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WILLIAM HUBBEN

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MILDRED A. PURNELL
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Book Survey

The Bedside Bible, an Anthology for the Quiet Hours. Selected and arranged by Arthur Stanley. Charles Scribner's Sons, New York, 1961. 368 pages. \$2.95

Attractive in format and contents, *The Bedside Bible* will give its readers a better understanding of the Bible. Included in the concise introduction to each section of the book are some of the findings of modern scholarship and recent archeology. The Bible passages selected relate to the history and religion of the time, and the best translation of each passage is used. The result, historically and religiously, is a "delightful coherent story of the Bible." Evident to the most casual reader will be the evolution of the belief in one God. To readers of all ages this book offers hours of pleasure, information, and quiet inspiration.

The Biblical Archeological Reader. Edited by G. Ernst Wright and David Noel Friedman. Doubleday and Company, New York, 1961. 342 pages. Paperback, \$1.45

This unusual collection of articles written by specialists in their fields answers a wide range of questions. The flood, the manna of Sinai, musical instruments of Israel, the Qumran scrolls, etc., are topics examined scientifically by the archeologist, who compares the evidence with the biblical texts. The illustrations are excellent. We warmly recommend the book.

Jesus of Nazareth. By Günther Bornkamm. Harper and Brothers, New York, 1960. 239 pages. \$4.00

This book is meant to appeal to the theologian as well as the layman. It supplies the historical setting of Jesus' times and dwells especially on the interpretation of the teachings of the Gospel. Modern interpretations of the Sermon on the Mount, including the radical opinions of Tolstoy and Marx, are part of the text. We gladly recommend the book.

Gospel and Myth in the Thought of Rudolf Bultmann. By Giovanni Miegge; translated by Bishop Stephen Neill. John Knox Press, Richmond, Virginia, 1960. 152 pages. \$4.00

Rudolf Bultmann contended that the Gospel message itself must be stripped of its "mythological dress" and be seen as the truth of man's encounter with God. Bishop Neill has struggled with Italian and German texts, as well as existing English translations, to present Bultmann's theories to the English reader. For the layman the reading is rather heavy.

Toward Health and Wholeness. By R. L. Dicks. The Macmillan Company, New York, 1960. 158 pages. \$3.50

Dr. Russell Dicks early in his career realized that he could heal people. So he began learning all he could about religion, psychology, psychiatry, and counseling. He made himself available to people and to institutions that seemed to need him. But he longed to reach the thousands he could never see. Here is his treatment, packed into a little book which presents his philosophy of health. Learn from this wise physician of souls how the healing power of God can always be found contending for your redemption from destructive emotions and crippling pain.

FRIENDS JOURNAL

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Editorial Comments

The Unsheltered Child

THE Bethlehem scene is our refuge at a time when we feel threatened as never before. Modern man, so eager to use terms like "myth," "image," and "archetype," suddenly finds himself envying lowly shepherds before the manger. Once more he wants to listen to the celestial chorus of salvation. Although he knows of the fear which man-made shelters create, he also knows how such anxieties vanish in the presence of the spirit to which he now opens his heart.

The presence of the child has more meaning in our day than in former ages. His mute message is the messianic redemption of future man. It is a message delivered not from the orderly schools of rabbis, who pass it on to Christendom, but coming from a living reality in the midst of chaos. The Bethlehem stable offered, indeed, no physical guarantee of survival at a moment when a power-mad king prepared for the murder of untold babes. Little do we remember the cries of their mothers and the brutalities of the soldiers, circumstances which actually heighten the beauty of the idyll in the stable. How few painters have depicted the scenes of misery attending the slaughter of the Innocents, compared to those who never tired of adorning the nativity!

We may well explain this fact by man's ever-growing need for adoration in the midst of cynicism and despair. Our readiness to kneel down among the illiterates expresses our faith in the ongoing work of the spirit of the Christ child. Fascists of all ages have tried to murder faith, hope, and charity in all their manifestations; yet they never succeeded. The majesty of the Bethlehem child is still with us, again reclaiming the prodigious wasteland which we are so busy producing. Bethlehem admits us once more to the presence of a far-away secret. A sudden shaft of illumination invades the dark and violent regions of our modern endeavors. We know that the Bethlehem child was later to venture the ultimate in spirit, a risk which we neither dare nor care to take. We substitute for this quest a hectic spell of giving and taking, as though the spark of true charity could ever be kindled on the wet wood of selfhood. And then we tuck away the lovely Bethlehem scene for another year in the attics and cellars of dusty neglect.

The unsheltered child will nevertheless continue to live and speak. In our best moments we shall feel moved to follow our inward voice as trustingly as the three kings followed their star to Bethlehem. And in the midst of our eager planning for assorted kinds of safety, our thoughts will always attempt to find refuge in the open shelter which is radiant with heavenly light.

It is not for us to forget the cries of mothers, babies, and orphans all over the world. Nor must we forget the designs of rulers who even now poke a tentative finger at the Bible for the sake of good public relations. We are threatened as never before, and therefore we ourselves threaten others as we never did in the past. The scene is more fevered than at any previous time. But the Bethlehem stable is likely to be more crowded than ever.

The story is told that St. Francis of Assisi built a manger in a grotto of the mountains where wild animals had their shelter. He made the figure of the Christ child from wax and laid it in the manger. During the night the monks, unprotected as they were, walked in a long procession across the mountains, each one holding a lighted candle. When they knelt down before the manger and St. Francis took the child upon his arms, the waxen figure became alive. But no one seemed surprised, because the child had really come alive in the hearts of the visiting monks. And even the wild animals were meek and mute in adoration.

Russian Orthodoxy Joins the World Council

When on November 20 in New Delhi, India, the World Council of Churches decided to admit the Russian Orthodox Church to membership, along with more than twenty other groups from several continents, the Orthodox Church received 142 affirmative votes of the total number of 149 votes cast. The Orthodox Church adds an estimated 50 million believers to the 200 million which the ecumenical fellowship numbered before Russia was admitted.

The abrupt breach between Church and state during the Russian Revolution 1917-18 showed its first signs of healing during the last war. The Russian people rose in unanimous defense against the Nazi invaders. Sacri-

fices of appalling dimensions were made, and untold sufferings were the lot of the simple people who gave life and limb for their fatherland. The Orthodox Church rallied to the call as though no rift had ever occurred between the Communist government and the organized Church membership. That the Church donated six million rubles for the maintenance of the troops was never forgotten, apart from the numerous additional signs of convincing patriotism. Naturally, the Church, like all of Russia, toughened once more during those years. It learned after 1918 what moral and spiritual discipline mean in the face of persecution. It also realized its former error in serving the interests of the imperial regime and the ruling classes. By 1945 the Church was able to reopen theological seminaries. More and more clergymen were exempt from military service, and in the fall of 1945 one half of the Church property confiscated in

1923 was restored. Ancient shrines were also returned to the Church. These were historic changes.

