

FRIENDS JOURNAL

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*F*OR to the soul in her pure action all the virtues are natural, and not painfully acquired. Excite the soul, and it becomes suddenly virtuous. Touch the deep heart, and all these listless, stingy, beef-eating bystanders will see the dignity of a sentiment; will say, This is good, and all I have I will give for that. Excite the soul, and the weather and the town and your condition in the world all disappear; the world itself loses its solidity, nothing remains but the soul and the Divine Presence in which it lives. Youth and age are indifferent in this presence.

—RALPH WALDO EMERSON

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Books — Poetry

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Letter from Turkey

ARNOLD TOYNBEE has classified some cultural groups in the contemporary world as fossils; whether or not, as a historian, he is right about this, there is one respect in which they are unlike the shellfish and coral we find about our Taurus Mountain summer home, namely, in that they sometimes rise up in indignant protest at the designation.

A prehistoric starfish is of interest solely as a relic of times past, but the people who make up Toynbee's cultural fossils are still human, with human needs and rights. What's more, whether they have a future as well as a past is something we could be wrong about and also something toward which we may have a responsibility.

These reflections have been stimulated by a fascinating conversation with a young airman, James Wells, who has just returned to the States after a year of duty at a base in the eastern part of Turkey. Sergeant Wells, before his induction, was an ordained minister of the General Baptists, and while on duty as a motor-pool technician was allowed to function as assistant chaplain at the base and also to do a good deal of traveling, observing, and helping among the Christian communities of the region. Most of Turkey is Moslem, but in that area there are scattered villages, or perhaps a few families in some villages, who belong to Christian groups with an old and tangled history.

The Eastern Church, known in America as Greek Orthodox, was the eastern half of the great east-west split which left Rome the religious capital of the West. But the Eastern Church itself, starting at least as early as the fifth century, has undergone much splintering, usually over details of doctrine which would seem incredible if one did not remember some other schisms closer home. So in southeast Turkey we now have, not Orthodox, but Jacobites. Some of the Jacobites, in turn, long ago united with Rome and are called Uniate Jacobites. Finally, in the nineteenth century, some of these intensely sacerdotal, liturgical groups were influenced by American Protestant missionaries, and from among them Protestant evangelical churches were formed.

But even this last and smallest group, I gather, is still living in the Protestantism of seventy or eighty years ago. As nearly as I can discover, there are some seventy families in an area about half the size of New Jersey—but without New Jersey's highways. Moreover, the region is poor and undeveloped, and the member of a minority group who has much initiative will look around for ways of getting out. The potential leadership, therefore, tends to get siphoned off.

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FRIENDS JOURNAL

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Editorial Comments

Gate to Heaven

THE tenth anniversary celebration of the founding of Israel and her militant self-assertion are bound to recall the tenacity of the Jews in biblical times. Although the political, economic, and social conditions in the two historic phases are radically different, a sense of religious mission is present in modern as well as in ancient Israel. The history of the Jews since the destruction of Jerusalem in 70 A.D. is vibrant with the fervent longing of the generations to return to Palestine, especially to Jerusalem, the city of the Temple.

Years ago Martin Buber, the most outstanding Jewish thinker, collected the tales of the Hasidim, the eastern Jewish pietists. These stories are full of yearning for Palestine. Blending profound biblical wisdom with dreamlike miracles, they have a poetic texture that has become the delight of readers all over the world. When fleeing from Nazi Germany, Martin Buber left his collection behind to be published, much as Laotse when leaving China gave his book of wisdom to a border guard.

One of Buber's characters is Rabbi Nachman, who also made a pilgrimage to Palestine. On arriving there, so the good rabbi reported later, some pilgrims were astonished to see that Palestine really existed. They thought it was "an entirely different world." And although its dust appeared like the dust anywhere, the Zionists considered the soil sacred. Rabbi Nachman himself had dreamlike experiences on his pilgrimage, apparitions and miracles, such as nowadays the painter Marc Chagall expresses in the fantastic colors and images for which his art is famous. Having gone just a few steps in Palestine, the rabbi sensed a magic strength radiating from the sacred soil and running through him, transforming and strengthening him in a strange way. He returned to his native Poland a new man and a prophet of the glory of Israel.

