan. Annice Carter of Russiaville, Indiana, who served in her absence, has gone to teach in the Africa Mission. The American Friends Board of Missions, Five Years Meeting, reports that the Logan Smith family from Indiana has gone to serve as counselors for East Africa Yearly Meeting.

Anita Pettit of Woodstown Meeting, N. J., is the new assistant 4-H agent in Camden County, New Jersey. A graduate of Drexel Institute last June, she was listed in *Who's Who Among College Students in America*.

Carroll L. Pettit, Jr., a member of Woodstown Meeting, received the dairy industries' top-level production award at the annual award banquet held at Rutgers University, the culminating event of the state-wide June Dairy Month activities.

J. Kirk Horner, also of Woodstown Meeting, has received the State Farm degree and placed second in the Dairy Establishment Contest at the 30th State FFA Convention at Columbia, N. J. He is a past president of the Woodstown FFA Chapter.

A. J. Muste, according to a letter received from the Church Peace Mission, Washington, D. C., "departed for Accra, Ghana, West Africa, on November 23, in response to an urgent summons from the international team—African, English, French, American, etc.—which is gathered there in preparation for an attempt early in December to trek to the French testing-ground in the Sahara Desert. The team includes the well-known Father Michael Scott and Bayard Rustin, Secretary of the War Resisters League of the United States and organizer of the Prayer Pilgrimage to Washington, D. C., and other nonviolent projects in support of integration in the United States. As reported in *The New York Times*, November 20, the Sahara project has the strong support of Prime Minister Kwame Nkrumah of Ghana and other leading Africans.

"Mr. Muste was urged to drop other matters to be on hand



in Accra, and perhaps elsewhere, to help coordinate certain aspects of the Sahara project and of supporting actions in many parts of Africa, to counsel on problems of strategy, etc. He is not expected to be a member of the team which seeks to penetrate the Sahara.

"The men and women on the scene in Accra felt that with the open backing of African leaders the project was developing tremendous potentialities and that they required Mr. Muste's presence as a veteran with experience in nonviolent action. The powerful sentiment against the French tests recently expressed in the United Nations gives further reason to think that this whole matter is at a crucial stage and that there may actually be a chance, if an aroused world sentiment expresses itself, to stop the disaster of French insistence on joining the 'nuclear club' at the very moment when the present nuclear powers seem to be making a great effort to reach an agreement to end tests."

It is expected that A. J. Muste will be absent from the United States for several weeks.

## Letters to the Editor

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

John Sykes's comment about Friends schools, quoted with apparent approval by Ada C. Rose (FRIENDS JOURNAL, November 28, 1959), is misleading. It implies that, if Friends schools were discontinued, the resources now used to support them would be available for other Quaker projects. This is only partly true. Most of the current income of Friends schools comes from parents who wish their children to receive the sort of education offered by these schools. Friends Meetings make a relatively small contribution to Quaker education. Philadelphia Yearly Meeting, for example, only appropriates a total of \$10,800 to both Westtown and George School.

It is not even self-evident that the endowments which now benefit Friends schools would be available for other Quaker uses. They were given for education, and it might prove impossible to divert them to other purposes.

The existence of vigorous and respected independent schools probably makes a considerable contribution to the intellectual freedom of teachers and pupils in public schools. Independent schools serve also to encourage due attention to academic studies in the face of tremendous popular enthusiasm for worthy but noneducational instruction in such matters as household budgets and automobile driving.

Riverton, N. J.

RICHARD R. WOOD

Your editorial of November 28 on "Conformity in Quakerism" touched upon a concern which I feel strongly. The climate of most of our Meetings is not conducive to the rebellious spirit. In the long-established Meetings the atmosphere is often that of respectability, with all its philanthropic and social concern and respect for tradition. There is little room there for the adventurous spirit, even when socially concerned, and the rebel just doesn't fit. In the newer Meetings there is often a

large number of rebels of sorts who have rejected much of organized religion but who, unlike the rebel of your editorial, have no convictions and prefer the tenuousness which Quaker freedom offers them. Here the rebel *with convictions* is squelched, perhaps even more forcefully than in the staid Meeting. Younger Friends are not entirely responsible for Quaker conformity among themselves, but also older Friends who discourage any marked deviations from the expected among us youngsters.