The relationship of the Orthodox Church to world Protestantism has greatly improved. But its attitude toward Roman Catholicism is as critical as ever—if not bitterly hostile.

Russia remains an enigma to the West. No wonder that our suspicions now transfer themselves also to the Russian Orthodox Church and its ecumenical leader, Archbishop Nicodemus, the 32-year-old head of the Orthodox Department of Foreign Church Relations. This young man of remarkable abilities knows that he has opened a door to an uncertain future. He hardly needs to be reminded of the ancient Russian proverb, "With God go over the sea; without Him do not go over the threshold."

Not As the World Gives

"AND on earth peace, good will among men." From the time that Luke wrote these hopeful words until now a large segment of the human race has echoed them annually in holiday hymns and pageantry.

Although the hope for peace and good will among men has no doubt frequently been sincere, it seems like bitter irony that Christendom itself has often been racked and tormented with ill will, hatred, and strife. Through the centuries Christian peoples have many times been the instigators and the leaders in war and intrigue. Our own generation is grievously beset by ill will and bad faith among all nations, and harassed by the constant threat of war. Is it then that the salt of Luke's message of joy and hope has lost its savor? Or is it perhaps that men do not yet understand that message?

Our word *peace* is semantically a military term, denoting an agreement for the cessation of hostilities, a sort of extended armistice—as it were, a defensive holding of hands. In this sense it is fundamentally negative in its psychological effect. It speaks of what one has ceased to do and what one should not do rather than of what one should do. In the minds of most men, peace means only the absence of strife; it does not suggest a positive way of life apart from this absence of strife. When men's minds are conditioned only by the presence or absence of conflict, the meaningfulness of life becomes ever more narrow and takes on a negative and defensive attitude. Unless the hearts of men are filled with a positive outreach to all men and to all creatures, there

will be within them a spiritual vacuum into which will rush all manner of destructive impulses. To give the salt of good will its savor, something more than the absence of hostility is imperative.

Peace and good will do not fall upon us like rain or manna from heaven; we must build them into our spiritual structure. Nor do the ingredients of good will force themselves upon us; we must purchase them, sometimes at great cost to our own pride and our own desires.

"Would that even today you knew the things that make for peace!" Jesus had labored hard and long to teach his people the way of peace through love, humility, meekness, and mercy; but now as he looked down upon the city from the Mount of Olives, he felt a wave of despair come over him, for he saw that the things that make for peace were not in the hearts of men.

At this season, when it is traditional to celebrate the "glad tidings" of the imminence of peace and good will, when there is a great show of generosity and kindness among men, when an added aura of goodness and piety seems to surround us, we might well ask ourselves, "Do we know the way of peace? Do we know the things that make for peace?"

"Peace I leave with you," said Jesus, "my peace I give to you; not as the world gives do I give you." We have experienced the kind of peace that the world gives, uneasy, compromised, insecure; in the path of the world's peace lies little justice. The peoples of the earth are filled with bitterness: one man against another, race against race, creed against creed, nations against nations.

Even while men celebrate the birth of the Prince of Peace, the land is full of bloody crimes and violence, nations harass and crush other nations, disaster comes upon disaster, rumor follows rumor, and men's hearts are in anguish and in fear of the day of vengeance. But while the kings and the rulers of the earth conspire and take counsel, "he who sits in the heavens laughs," laughs at the foolishness in man's thinking that in his own wisdom he can be master of himself and of his world. "God opposes the proud, but gives grace to the humble. . . . He yearns jealously over the spirit which he has made to dwell in us."

Jesus was speaking of a peace that dwells within the spirit of man, not one that is legislated or engendered by fear of reprisal and destruction. He was speaking of the untroubled heart, the spirit that has found a sense of at-one-ment with the Creator and created, a soul that has tasted of spiritual maturity and graceful humility. He was speaking of *ataraxia*, an inner quietude that sets men free from the tyranny of emotional passions: anger, hatred, jealousy, quarrelsomeness, revenge, and spitefulness. He was speaking of *sophrosyne*, an inner discipline that guides and restrains the will into wise behavior, moderation, and sobriety in all things. He was speaking of *agape*, a deep, inner sensitivity through which one reaches out into the lives, the hopes, and the sufferings of other men and of other beings; an attitude of love that seeks to identify itself with all creatures, as well as with the Creator.

The picture of Moses before the burning bush symbolizes the challenge to humility that life places before all men, a trial to test their willingness to see the divine in even the lowliest of things. In ancient Hebrew literature fire often was used to symbolize the mystic presence of God. The bush, something perhaps not much more than a desert tumbleweed, is representative of the innumerable lowly things springing from the creative hand of God; and the fire that envelops but does not consume the bush is a sign of the eternal presence of the divine in all things.

If a man is mystically attuned to the divine in creation, he can see some beauty and feel a sense of peace in the kinship of things: in mountains and plains, oceans and rivers, stormy skies and balmy sunshine, trees and flowers, strange mysteries and the commonplace things in life, in life itself and in death. In the words of Job, he "will be in league with the stones of the field, and the beasts of the field will be at peace with" him.

The burning bush may be a neighbor, men of different race or creed, a fellow man in distant lands. It may be a beast of burden, a pet, the weeds in the garden,

or the pebbles on the beach. It may be a beautiful sunset, the gentle shadows in the moonlight, the fragrance of a rose, or the sweetness of ripening fruit. It may be the crying of a helpless child, the tears of those who mourn, the whining of a dog, or a sigh of despair. It may be the laughter of children, the merry ringing of bells, the stirring rhythms of hymns, and the cheerful greetings of friends. Whatever the burning bush and wherever it may be found, it will be a challenge to us to meditate upon the divine law of which it is a part. Whoever meditates on the law of the Lord will draw life from the very source of peace and hope, "like a tree planted by the streams of water."

To meditate in the law of the Lord is to wait and worship at the feet of all that is eternal. The man who spends his days meditating on nothing but material gains, politics, power, conquest, and pleasure will reflect these in his life and have little kinship with the peace of inner quietude, inner discipline, and outgoing love. The man who meditates upon the eternal presence of God in the burning bush, and upon the meaning of the light and the shadows of life, will reflect something of the peace of God in his whole being. The secret of peace such as the world cannot give is close fellowship with the eternal mysteries of the burning bush.

Not sacrifice, but love; not burnt offerings, but a knowledge of God; not "thousands of rams or ten thousand rivers of oil"; not treaties and pacts or superiority in arms, but doing justice, loving mercy, and walking humbly with that divine element in all things will bring peace to the souls of men who have forgotten what happiness is. "Thou dost keep him in perfect peace, whose mind is stayed on thee," says Isaiah. "O that you had hearkened to my commandments! Then your peace would have been like a river."

Is not this nearness to what is eternal the savor in Luke's good tidings, "Glory to God in the highest, and on earth peace, good will among men"?