The rabbi's experience is that of all faithful Zionists. Palestine to them is the home of the spirit of life from which all renewal will come, a wellspring of joy and perfection, and nothing less than the gate of heaven. Here the covenant between heaven and earth will be

consummated. Martin Buber reminds us that the Hebrew terms *adama*, soil, and *m'dame*, imagination, are more closely related than the sound indicates: hope, imagination, and faith receive their strength from the soil of Palestine. Such fervent enthusiasm is at the core of modern Israel. It motivates her politics, it is the main-spring of her ambitions, and for the Israeli it preserves a continuity from biblical times to the modern state.

The Jewish-Christian Contradiction

Reinhold Niebuhr's warning to the Christian Church to come to terms with the Jews and their stubborn will to live instead of considering them the object of Christian missionary efforts reveals a spirit of tolerance and self-criticism rare in the tradition of the Church at large. The Jew cannot forget the taint which the Christians have given to the symbol of Christ as the image of God by persecuting them so consistently. The Jew, so Niebuhr declares, is close enough to the Christian faith to find God more easily in terms of his own religious heritage. Arthur Cohen's theological reminder to Christians in the February issue of *World View* (170 East 64th Street, New York City 21) is of equal importance. He centers on the basic differences between the Christian belief that ancient Jewish hopes were fulfilled by the coming of Christ, and the Jewish conviction that mankind is not redeemed. The Jews hold that the nations live in unbelief; the true Messiah has not yet come, and history is not yet marked with the transforming power of the divine. Therefore, to him, Christendom appears to have a pessimistic outlook on history.

Naturally, Arthur Cohen is critical of Christian theology because it fails to see a providential significance in the survival of Judaism. This blindness is only one facet of the unproductive character of theology. To Mr. Cohen it is clear "that the reach of constructive theology falls short of contemporary events." Theology has abdicated, and it is a real question whether it functions in the world at all.

These are serious criticisms which the Christian Church might take to heart at a moment when Israel is strengthening the vision of her people by stressing her divine mission.

Thoughts on an Indian Easter

By BENJAMIN POLK

ATENDING a traditional Easter service in India and afterwards going to our small Friends meeting called up old thoughts on our Quaker way of worship. The church service was a beautiful and significant one. The chaplain emphasized in the explanation of his text (Romans 10:9) that every man through free will is responsible for his faith. Yet the drama of the crucifixion and the resurrection tended to be objectified, and worship tended to become a resting on the knowledge of deeds already performed by Christ, requiring only acknowledgment and faith.

If I rightly interpret the promise of our silent meetings, it is this, that as the historic Christian drama is played out in our hearts and lives, we shall worship together in immediacy and urgency, seeking the presence of Christ for each other and for ourselves. And it is only as we within ourselves comprehend a little here and a little there something of the glorious meaning of the resurrection, that Easter—and Christianity—are realized. The avoidance of formalizing our faith can indeed remove a barrier between ourselves and God; but, as we know to our discomfort, a negative emphasis can also mean—nothing.

Perhaps the Lord's Prayer is a form; it is, however, a form of worship that we must keep. Like all the prayers that men learn, the old, familiar words often fail to move us; and yet their value is inestimable. Since the power and grace of those prayers lie in our personal, living relation with God, they call us to this confrontation.

In the Lord's Prayer we can see why Thomas F. Green in his Swarthmore Lecture set down five special features of worship: adoration, confession, dedication, thanksgiving, and intercession. Jesus' knowledge of God was the new testament of God as Father, seemingly wrong to the Jews of his day for its excessive optimism. Today, likewise, we shrink from this optimism and fear to use the words of prayer because we ourselves have discarded or dimmed the living relation between man and God. But if we wish and will it, we can start at the bottom, work backwards, so to speak (for we are bidden to love the Lord with all our minds, also), studying the words of faith to glimpse the fragrance or the pain that men

have always found when immediately faced with their finest reality.

"Our Father who art in heaven, hallowed be thy name." The eighth chapter of the Gospel of John is explicit about Jesus' meaning of "Father" as the source of power and grace, but we may turn to Job 38 for the most moving expression of the awe and mystery conveyed by the word "hallow": "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." The first line of the Lord's Prayer is, like the others, written for all men everywhere, whether Christian, Jew, Hindu, Buddhist, or Muslim.