In churches where leadership is formalized, there is a training program to help young people take leadership. In our Society we want leadership to be spontaneous, but it often becomes almost rigidly dominated by the older, rather cautious Friends. Young Friends who are encouraged to lead are those who fit reasonably well into the old patterns.

If we are to recapture the sense of adventure that characterized the early Church and the early Society of Friends, we must somehow change the climate of our Meetings, for Quaker freedom should not be an excuse for vagueness or smugness but rather a means to personal conviction. The interaction of personal convictions, within the framework of love, gives to the Meeting not discord but strength.

Madison, Wis.

EDWARD BEALS

The issue of November 14 contains a review of *A Brief History of Ohio Yearly Meeting (Conservative)* by Charles P. Morlan, but no price is listed. The price per copy (paper-bound) is \$2.00, plus 15 cents to cover additional costs. I have a number of copies on hand for sale. Gilbert E. Thomas of Bethesda Street, Barnesville, Ohio, also has copies.

Columbiana, Ohio

LOUIS J. KIRK

## Coming Events

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

### DECEMBER

20—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Jane Ramsey Thorp, a review of *What We Must Know about Communism* by Harry and Bonaro Overstreet.

27—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Gladstone Akpanah will tell of his native Nigeria.

30 to January 2—Young Friends Retreat at Friends House, Toronto, Canada. Theme, "Our Responsibility to God, Man, Society."

30 to January 3—Midwinter Institute at Pendle Hill, Wallingford, Pa. To be centered on the present longing of Quakers to be used more fully in whatever way the need of the generation demands. Participating, Clarence Pickett, Mildred Young, Paul Lacey, and James Bristol.

### JANUARY

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: "Introduction to World Order Study Program." The series will continue through May.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Frank C. Laubach, who has worked on literacy projects in 95 countries, "America, Wake Up or Blow Up!"

5 to 9—Australia General Meeting at Cromwell College, Brisbane, Queensland, Australia.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

## DEATH

*Rebecca Norris Watson*

*May 3, 1878–October 16, 1959*

The following memorial was approved by Little Falls Monthly Meeting, Fallston, Md., at its regular meeting held at Little Falls on December 6, 1959:

"Rebecca N. Watson, an esteemed member of Little Falls Monthly Meeting of Friends, was born near Fallston on May 3, 1878. She was the daughter of William Thomas Watson and Elizabeth Amoss [Watson] and was one of a family of five sisters and one brother. She became a convinced member of the Little Falls Monthly Meeting on March 1, 1914, and remained active in the affairs of the Meeting the rest of her life. She was affectionately known as 'Aunt Beckie' to her many friends and was always a devoted and faithful friend to the Meeting and all its members.

"She passed away on October 16, 1959, and is survived by her brother, James O. Watson of 'Bon Air,' and seven nephews. Her bright and always cheerful presence will be missed by her associates in the Little Falls Meeting."

HERBERT R. HOOPES, Clerk

## MEETING ADVERTISEMENTS

### ARIZONA

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

### 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. 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, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

**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.

### 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, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah 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 8-6629.

**MIAMI**—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

**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 19th Avenue S.E.

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

### 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).

**INDIANAPOLIS**—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

### 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.

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

### MICHIGAN

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

### MINNESOTA

**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.

### 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.

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

**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. Harold De Jager, Clerk.

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

### 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**—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 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SYRACUSE**—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

### PENNSYLVANIA

**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, 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., 10:30 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, Myrtle Nash, FA 3-6574.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

**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.



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