HENRY T. WILT

Nazareth to Bethlehem

On December 24 there will be a Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa., sponsored by the Peace Committees of Baltimore and Philadelphia Yearly Meetings in cooperation with Lehigh Valley Monthly Meeting, Pa. The schedule follows: 12 noon, assemble at Nazareth Center Square; 1 p.m., begin walk (Route 191); 2 p.m., pass Drylands Church, Hecktown, Pa.; 4 p.m., pass front of Liberty High School on Linden Street, Bethlehem; 4:30 p.m., arrive at Zinzendorf Park, sing carols, present gifts for UNICEF. Groups may join the pilgrimage at the beginning or at any of the places listed above.

For Our Children

The Carolers

CHRISTMAS was only a couple of weeks away. The children who played with Daniel were all excited about caroling.

"We'll carry lighted lanterns and stop at each house to sing. You must watch for us," they told Daniel, knowing he was much too small to go with them.

"Please sing 'Jingle Bells' when you come to our house," begged Daniel.

"That's not really a carol, but maybe we will. It's a good tune to sing while we're walking. We'll come to you early," they said.

Old Mrs. Gray who lived next door heard the children talking, and smiled.

All week the boys and girls sang little snatches of the Christmas songs. Then suddenly it was Christmas Eve. Snow had fallen almost all day. The light from Daniel's window made a golden path across the whiteness.

The Grays loved it when the carolers stopped at their door. No matter how cold it was, they always opened the door and peeped out at the little troupe with their rep caps and lanterns. Presently they saw the lights flickering among the trees and heard the voices of the boys and girls drawing nearer. Soon the little throng, all bundled against the snow, had trampled a path to their door. "O Little Town of Bethlehem" they sang.

The Grays called out, "Thank you! God bless you—and Merry Christmas!"

Next door Daniel could scarcely contain his excitement. "They're coming, mother! I can hear them. They're coming *now*." But instead of coming to Daniel's house the children turned down the lane, and in almost no time were out of sight.

"Why aren't they coming?" asked Daniel. "They told us to watch for them early."

"They must have forgotten," said his mother with tears in her voice, for she knew how much Daniel wanted to hear and see this lovely part of Christmas.

"They will come back," Daniel said hopefully. But his mother knew they wouldn't return. As she tucked him into bed, she kissed away the tears on his cheek.

"I'm sure they will come back," said Daniel.

Mr. and Mrs. Gray opened their door and shouted to the carolers, but the children were too far away to hear. As the old couple looked at each other, their eyes were wet with tears.

"Why didn't they stop at Daniel's house? Surely they would not pass him by on purpose, not on Christmas Eve! Come! We must not disappoint this child," they said.

Mr. Gray grabbed a red shawl and put it over his head. Mrs. Gray took an old red curtain and threw it around her shoulders. They lighted two small candles and stepped out into the deep snow and down the bank to Daniel's house. The light from his upstairs window was still shining.

"Hark the herald angels sing!" they commenced bravely, but their voices trembled, and they had forgotten most of the words. The tune sounded cracked and strange. Mr. Gray's voice broke, and Mrs. Gray was sobbing. They tried another song with easier words:

"Behold that star! Behold that star up yonder!

Behold that star! It is the Star of Bethlehem!"

"They're coming back!" shouted Daniel happily as he bounced out of bed. "Listen! They have come back to sing to us. I knew they would!"

"We must sing 'Jingle Bells.' He asked for it especially," whispered Mrs. Gray. There was still a catch in their throats, but they sang it loudly, and this time there was joy in the tune.

"They're singing 'Jingle Bells' just for us!" Little Daniel's eyes were shining.

The Grays held their candles high over their heads and trudged back to their little cottage as Daniel and his mother called out joyously into the darkness, "Merry Christmas! And thank you, one and all!"

"There are only two of us," thought Mr. and Mrs. Gray.

Little did they know that an angelic choir blending with their voices, and heavenly lights which shone beside their two small candles, had come to help them cheer the heart of a little boy who never doubted that the carolers would come to him on Christmas Eve.

KATHERINE HUNN KARSNER

How Many Miles to Bethlehem?

By DOROTHY M. WILLIAMS

The children carry candles.

In darkness their lighted prayers

Cut a flaming stencil.

Wading through ripened meadows,

The children swim in sunlight.

Here grasshoppers are holy.

Through tall dusk their voices carry

Runes to the early star.

Wishes hang like winter apples.

Where do the children vanish?

Listen in the grim night vigil

For the echo of lost child feet,

Caught now in a Bethlehem street.

Approach of the Magi

By SAM BRADLEY

Earth, bear love's star! Belief itself has set
its light breath-near: a surging, signal flame.
"Better no star than one we cannot claim
beyond one night," men quick to blind regret.
—But here's our healing. The three of us are met
where stars lead roads, and all our blindness came
to sudden belief. A breath, a newcome name
impels us on. Light grows. We follow yet.

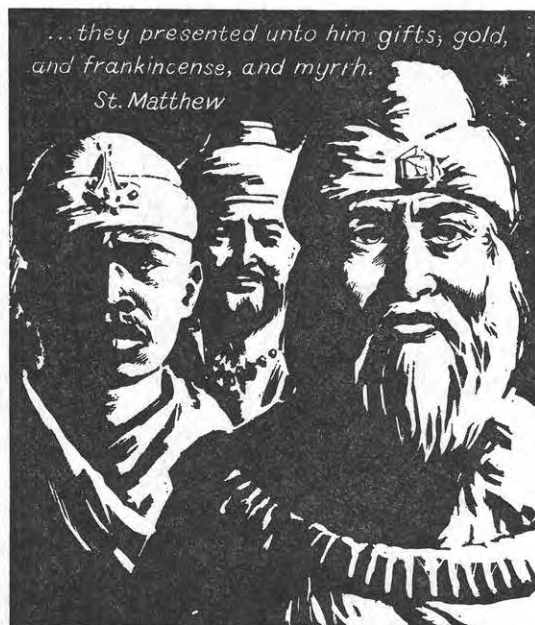
Star links with breath. We drowse; it bids awake.
On, on, past citied death, we prod our trust,
impatient heralds. We thrust through hosts to see
source of this star, this songsown white skyflake
dazzling the earth. It holds above our dust
God's news of breath. We praise Him breathlessly.

So Love, Kneel Now

By DOROTHY M. WILLIAMS

What, say you, is wisdom in the wise?
Wise men rode caravan through desert waste
To follow once, saddle sore, with thirst,
A star unmarked by ordinary eyes.
What if safety be a dangerous surmise,
And all our freedoms with illusion laced?
What if our enemy be self unfaced,
And from his dead body our own lusts arise?

So Love, kneel now in a lake of fallen heaven
Though bombs rain like comets down the sky
To offer mustard seed—gift yet ungiven.
Kneel now, while science ponders rocket thrust
And the death-minded dwell on radioactive dust,
To honor the Love Child whom men deny.