"Thy kingdom come." Jesus gave us the gospel of the Kingdom of God to be received by men as little children, and he took the children up in his arms and blessed them and made it clear that this is what we could understand by that Kingdom—the sweetness, meekness, and delight in being led by the Father's hand. He began his ministry with the statement, "The kingdom of God is at hand: repent ye and believe the gospel." Later he explained, "The kingdom of God is within you," which is a hard saying and is the other side of the coin.

"Thy will be done." The question "What is Thy will?" is answered in Matthew 22:36-40 as a reiteration of the Old Testament commandments, and more emphatically answered again in John 13:34, ". . . as I have loved you, that ye also love one another." It is the love of Christ for us that asks us in return to give to our fellow men the sacrifice required and the salvation offered, the Easter promise for each day as we turn towards the light within.

Notwithstanding this universality of the Lord's Prayer, one is in India especially aware that the claim of Christianity to be an exclusive religion is a stumbling block. I think this must be seen historically. Even as the drama of the crucifixion gains immeasurable meaning by being understood and placed in its historical context, so this question of exclusiveness must also be met in the context of today's one world—a world which is not largely Christian. Gandhi, instead of saying, "God is Truth," liked to say, "Trnth is God," thereby showing each individual's small or great revelation to be a milestone in his life, a meeting with the Divine. Surely Christians must embrace this, also, and join the other religions of the world in brotherhood, giving and receiving of the continuing revelation of God; seeing their religion as one of the spokes of the wheel, all leading

Benjamin Polk is our regular correspondent from India, a Friend living in Calcutta, where he is a partner in a firm of architects, engineers, and town planners, Stein, Chatterjee, and Polk.

to the Center; viewing our Christianity—by choice and by chance our own special, beloved, and chosen way—as but one among others whose value is attested by lives lived and worship realized.

While we explore our Christian faith with all our minds and hearts, let us neither look for eclectic solutions nor imagine that our Quakerly good intentions constitute religion, or that a seldom or never realized mysticism is the best or only sign of the light within us. We must study our scriptures with care so that we realize the difference between the Word of God and our own moralizing. If we drift too far toward mysticism, without a very special talent the separate, active entities, God and man, are not to be realized any more than without a very special gift of love and grace we can meet with God by repeating the theology of the Nicene Creed.

We are all of us admonished by James: "Show me thy faith without thy works and I will show thee my faith by my works."

In Hinduism there is the way of devotion, the way of knowledge, and the way of action, all leading to God. This is part of our common ground; and while we meditate on our Christian Easter, we rejoice that it is so.

"Pavilioned in Splendor"

ELIJAH arose in the wilderness and journeyed forty days and forty nights to Horeb, the mount of God, where he lodged in a cave. The word of the Lord came to him and said, "'Go forth, and stand upon the mount before the Lord.'

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind. . . ."

For the wind was a thing of mood and whim, of failings and inconstancy, a wild, petulant, sportive thing, eluding the paths of order. It taunted the oceans and vexed the trees, and toyed with the murmurings of the earth. It drove the storm with an angry lash, and with veering fancy kissed the blossoms, and rested in the valleys. The wind was fickleness and change—but the Lord is true.

The Lord was the keeper of the wind, but the Lord was not in the wind.

"And after the wind an earthquake, but the Lord was not in the earthquake. . . ."

For the earthquake wounded the world, and uprooted the waters. It shook the pillars of the firmament, and with a cruel and mindless might devoured the place of the living. It tore the fields and opened the hills, and the works of the people vanished. The earthquake was

ruin and plunder, and a tyrant wrath—but the Lord is good.

The Lord was king of the earthquake, but the Lord was not in the earthquake.

"And after the earthquake a fire, but the Lord was not in the fire. . . ."

For the fire was a terror to the creatures and a desolation on the land, corrupting God's green loveliness with the hideous tongues of hell. Its breath was agony and dissolution, and the death of hope. The fire was ashes and emptiness—but the Lord was fair.

The Lord was the master of the fire, but the Lord was not in the fire.