Davis Meltzer

*M*ILLIONS have protested that if they had been the innkeeper in the Bethlehem story they would have taken in the holy family, room or no room. "There is room in my heart for Thee!" we sing. Snow-drifted waits singing on Christmas cards were traditionally invited inside, after oval-mouthed selections beside their quaint lamppost, to share warmth and jollity against the night.

Somehow, in times of brittle, factory-made gewgaws and spangles, we still are excitingly lifted by the piny scent indoors. Even the shedding tree is witness to living, breathing promise of light. . . .

If we sing, "My heart this night rejoices," what depth has this joy? Is it so deep that long after the tinsel is all down, joy will have been renewed?

If the Word from God in the universe does enter in, we discover who we are: not solitary, furtive status-seekers, but free, openhanded sharers of undeserved gifts. Christmas reminds us who we are. We come down from it like the shepherds, "glorifying and praising God" and realizing our identity.—KIRKBRIDGE CONTOUR, December, 1960, and December, 1959

Christmas in Palestine

HUDA rose in the early dawn. It was cold in the room, and the thick, ancient walls oozed perpetual dampness. The little window hardly ever let the sun's rays enter, and this morning it was especially dark. Pulling on the old sweater, which was darned and re-darned, she woke up her family.

She shook her head as in a stupor. Why must she be here in these cramped quarters in the ancient part of Jerusalem? Why not in her cozy home with the tidy lawn around it on the other side of the barbed-wire line? Why? Her eyes came to rest on the black wooden cross on the whitewashed wall.

"Yanny yanny, malish," she breathed ("So what, so what, never mind"). Resolutely she picked her way between the mattresses. She clapped her hands cheerfully. "Get up, you lazy bones. The day has started, and there's lots to do. Christmas will soon be here!"

Nine disheveled heads perked up. Father reached for his clarinet, and, with a fancy introduction, intoned a typically Arab version of a Christmas song. With it there was hope once more. Someday he would be able to play again in a large orchestra as before, in the New City of Jerusalem. He stroked his instrument lovingly. Thanks to God, he had saved his five children, his wife's little brother and sister, and his own brother's boy. What's more, he had gotten a temporary job at the radio station. But how would he keep this large family going on nine pounds (\$25) a month?

Meanwhile the children had busily transformed the "house" from a bedroom into a living room. Abdul and Jemal, both taller than their father, had stacked up the mattresses in the niche behind a curtain, and the oldest girl had added the stack of blankets for safekeeping. That out of the way, she rolled a palm-leaf mat on the floor. Before long they all settled on it to eat the meager breakfast of bread, dates, and tea. Christmas was coming soon, and then they would find for breakfast a few squares of pickled goat's cheese or a bowl of kidney beans. Oh, happy day!

Christian Arabs

Among the thousands of refugees from Israel there are a surprising number of Christian Arabs, just like Huda and her family, who bravely fight their way through these difficult times. Practically all have had a Christian heritage for almost as long as Christianity itself. These Christian Arabs form one of the minority groups in Palestine.

During the first seven centuries after Christ hundreds

of churches with live congregations dotted Jordan and Syria, Lebanon and Turkey. Before onrushing Mohammedans the churches themselves crumbled, but not so the faith of these Christians. Those who did not hide were crushed. The others? They gave thanks to God, who had given His only Son for them to live. They made the best of the situation and found ways and means to keep their families alive.

The Mohammedans finally realized they could not uproot Christianity, and so they came to terms. "You can be a Christian if you pay the heavy head tax per member of the family. If you cannot pay? Well, all you have to do is to become a Moslem." The ancestors of these Christians of today went conscientiously to deliver the head tax. Through the centuries it ruined the wealth of all the tribes. Now these have lost the last bit of their land. In the makeshift refugee villages, however, hardly ever is a Christian family found, because faith in Christ makes them work harder than ever to provide for their own.

Festivity and Reverence

Into all this confusion moves Christmas Day, which itself is a time of confusion. Here in this ancient land modern time calculation and ancient time reckonings meet. It is possible to celebrate Christmas five times a year in Jerusalem. The modern calendar ushers in the various observances of Christmas.

Jerusalem itself turns into the world's choicest tourist fairyland. Lampions throw a magic light through the wet and narrow alleys. Signs in all modern languages advertise wares. Candy trays in rainbow colors are enhanced with an electric glow. Thousands of paper garlands carefully preserved from last year change the open vendors' shops overnight, hiding the dismal poverty.

Families who are fortunate enough to own a bedstead and have two rooms will sleep in one room on the floor in order to rent the bed in the other room to a tourist. A doctor's car may turn into a taxi, and a donkey driver turn into a tourist guide. Now, and at Easter time, they will earn more from the tourists than all the rest of the year.

By January 6 all the "Merry Christmas" signs in the shops have turned Armenian, and faithful Armenians flock around the sacred places of worship. On January 8 the priests visit each family in their congregations, offering a prayer and leaving a blessed wafer. The housewife puts this into the bottom of her flour bin with fervent prayers that it may never run empty.

On January 18 the Greek Orthodox Church celebrates its Christmas. This celebration does not bring a great influx of wealth into Jerusalem but a great variety of color. Generally, older Greek men and women in their traditional holiday garb come to Jerusalem, a once-in-a-lifetime pilgrimage. For this day they have saved every spare penny. Now they are thrilled to walk over the very same stony paths and hills which their Lord walked. Any food the *souk* (market center) has to offer is good enough. Any shelter the Church can provide is thankfully accepted.

Whichever their day of Christmas, the various clergy stay home the morning of their third festival day. Then the clergy of the noncelebrating denominations pay them a call. Sometimes common troubles are discussed, or common achievements applauded. Often language difficulties leave conversation to friendly gestures as the visitors warm their hands on a cup of coffee. They seldom stay long. In their holiday finery they thread their way through the din of the Moslem weekday, taking their Christian wishes to the next pastor.

There was Christmas Eve for us, too. We experienced it out in those hills near Bethlehem in the Shepherds' Field. Jerusalem is separated from Bethlehem by several deep ravines, and through these winds the new road, in itself a considerable engineering feat. The ancient camel route of the three Wise Men is cut off by barbed wire. We followed the hazardous road. What would we find in the light drizzle up yonder?

Before a cave we met Protestants from all over the world. A pungent smell not found anywhere else permeated the air. The shepherds' oven under the eaves of the cave was tightly plastered up, hiding in its hot interior a real Bedouin meal for all to share afterward. Two shepherds kept watch. Shortly before the service we were handed a program, printed in both English and Arabic. Because we read from front to back and the Arabs from back to front, we met in the middle at the end of the service.

Looking over the crowd who had gathered, we realized that most of us, like the Magi of the New Testament, had come a long way to worship here—from many countries, many backgrounds, many races. When part of the second chapter of Matthew was read, "... and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was," we all looked up. A miracle! Gone was the drizzle, gone were the clouds, and in the heavens innumerable stars looked down upon us. We felt in our hearts the words, "When they saw the star, they rejoiced exceedingly with great joy."

HILDEGARD WIENCKE

Action on Route 40

A NEWS article in *The Washington Post* on November 13, 1961, announced that a mass Freedom Ride along Route 40 in Maryland scheduled for the following Saturday had been called off. The Congress of Racial Equality (CORE) had planned the ride to protest restaurants that refused to serve Negroes. Leaders canceled the demonstration after an announcement that 35 of about 75 of the Maryland restaurant owners had agreed to desegregate their services by November 22. In the article, CORE Directors James Farmer and Julius W. Hobson were reported as saying, "We offer the remaining restaurants until December 15—Bill of Rights Day—to desegregate. If not, we shall feel free to take necessary action."

An indignant response to this statement was given in the letters column of the same newspaper a day or two later. Jere Real, Editor of *Campus Conservative*, Charlottesville, Virginia, was forthright in saying that he had read the article with some degree of antagonism. His concern was for the property owners involved, the restaurateurs. He asked, "What has happened to basic American right of property ownership when an avowed political action pressure group . . . can issue such orders of compliance to private property owners?" He said that all persons have rights under a republican form of government and that true freedom was never attained by banning the rights of the majority to effect a token gesture toward a minority.

But can the matter be dismissed as only a token gesture? And what are the rights involved in this situation?

To summarize briefly what has already been widely publicized, Route 40 is a stretch of 62 miles between Washington and New York, often used by diplomats of African and Asian countries, particularly when the General Assembly of the U.N. is in session. Many of these nations cannot afford to maintain separate staffs in Washington and at U.N. headquarters; therefore their diplomats are often accredited to both places. Since February nine diplomats from African countries have been refused service along the Maryland section of Route 40. These incidents of racial discrimination have aroused such angry outbursts from abroad as to cause international repercussions and to hamper our country's foreign policy. The matter is of deep concern to the White House and the State Department.

Efforts by federal officials to end further insults to foreign diplomats traveling in Maryland have included the following: In April, President Kennedy wrote letters to the governors of Maryland and six other Eastern states, citing the need to assure friendly and dignified receptions for visiting diplomats. A few weeks later Angier Biddle Duke, Chief of Protocol, presided over a meeting on the same subject with representatives of the governors of 17 states. In July, at the instigation of the White House, Governor Tawes of Maryland publicly apologized to the ambassadors of Chad, Cameroon, Niger, and Togo, each of whom had been rebuffed, and asked that every Marylander place his nation's interest above his personal preference.

An intensive community-level effort was started in August, when representatives of federal and state agencies cooperated

in a project to persuade the restaurant owners to integrate their establishments. John Y. Yoshino of the President's Committee on Equal Employment Opportunities was assigned by the White House to work with Douglas Sands, Executive Secretary of the Maryland Commission on Interracial Problems and Relations, in visiting the restaurants on Route 40. The Harford County Committee on Human Relations, a voluntary group of Negro and white citizens, was especially helpful in soliciting community support of this work.

The project was begun with personal interviews in order to sample the attitudes of individual restaurateurs and get their appraisal of their patrons' attitudes. The survey revealed a feeling that in order for restaurant integration to be successful, the community must be in favor of it and support it, and all the restaurants must integrate together. Other replies reflected a lack of understanding of some owners as to just what the problem entailed. Some suggested that African diplomats be served, and Negro citizens be excluded. Some suggested that diplomats be informed as to which public facilities were available to them. The primary fear of all the owners was that integration would make them lose business.

To clarify these attitudes, federal officials decided to take their case to the communities in a series of meetings throughout the state. The first, held September 25 at Aberdeen Proving Grounds, was a White House luncheon. Over 200 community leaders of Harford and Cecil Counties came. But in general those who attended failed to realize how America's image of democracy abroad has been clouded by racial insults witnessed or experienced by visiting diplomats. More personal interviews and conferences followed, and a committee of eight restaurateurs was formed. They agreed to meet with their competitors and colleagues in business to determine the most feasible course of action.

At the same time government officers continued to bring pressure for the passage of a public accommodations bill. Addressing Maryland's Legislative Council in September, Pedro Sanjuan, Assistant Chief of Protocol, spoke for the State Department in urging passage of a bill to end discrimination in hotels, restaurants, and other public accommodations. He called this a request by the Department of State for the assistance of the State of Maryland in insuring the success of the foreign policy of the United States.

The major breakthrough came on October 19 with a public statement by the Maryland Restaurant Association, which has a membership of more than 300 restaurants serving about 75 per cent of restaurant customers in Maryland. The Association called for a special session of the General Assembly to enact remedial legislation. This request was especially significant since past efforts to enact such a law had failed because of the opposition of the Restaurant Association. This support was the first given by the industry for a public accommodations bill.

CORE had meanwhile announced a Freedom Ride along Route 40 and was making extensive preparation for a test of restaurant policies. More than a thousand persons were scheduled to join the protest on Saturday, November 18. At the same time the Maryland Commission of Interracial Problems and Relations was working hard to head off the Freedom Ride

by getting restaurants to agree to voluntary desegregation. Telegrams were sent to some 75 owners along the route. Finally, on November 12, the Commission was able to announce that 35 of the 75 restaurant owners had given assurances that they would integrate their services by November 22. William C. Rogers, Sr., Commission Chairman, said that he felt the other 40 owners would gradually desegregate since 35 had taken the lead. As a result of the announcement, CORE canceled the protest and called the decision to provide equal service for all "a Thanksgiving present for the American people."

Three things that were said recently help to illuminate this review.

In an article "I Will Keep My Soul" in the November issue of *Progressive Magazine*, James Farmer, Director of CORE, said, "The Freedom Riders' aim is not only to stop the practice of segregation but somehow to reach the common humanity of our fellow men and bring it to the surface where they can act on it themselves."

In the November 6 issue of *The New Republic*, Paul Conklin, writing from Lagos, Nigeria, about the Peace Corps said, "The United States' commitment in terms of money and manpower will grow steadily in Nigeria. . . . But as long as Africans are humiliated in restaurants and as long as American Negroes are discriminated against elsewhere, our credentials will continue being scrutinized with great skepticism."

And on November 13, following the Commission's announcement, Governor Tawes said, "I hope that the manner in which this problem [of racial discrimination in Maryland] was solved will serve as an inspiration to our sister states. It demonstrates that if Americans will face their responsibilities with courage and dedication, no problem is too big to be licked."

JENNIE MUSTAPHA

Shekinah

By RALPH A. LUCE, JR.

O Shekinah! Under your crest the fiery dove
Descends upon the alabaster breast
Of distraught sense; its brilliance mends
The scattered fragments of dismembered love.

O Shekinah! It's your white beard we call
The Ancient of Days. Hovering angels keep
An Angelus for wayward sheep;
The skulking wolf is driven to the wall.

O Shekinah! Your scepter is the Living Tree,
A mighty timber that withstood the flood
From Adam to Gethsemane.
It stands now in a bare and darkening wood.