"And after the fire a still small voice."

The voice spoke in the silence, and the silence was fuller than sound. The stillness was more than the wind's shriek, the thunder of the earthquake, or the singing fire.

The voice spoke, and creation was. The dust heard the voice and quivered with being. The voice called; the soul answered; and man stood upon the earth.

The wind, the earthquake, and the fire bowed down to the quickened dust. The wind was hushed to the spirit's breathing; the earthquake harnessed to the hills; and the fire was comfort and light.

The voice spoke, and there was law. Man saw the way he was to go, and the purposes of God. He saw also that his feet were frail, and sorrow fell upon man. And the voice cried.

The voice came down, and there was love. The holy place within the heart throbbed with the music of heaven. The law was easy, and the will made clean. Healing came to the nations, and the kingdoms were of God. And the souls were bonded each to each, forever in power and joy.

"When Elijah heard it, he wrapped his face in his mantle and went out"—for the Lord was there.

RUTH E. DURR

Clay Doves

By ELIZABETH COX

The Christ child, so the story goes,
And his companions set in rows
The doves that they had made of clay
To dry along the dusty way.

And then the dove that Christ had formed
Rose up and flew, with live blood warmed;
The air with its soft voice was bright,
The sky was lovely with its flight.

We laugh, because of course we know
Such things can never be; and so
The stony doves we make must wait
In careful rows, inanimate.

Letter from Little Rock

Inside Little Rock

IN Little Rock, Arkansas, there are, by and large, only two groups which have definite goals and specific means to attain these goals. The vocal segregationists are organized in the White Citizens Council and the Mothers' League. Prior to September these groups were quite small and more or less ignored by the community at large. Most Little Rock citizens certainly did not personally want desegregation. At the same time the prevailing mood was that desegregation was coming to stay, it was the law, and there was little they might do to change the course of events.

The calling out of the Arkansas National Guard by the Governor on September 3 gave the segregationists the impetus to move, time to organize, and the basis on which to draw in many new sympathizers. The leadership supplied by the state government aroused the dormant belief in segregation, strengthened the hope that desegregation could be thwarted, and paralyzed any preparatory steps within the community for desegregation. As evidence of the power of the Governor's action, one might compare the marked difference in the crowd on September 3 of several hundred jeering people with the crowd on September 23 of about a thousand people with an emotional temper for the committing of violence.

When federal troops arrived and showed they "meant business," the crowd outside the school dispersed. In retrospect it is now evident that the segregationists shifted their locus of operations and initiated a campaign of coercion to achieve their specific, negative goal—to get the Negroes out of school. In the community at large the segregationists have had more frequent and better attended public meetings (about 1,000 at a recent mass meeting). The meetings have the aura of a revival crusade, with ministerial leadership and several high school girls acting as enthusiastic cheerleaders. Along with expressions of antipathy for the outsider, there are feelings of martyrdom. For example, a frequent sign displayed on automobile bumpers is "Refugee from Occupied Arkansas."

While the organized group is still relatively small, its objective is ardently pursued by the use of intimidation, rumors, and economic boycott. In keeping with

their belief that race mixing must be prevented at all costs, they have advocated ending public education. Many of their actions are probably geared to the hope that a special session of the State Legislature will be called. Uppermost in the minds of many is the bitter campaign pending for nomination of the Democratic candidate for governor this summer, in which Governor Faubus will try for a third term.

The other group with a clear objective and specific means to achieve it is the National Association for the Advancement of Colored People, which is under the capable leadership of Mrs. L. C. Bates. The Negro community is generally united in its support of the nine teen-agers in Central High School, Little Rock, and has centered its leadership in the NAACP, with its emphasis on legal approach through court action. The Negro community has been very patient with what is actually a token desegregation plan, has tried to make it work, and has done an excellent task of encouraging both the nine Negro students and their parents. At the Bates' home several crosses have been burned, some rocks have been thrown through the large picture window, and two crude bombs, which did no damage, have been exploded. Indeed, the Negroes have in this instance provided an inspiring example of both personal courage and continuing faith in democracy.