("Shekinah" is defined in Webster's *International Dictionary* as "the Divine Manifestation, through which God's presence is felt by man. . . . The Shekinah is the radiance and glory of God manifested in the storm cloud, the cloud and fire over and in the tabernacle, the cloud on Sinai's summit, etc., that was in the Temple of Solomon.")

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Oren Buel Wilbur

OREN BUEL WILBUR died on October 23, 1961. Born February 15, 1863, he was a lifetime member of Easton, N. Y., Monthly Meeting and a member of the world community of Friends.

The life of Oren Buel Wilbur has cast the shadow of a century of Friendly spirit in the world. He did not age as he grew older. In New York and New England he came to stand for the continuity of Friends tradition through his knowledge of Quaker anecdotes and history. As Recorder of Easton Monthly Meeting and a member of the Records Committee of New York Yearly Meeting, he was custodian of many records dating to the settling of the Friends community in upper New York State and in Vermont. His home was the Job Wilbur homestead, a haven for slaves using the Underground Railroad, many of whom he remembered personally in later visits to the family. The brick meeting house built by Friends of North Easton, N. Y., in 1838 stands on land once given by the Wilbur family.

Oren Wilbur belongs to a vigorous tradition of Friends with a consuming concern for people. He was educated in Friends Seminary in Easton, N. Y., the University of the State of New York at Albany, and at Harvard University. He taught in local and in Friends schools, becoming Headmaster of Friends Academy, Locust Valley, Long Island, N. Y. He was a member of the Society of Friends who recognized no geographical boundaries for his interest, planning and attending the Friends World Conference in London in 1920, and visiting Friends and their Meetings as far north as Lapland, in the British Isles and in Europe, as well as in the United States and Cuba. His correspondence came from many lands and all kinds of people. Like John Woolman, he retired to his farm early so that he would have time for his large family, which included the Society of Friends. He is buried with his forbears in the cemetery surrounding the South Easton Meeting House, N. Y.

DOROTHY M. WILLIAMS

About Our Authors

Henry T. Wilt teaches Greek and Latin at the Cathedral School of St. Mary, and Latin and comparative linguistics at Adelphi College, both of which are located in Garden City, L.I., N.Y. He is a member of Matinecock Meeting, N. Y.

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee Warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting.

Hildegard Wiencke, an artist and lecturer, is in church work and designs and makes mosaics for a number of architects. Recently she and her family spent 18 months in Palestine and the Middle East, during which they took 4,000 colored slides. "Christmas in Palestine," she writes, "is in every detail true." Her address is 1170 Woods Road, Southampton, Pa.

Jennie Mustapha, a member of the Friends Meeting of Washington, D. C., retired last year from the position of

Vice Principal of Cardozo High School in Washington, D. C. Dorothy M. Williams is Assistant Clerk of Easton Monthly Meeting, N. Y.

Friends and Their Friends

Davis Meltzer, to whom we are greatly indebted for the beautiful illustrations in this issue, is a graduate of George School and the Philadelphia Museum School of Art. As a free-lance illustrator he has done work for several church and industrial groups. He is a member of Abington Monthly Meeting, Pa.

An appeal for 50,000 blankets and cash gifts for Algerian refugees in Tunisia and Morocco has been made by the American Friends Service Committee. The need in the two North African countries was stressed by Esther Rhoads, 43 Walnut Lane, Philadelphia, who returned recently from Tunisia, where during the past year she directed the Quaker relief program. The blankets will be distributed among refugees in Tunisia and Morocco who over the past several years have fled from Algeria. A total of more than 300,000 are in the two countries. The AFSC programs of assistance to Algerian refugees are centered in Tunis, Tunisia, and Oujda, Morocco. Blankets contributed to the AFSC may be shipped to its warehouse at 23rd and Arch Streets, Philadelphia 3, Pa.

Charles Wetherill Hutton, Headmaster of Oakwood School, Poughkeepsie, N. Y., will become Principal of Friends School, Wilmington, Del., as of July 1, 1962. He will succeed Wilmot R. Jones, who retires in June after 27 years of distinguished service to the school. Charles Hutton, who is 44, has been Headmaster for five years at Oakwood School, a coeducational boarding school operated by New York Yearly Meeting.

Thomas E. Purdy, now in his second year as Assistant Headmaster at Oakwood School, will become Headmaster of Oakwood School on July 1, 1962, succeeding Charles W. Hutton.

Both Friends schools feel that the appointees are eminently well-qualified for their new responsibilities.

The 1962 biennial conference held by Friends General Conference will be from June 22 to 29 in Cape May, N. J. The theme for the conference is "With Thee to bless, the darkness shines as light." The theme is a line from the hymn, "God of Our Life, Through All the Circling Years," written by Hugh D. Kerr. Principal speakers secured to date for the biennial conference are William O. Douglas, Richard Ullmann, Katharine McBride, and William Lotspeich.

Charles W. Hughes and A. Day Bradley have published in Volume 29, 1961, of *Vermont History* (pages 153-167) a carefully documented article entitled "The Early Quaker Meetings of Vermont." A list of the source material is part of the paper.

Friends in Abilene, Texas, have started an advertising campaign in the *Abilene Reporter-News*. Recently the Sunday edition of this paper contained the first Quaker advertisement under the headline "A Quaker Thought from: W. W. Comfort," followed by a quotation. Each week the quotation will be different, and the name in the headline will change. The reader is offered free literature. Those who respond receive four leaflets and a brief personal note inviting them to inquire by telephone for further information. The Abilene Friends Information Service is composed of William Starr and John Barrow of Austin Monthly Meeting and William Lambert from Abilene.

The establishment of a Preparative Meeting in northern Virginia, to be called Langley Hills Meeting, has been approved by the Friends Meeting of Washington, D.C. This new group of Friends has decided to purchase the Lutheran Church in Langley, where it has been meeting. The building is in excellent condition, and the sale price was "purposely set low for sale to a religious group."

Richard R. Wood has written a 28-page booklet entitled *William Penn, a 20th Century Perspective*, which has been published by Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 2, Pa.). It sets Penn in the historical conditions of his time and appraises his philosophy about *The Peace of Europe* and the Indians in the light of our modern experiences. The price of the pleasantly decorated brochure is 25 cents.

The movement of making voluntary contributions to the U.N. is, as our readers know, growing among Friends and pacifists of other persuasions. A recent communication gives information about the use of such contributions. It reads in part as follows:

As of October 31, 1961, the \$56,000 which has been voluntarily contributed to technical assistance has almost entirely been devoted to the self-help housing project in Somalia. This pilot project can be established in other African nations if further voluntary funds are available. The technical assistance program feels that this is a vital experimental effort with broad implications for the development of better housing in rural communities. Already a model home has been finished and 15 selected families are building their own homes with U.N. technical advice. "An important aspect of the project is the training of team leaders, construction foremen, and householders who will contribute their own labor. Five graduates from vocational training school will participate. . . . In the future the Development Bank of Somalia will aid in this demonstration of the feasibility of housing programs for low-income families."

Over the past year, \$190,000 has been contributed voluntarily to the Congo Fund to expand health and educational undertakings. The majority of these funds have come from Europe.

Many readers will remember the article by Norman Cousins, "The War Against Man" (see page 465 of our issue for August 9, 1958), which was the text of his address at the 1958 Friends General Conference at Cape May, N. J. The article referred with impressive detail to the unfortunate Polish victims of the Nazi invasion, known as the "Ravensbrück lapins" or guinea pigs. Seventy-three Polish women had been subjected to medical experiments during World War II at Ravensbrück and Dachau, leaving them with some serious and permanent damage to their health.

As a result of the untiring efforts of Norman Cousins, the West German government has now agreed to pay amounts ranging from \$6,250 to \$10,000 to each of these 73 survivors, based on the extent of permanent injury. According to the report in the *New York Times*, these sums represent substantial amounts of money in Poland.

It will be remembered that Norman Cousins, Editor of the *Saturday Review*, was also instrumental in bringing the "Japanese Maidens" to the United States for surgical treatment of the injuries they received during the atom bombing of Hiroshima.

Eighty-two-year-old Marie George, who makes collections of rocks and shells for sale to museums and universities, is also selling her collections for the benefit of the American Friends Service Committee. Collections, which range in price from 60 cents to \$3.00, may be seen and purchased at the AFSC Pacific Southwest Regional Office, 825 East Union Street, Pasadena 20, Calif. A feature article about Marie George appeared recently in the *Milwaukee Journal*, to which reference is made in the November *Reporter* of the Pasadena AFSC office.

The first number of a four-page newsheet, *AFSC Reporter*, was issued in September from Pasadena, Calif. Published by the American Friends Service Committee, Pacific Southwest Region, through voluntary contributions, it will appear monthly except July and October. David Walden is Chairman of the Publication Committee. The mail address is P.O. Box 991, Pasadena, Calif.

Robert A. Seeley, a member of Plymouth Meeting, Pa., spent the past summer working with an AFSC peace caravan in a number of California cities. His group addressed "any and every group that would have us," he writes, "from the American Legion to the Women's International League for Peace and Freedom." As was to be expected, the caravan met with varying reactions from the public. Summing up his impressions, Robert Seeley wrote: "All in all, I would say that I enjoyed the Caravan immensely. I was discouraged by the receptions we got at some places—such as Santa Cruz, where security officers came to all our meetings and we were called a Communist front—but the benefits to me were incalculable. I would definitely recommend the peace caravan to those young people who are concerned about peace."

Kenneth E. Boulding, of Ann Arbor, Mich., is one of three men who announced on November 2 the establishment of the Canadian Peace Research Institute "to engage scientists in full-time research on problems that underlie international tensions and the nuclear peril." His associates are Dr. Norman Z. Alcock of Oakville, Ontario, and Dr. Brock Chisholm of Victoria, B.C.

The Friends Meeting at Rochester, N. Y., adopted in its November business meeting an extensive statement dealing with the present emergency, from which we reprint the following passage: "If as American people we profess to hold a belief in the dignity of man, then that belief must be expressed in our foreign policy. We submit that our only hope of influencing the world toward a fuller realization of this ethic is to formulate our national policy so that it acts consistently in favor of the individual and his needs. It must clearly separate morality from expediency; it must support and strengthen the United Nations; it must de-emphasize military solutions to human problems; it must be ready to take a calculated risk and act unilaterally, if necessary, in favor of man and his aspirations toward a world community. . . ."

Katharine M. Wilson of London, England, whose thought-provoking articles are familiar to our readers, has resigned as Chairman of the Seekers Association, London, but, happily, will carry on as Vice Chairman. A comment in *The Seeker* for October, 1960, says: "No one can have worked harder or more effectively for the Association." The new Chairman is Julian Harrison of 57 Porchester Terrace, London W. 2, England. The Seekers Association, founded in 1946, "is based on trust in the Inward Light, and its primary aim is to encourage the personal and corporate search for truth in a spirit of free and reverent enquiry, a spirit devotionally strong as well as intellectually honest. It seeks to relate religion to the study and experience of modern people and to provide fellowship among its members."

The October, 1961, issue of *The Friends' Quarterly*, London, contains the following articles: "Rabindranath Tagore—A Centenary Estimate," by Horace G. Alexander; "The Dialogical Principle and the Unity of Life in Martin Buber's *I and Thou*," by David Blamires; "The Christian Ministry of Reconciliation," by Norman Marrow; "The Story of the Ackworth Foundling Hospital," by Edward A. Pollard; "On Rereading the Second Period of Quakerism," by L. Hugh Doncaster; "Truthfulness, Kindliness, and 'nX'," by Robert D. Best; "The Vocal Arts in Madagascar," by Margaret Hughes. The *Quarterly* is published by British Periodicals Limited, 46 Chancery Lane, London, W.C. 2. The subscription is \$2.00 a year, payable by check on any American bank.

The Meeting School, West Rindge, N. H., is launched on its fifth year with 39 students, 17 of whom are Friends. There are two members of Philadelphia Yearly Meeting enrolled,

Ross Connelly from Ward, Pa., and Stephen Jacob from Swarthmore, Pa.

Cynthia Bliss, a graduate of the school and a third-year Antioch College student, is spending the year at Le Collège Cevenol in Chambon, France, where she is acting as dormitory counselor for the younger girls and helps with the recreation program.

Stephen Jacob, a senior at the school who is a member of Providence Meeting, Pa., has launched a program of woodland improvement on the school's 90-acre wood lot and has qualified the school as a certified tree farm. Through state and federal guidance, he has weeded and pruned 15 acres of woods. He supervises a weekly two-hour all-school work period in the wood lots.

GEORGE I. BLISS, *Clerk*

Paul Cuffee Sesquicentennial

A sesquicentennial celebration in honor of Captain Paul Cuffee, a Westport, Mass., Friend, was held on November 5, 1961, at Central Village Meeting, Westport, Mass. Some 200 persons were present, including 12 descendants of Paul Cuffee, representing three generations.

One hundred and fifty years ago Capt. Paul Cuffee sailed from Westport to Sierra Leone on the West Coast of Africa to establish there a colony of 38 freed American Negroes. The owner of a 270-ton ship, two brigs, and a number of smaller vessels, besides valuable real estate in New Bedford and Westport, he continued all his life to be active in what pertained to the political rights of Negroes, education, and freedom of the spirit. The colony established in Sierra Leone, one speaker said, "became a pilot project for the rehabilitation of the entire continent."