There are a very few courageous individuals who could be truly described by the epithet "integrationist," a term now used recklessly by the segregationists to discredit the opposition. These individuals are effectively carrying on both a prophetic and sensitive spiritual ministry for the cause of human brotherhood. Not many southern church members and leaders, however, can be included in this valiant group, who are and will continue to be active in this area of Christian witness.

A far larger group of white citizens are the so-called "moderates." These people would personally prefer to retain segregation, but, believing in obedience to law and orderly behavior, they have accepted the Supreme Court decision. They realize the inequity of the segregated school system and can see the inevitability of desegregation. Although their general approach is to stress conformity to the law, they believe that emphasis on the moral principle of human dignity would lead to defeat on the issue of law and thus play into the hands of the opposition.

Though this argument of strategy is understandable

This is the second of three letters in which Robert L. Wixom sums up conditions in Little Rock. Robert L. Wixom is a member of Little Rock Meeting for Worship (unorganized) and teaches at the University of Arkansas School of Medicine.

May 10, 1958

and has some strong merits, it has had some side effects. The reliance on legal reasoning did not lead to advance preparations in depth for the desegregation process. The shallow community preparations were consequently shattered when a new formula for keeping the schools public, legal, and all white appeared in the form of the Arkansas National Guard. This viewpoint, moreover, allows the segregationists to champion their course as a moral crusade and thereby to gain the initiative. Furthermore, until recent months, the emphasis on legal aspects has tended to allow indecision in the handling of discipline of recalcitrant students. As a result the few segregationist students tend to control the high school situation. This continuing confusion in viewpoint is unfortunate as the combined integrationist and moderate groups would definitely constitute a majority.

On October 12, Columbus Day, an Hour of Prayer was held by 84 Little Rock Protestant, Catholic, and Jewish churches; between 6,000 and 7,000 attended the services to pray for "... forgiveness for having left undone the things we ought to have done, the support and preservation of law and order ... the casting out of rancor and prejudice in favor of understanding and compassion. ..." A counter prayer meeting was organized for the evening prior to the above service by a group of 58 ministers. About 600 people attended this service and heard prayers "... that our national leaders might follow constitutional law and remove the federal troops rather than follow political expedience. ..."

One factor contributing to the lack of leadership from the civic leaders last September was the schism between the aldermen who supported Governor Faubus and the mayor, who supported the School Board. Because of the continuing inadequacies of the mayor-council form of government, the city, under the leadership of a businessmen's Good Government Committee, had voted a year ago to adopt the city manager form of government. Prior to the election for the city manager held on November 5, three officers of segregationist

groups entered the race, and four independents were endorsed by the segregationists. While the segregationists campaigned vigorously on the issue of segregation alone, the businessmen's candidates ignored the race issue and campaigned on the good government theme. One of the independents endorsed by the segregationists won a seat, while the Good Government group won the other six positions by very narrow margins. Since coming to office in January, the city manager and the Board have carefully avoided the Central High School turmoil.

During the annual Community Chest fund-raising drive last October, the segregationists organized a highly effective campaign to withhold contributions to the Chest on the basis that the Urban League was among the recipient agencies. The Urban League, a Chest member since 1940, works through discussion, persuasion, and example to meet areas of community need. In view of the many wild rumors, the threatened Chest boycott, and the current tension, the Urban League Board, as a gesture of community good will, voluntarily withdrew from the Chest.

In November, a small interracial prayer-fellowship group was started. At first it was primarily a meeting of ministers and NAACP leaders, but now a number of laymen have been drawn in. It has been meeting regularly at weekly intervals, and provides an excellent channel for the sharing of concerns, communication between groups, and understanding of motives.

Thus the above and other late fall events condense to a seesaw of opinion and actions. Shortly after Christmas, however, there was a marked rise in school and community of the sort of incidents described earlier. In January a series of anonymous telephone calls saying that dynamite had been placed in the school heightened fear and tension. On February 16 the School Board issued a statement of policy, saying that disciplinary action would be taken "to insure the preservation of an educational program for those who desire to learn and are willing to conduct themselves properly." Several

WHAT is truth? We do not know, and shall never know. But it seems to involve a certain focussing and concentration of the attention that brings all the life within us into harmony. When this happens to us, we discover that truth is the only thing we have ever really cared about in the world. The thing seems to be the same, no matter which avenue we reach it by. At whatever point we are touched, we respond. A quartet, a cathedral, a sonnet, an exhibition of juggling, anything well done—we are at the mercy of it. But as the whole of us responds to it, so it takes a whole man to do it. Whatever cracks men up and obliterates parts of them, makes them powerless to give out this vibration.

This is about all we know of individualism and the integrity of the individual. The sum of all the philosophies in the history of the world can be packed back into it. All the tyrannies and abuses in the world are only bad because they injure this integrity. We desire truth. It is the only thing we desire.—JOHN JAY CHAPMAN, Causes and Consequences (Charles Scribner's Sons, New York, 1898).

white students were subsequently suspended, and Minnie Brown was expelled. The group of 25 prominent businessmen who had issued last October a strong statement of dedication to government by law and order and of condemnation of violence made on February 19 its second recommendation that the School Board ask the court for a stay of compliance with the desegregation plan. Thus the next afternoon the School Board returned to the federal court, concluding after a long, detailed petition that "... the district, in its respect for the law of the land, is left standing alone, the victim of extraordinary opposition on the part of the state government and apathy on the part of the federal government." The Board asks that "... integration be postponed until such time as the concept of 'all deliberate speed' can be clearly defined and effective legal procedures can be obtained which will enable the district to integrate without impairment of the education it is capable of providing under normal conditions." At the first hearing of this petition in federal court on April 28, the legal procedures were established.

Thus the Little Rock situation at present comes down to a virtual stalemate. It is unknown which group has the leadership, the creativity, the strategy, and the endurance to win out in the long run.

Viewing this area as the Solid South hides the existence of the moderates and fails to recognize the more significant role—something more than tacit acceptance—they could assume. While the moderates may be somewhat eclipsed at present by the noise and intransigence of the segregationists, in the long run they are at the fulcrum point and can tip the balance either way. Thus the coming critical years will be both a severe testing time and a challenge for southern Christian and democratic leadership.

ROBERT L. WIXOM

Relief Work for European Refugees

THE American Friends Service Committee still needs good used or new clothing for men and children, large-sized garments for women, new hand-knitted articles, and bedding, especially sheets. Gifts will be sent to Austria, Italy, Germany, the Middle East, and other places where there is need. Shipments may be addressed to AFSC warehouses as follows: 23rd and Arch Streets, Philadelphia 3, Pa.; 1830 Sutter Street, San Francisco 15, Calif.; 110 North Hudson Avenue, Pasadena, Calif.

Julia Branson, AFSC Commissioner for Europe, in an April summary of assistance given to refugees in Austria, gives an appealing picture of people who have been helped, not only with material aids but with other problems. Three cases—a 37-year-old Polish lawyer and his wife, a doctor; a 71-year-old

Hungarian school director who suffered a stroke and has a wife with arteriosclerosis; a frightened grandchild of eight, who preferred to stay with her grandmother in Burgenland rather than to return with her mother to Hungary—bring human interest to problems faced by Friends social workers.

The Poles applying to Quäkerhilfe did not fit into any other refugee services. The wife, who had joined her sister in another town, had been shocked two hours after arriving by the death of the sister in an automobile accident. When she returned to her husband, she was in such a nervous state he could not leave her to go to work. A solution was found through London contacts, and the couple actually were included under a scheme intended for people with little chance of entering England as normal immigrants.

The school director and his wife were settled in the home of her sister, who lives on a small pension but who can furnish housing. A grant was secured from the United States Escapee Program, and if this money is exhausted, Caritas, the Catholic welfare organization, will give assistance as long as the couple lives. Clothing, bedding, and 700 schillings were also given by Quäkerhilfe. An appreciative letter was received from the husband by the Friends worker who helped obtain the grant.

In the case of the frightened grandchild in Burgenland, the Quaker role again included tapping available resources. Save the Children Fund helped through arranging a Belgian adoption plan for the child, whereby the grandmother, on a pension herself, is now getting 500 schillings a month for her granddaughter.