H. E. Tucker, head of chancery in the Sierra Leone Embassy, Washington, who was present, spoke of the need for equipment in his country's schools. Dr. Frank J. Lepreau, Clerk of Westport Meeting, recently returned from two months of service in the Friends mission hospital, Kenya, stressed the need for more schools and of adequate drugs and supplies in the hospital. Prof. Sheldon Harris of New Bedford Institute of Technology outlined the many facets of Paul Cuffee's unusual career. At the conclusion of the program Dr. Lepreau read a letter from the Meeting to be sent to the Prime Minister of Sierra Leone. The next day the New Bedford, Mass., *Standard-Times* carried an excellent article on the celebration, illustrated with two photos of Meeting notables and friends, speakers, descendants and mementos of Paul Cuffee.

Quaker Street Half-Yearly Meeting

The Quaker Street Half-Yearly Meeting of the New York Yearly Meeting this fall instituted a program designed to bring more closely together its six scattered small Meetings. During the week centering around the Half-Yearly Meeting at Powell House on October 8, Bliss and LaVerne Forbush visited at each of the small Meetings, staying with members of the Meetings and in most cases visiting informally with groups of the members. At each Meeting Bliss Forbush gave a talk on

a subject previously selected by the Meeting. These talks were usually open to the public, thus being of benefit to the Meeting members and a means of outreach beyond the Meetings. The topics offered included "Quakers Look Within," "High-lights and Personalities of Quaker History," "Determining God's Purpose," and "Man's Search for God." The last named was the topic for the Half-Yearly Meeting afternoon session.

To each of these occasions Bliss Forbush brought a memorable combination of scholarly skill and personal warmth. Our Meetings were indeed brought closer. Horizons were widened through the content of the talks, and our circle of friends was widened through having Bliss and LaVerne Forbush in our midst. In his letter accepting our invitation to take part in the program, Bliss Forbush wrote, "I never heard of this plan being followed in modern times, and it sounds very interesting." It was, indeed, a harking back to the days of earlier traveling Friends. The rewards are certainly not less than they were in earlier days.

ELSA STEINHILPER

Letters to the Editor

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

I have heard much said recently about the "quality of vocal ministry in Friends meetings." Is not the quality of silence just as important? There is real need to practice silent worship. It is difficult at first to sit through a silent meeting. At such times it is a great relief when someone finally gets up to speak.

Some vocal ministry, it is true, is prefaced by a silence so profound and so intense that it can be felt. Then indeed there is real joyfulness in the message and a sure knowledge that this is God's voice. But it takes real effort to give oneself away to this kind of silent expectation. I feel we should pay as much or more attention to the quality of our silences as we pay to the quality of our ministry.

Havertown, Pa.

KATHLYN LEW

Your editorial comment on the action taken by some Chapel Hill Friends in the matter of fallout shelters is highly appreciated. I am sorry that my communication to you gave room to a slight misunderstanding. Not all the signers of the flyer by far are members of our Meeting. Some of the names belong to Durham and Guilford College Friends, and some to non-Friends, including a rabbi and several Protestant ministers.

Durham, N. C.

ADOLPHE FURTH

Recently we discovered that the 1961 calendar published by the West Virginia Pulp and Paper Company features a print of the painting "The Cornell Farm," by Edward Hicks. An attached sheet has a picture of Edward Hicks and several paragraphs about him and this picture. We wrote to the West Virginia Pulp and Paper Company at 230 Park Avenue, New York 17, N. Y., which sent us a copy of the calendar without charge. The size of the picture is 14 inches by 18½ inches. We are going to frame our copy at the end of 1961.

Frogmore, S. C.

COURTNEY and ELIZABETH SICELOFF

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

DECEMBER

24—Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa. For route see page 509. Participants should dress properly for walking in the cold. Cars may be parked in Nazareth Center Square and at Hecktown; shuttle service will be provided, returning drivers to their cars.

29 to January 1—Midwinter Institute at Pendle Hill, Wallingford, Pa., on Problems of the Quaker Ministry. Participating, Paul Lacey, Helen Hole, Dan Wilson, and Thomas S. Brown. Cost, Friday supper through Monday lunch, \$17.25. For reservations, write Midwinter Institute at Pendle Hill.

JANUARY

4 to 10—Australia General Meeting at Hobart, Tasmania, Australia.

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: George Willoughby, member of the crew of the *Golden Rule*, Executive Secretary of the Central Committee for Conscientious Objectors, "A Quaker Witness for the Nuclear Age."

12 and 13—Annual Report Meetings of the American Friends Service Committee at the Race Street Meeting House, Philadelphia. Friday, January 12:

10 a.m., informal meeting of the Corporation.

7 p.m., "Security through Civil Defense?" considered by a panel, followed by audience participation.

Saturday, January 13:

10 a.m., "The Algerian Refugees' Search for Security," Esther Rhoads and John Pixton.

10:50 a.m., "Love Expressed in Service and Seeking," participants and observers on youth activities.

12 noon, lunch at nearby restaurants or in AFSC lunchroom.

12:30 p.m., film, "Which Way the Wind?" (peace).

1 p.m., film, "Strangers to Hope" (Algerian refugees).

1:30 p.m., "Secure Communities Are Inclusive Communities," Charlotte Meacham.

2:30 p.m., "The International Community," Barrett Hollister and George Loft.

3:40 p.m., "Is Love Winning?" Colin Bell.

4 p.m., tea in Cherry Street Room.

BIRTH

SAVAGE—On November 17, to Robert H. and Deborah Furnas Savage, their third son, PAUL HUNTINGTON SAVAGE. His father is a member of Exeter Monthly Meeting, Pa., and his mother is a member of Gwynedd Monthly Meeting, Pa.

MARRIAGE

ANDREWS-MEEKER—On November 24, at Montclair, N. J., Meeting House, MARY MEEKER, a member of Montclair Meeting, N. J., and until her marriage Dean at George School, Bucks County, Pa., and BURTON ANDREWS, a member of Albany Meeting, N. Y., Clerk of Quaker Street Half-Yearly Meeting, and a member of the faculty of the Albany Law School.

DEATHS

FOSTER—On November 5, at her home, Massachauge Road, Watch Hill, R. I., KATHERINE W. FOSTER, aged 68 years, daughter of Edwin B. and Lucy Wilbur Foster, a member of Westerly Meeting, Rhode Island.

GILBERT—On October 20, at Grace Cottage Hospital, Townshend, Vt., ELIZA EARLE GILBERT, aged 78 years, daughter of the late Walter Cullis and Eliza Whitehead Gilbert, a member of Flushing Meeting, N. Y.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue, Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway, Worship, 10 a.m., Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

JACKSONVILLE—Meeting for worship, 11 a.m. Neims Bldg., Jacksonville University. Contact BV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

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.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

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 4-3887.

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren Clerk, 913 Rivard, Grasse Pointe, Mich.

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.

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 FA 6-0429.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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 and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. ALpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, 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., 72 N. Parade; phone NF 4-3214.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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
22 Washington Sq. N.
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.

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, 11 a.m., YWCA, 339 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call ED 2-1347.

OHIO

CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, 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., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
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 Waln Streets, 11 a.m.
Green St., 45 W. School House L., 10:15 a.m.
Powelton, 38th 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.

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