Among the applicants for help in Vienna, Julia Branson says, there are a considerable number on the waiting list for appointments. Urgent cases are seen at once. One peak day last winter brought 75 refugees to Quäkerhilfe, where actual appointments are handled. The counselors are all in on Tuesday and Thursday afternoons, so those times are considered "open house."

Reflections of an Attender

THERE are people who, although choosing to remain apart from the membership lists of all religious groups, express a real awareness of God and a desire for closer spiritual and intellectual contact with the primary forces of such a being. Many of these people feel furthest from such attainment when they become involved in, or merely must witness, the procedures and formulas of organized religion.

Traditionally the Society of Friends is attractive to seekers of this type—at least in theory—and a number of them attend from time to time Quaker meetings for worship. What does one of this group find at a typical meeting? Is it a quiet yet dynamic ascent from physical to spiritual reality—achieved through silence and freedom from formalism? Or does he find himself among good and sincere people comfortably practicing yet another form of religion—different but defined and unchanging? Does he hear inspirations expressed in current, living thoughts? Or are there instead messages delivered in a specialized form of church language with meaning clouded

weakened by sameness of expression and perhaps intonation of certain "holy" words?

Of course the visitor must realize that any group is bound to establish certain patterns and customs as a matter of convenience or necessity. Time and place of meeting and possibly its duration are in this category. Regularly repeated occurrences such as the reading of queries or "family meetings" may be less easily accepted and understood as reminders or experiments. Certain other habitual forms may require some straining to be interpreted as other than evidences of fixed habits. The facing benches with their regular occupants, the "official" terminating handshake, the speakers who rise in an almost predictable order or at predictable times, and the frequent use of favorite phrases are some of these. Friends who have adjusted to these practices or who have grown up with them undoubtedly do not find them serious deterrents to spiritual reward. The newcomer, however, may be in a sensitive or even unstable spiritual state as a result of past unhappy church experiences or hours of lonely introspection. He may therefore be repelled by the form of a meeting and miss the content which inspires his more conditioned neighbor.

Certainly the ease and comfort of custom are not worth more than the extension of spiritual benefit to others. The initial inconvenience, especially to older members, of relinquishing certain cherished traditions should be more than repaid by the increased vigor and meaning of truly informal meetings. These would attract, and benefit from the participation of, growing numbers of earnest inquirers.

KENNETH H. BECK

Letter from Turkey

(Continued from page 294)

Sergeant Wells described one village in which a Protestant church had existed a generation ago but in which the Protestants had given up having a church life of their own as distinct from the rest of the village, which belonged to one of the old traditions. Recently an American missionary had led the score or so of Protestants to reopen the abandoned church, and now there are two groups in the village where there had been one. But the Protestant handful was so used to priestly authority that they were not very good at getting along with each other and managing their own affairs. Opinions frankly differ as to whether the missionary was right and this state of affairs will eventually pay off in a deepening of spiritual life, or whether the villagers would have been better off if left alone.

How do these little groups get along with each other and with the dominant Moslems? Generalizations about intergroup relationships seem impossible. Some individuals and groups are willing to live and let live, at least; at other times and places one hears stories, probably with a good deal of truth in them, about sporadic violence and at least one pitched battle between a Christian and a

Moslem village. Tension and suspicion are certainly present in the area, but it is not easy for me to say, for example, whether it is more, or less, than in Little Rock or South Philadelphia.

Are we looking at a collection of fossils? Groups to which recruitment is entirely by birth (or marriage) and hardly ever by conviction and in which the ritual implications of membership seem to outweigh the ethical in importance, must appear to an American Protestant to be little more than dry bones from which life has well-nigh departed. Yet life does keep surprising you. Can any good thing come out of Nazareth? For that matter, are we Friends always as limber in the joints as we might be?

The crux seems to be the problem of leadership, as all observers agree. Does each generation raise up individuals who, while commanding the respect and cooperation of their comrades, can think new thoughts or even arrive at the same old ideas on their own initiative and not solely by inheritance? Or do such individuals, when they appear, inevitably remove themselves from the area? Opinions seem to differ, and the region is too remote for most of us to be able to say at firsthand. But these are questions which have to be answered, whether by the historian, the sociologist, or the missionary.

The writing of this Letter was interrupted by the unexpected visit of Beatrice Goff, of the New Haven, Conn., Meeting. She has been traveling in the Middle East in connection with her forthcoming work on symbols in prehistoric Mesopotamia, and we were fascinated with her discussion of the religious ideas of early times.

Herbert Hadley of the Friends World Committee for Consultation is about to visit Turkey, but will not have time for a trip to Ankara. He has given us the names of one or two Friends in Ankara whom we did not know, and meanwhile we are now awaiting the arrival of Florence and Rolf Beier, of Wyoming. Rolf is a geologist with an oil company, and they have been active Friends for some years. So far this year we have had no meetings for Friends worship, but are hoping to do so before too long.

WILLIAM L. NUTE, JR.

Strength

By SUSAN DOROTHEA KEENEY

As the strength of the root which clings to the
deep earth unknowing,
As the far scattered stars are bound in a rhythm
of motion,
We are bound to a God unseen with a faith that
is timeless—
As a bird trusts the strength of the air,
As a gull feels the lift of the ocean.

Books

REFLECTIONS ON HANGING. By ARTHUR KOESTLER. The Macmillan Company, New York, 1957. 245 pages. \$4.50

Arthur Koestler, a Hungarian by birth but now a British citizen, has written *Reflections on Hanging* as a direct outgrowth of his experience during the Civil War in Spain, when for three months he awaited his hanging as a suspected spy. His surprise release left him "with a vested interest in capital punishment. . . . I shall never achieve real peace of mind until hanging is abolished. . . . for the gallows is not merely a machine of death but the oldest and most obscene symbol of that tendency in mankind which drives it towards moral self-destruction."

Through carefully collected statistics and meticulous comparative studies of countries (and states) with and without capital punishment, Mr. Koestler blasts the traditional point of view that execution acts as a unique deterrent to murder. He is able to show, likewise, that life imprisonment is no alternative to execution; it is only an alternative form of vengeance. Here, for those of us who feel the "new" penology should be supported, is a powerful argument for abolition; both execution and life imprisonment make a mockery out of the progressive approach in prison work, where the primary aim is treatment and rehabilitation, not retribution and vengeance.

A helpful addition to the work is the "Preface for Americans" by Edmond Cahn, Professor of Law at New York University, which bridges the gap between English and American law and shows that the argument for abolition applies wherever capital punishment is demanded. The "Afterword" by Sidney Silverman, M.P., brings us abreast of the present state of affairs in England, where this book has already influenced the course of English law.

I should think that all local Meetings ought to have this book in their libraries (put there perhaps by a local committee concerned with social action) and that these Meetings should put the book in the hands of any Representative or Senator from their districts who might conceivably initiate or support an abolition bill.

MONA E. DARNELL

Book Survey

The Meaning of Immortality in Human Experience. By William Ernest Hocking. Harper & Brothers, New York, 1957. 263 pages. \$3.50

This book collects the insights, experiences, and wisdom of an unusually rich life. The level of its writing makes it a book for the philosophically interested reader.

National Communism and Soviet Strategy. By D. A. Tomasic, with the assistance of Joseph Strmecki. Public Affairs Press, Washington, D. C., 1957. 222 pages. \$4.50

A new look at Titoism and its relationship to the over-all Soviet plan for unifying the world into a single group of Communist states.

Inner Liberty: The Stubborn Grit in the Machine. By Peter Viereck. Pendle Hill Pamphlet Number 95. Pendle Hill, Wallingford, Pa., 1957. 24 pages. 35 cents

Viereck's plea is for individuals who root their Protestant lives in the eternal values common to all creative cultures. He deplores the modern liberal's tendency to reject religion and to overlook its value in resisting mob pressures. The dangers of overadjustment are more threatening than those of maladjustment. Our art, literature, and education are rapidly succumbing to the ills of mass production. Clever formulas remove the pain from creative endeavor. Technique is substituted for creativity. But even one dedicated person can turn the tide: "The Unadjusted Man is the final, irreducible pebble that sabotages the omnipotence of even the smoothest running machine."

Study Abroad: International Handbook; Fellowships, Scholarships, Educational Exchange, Vol. IX, 1957-1958. Published by UNESCO at the Columbia University Press, 1957. 836 pages (trilingual edition in English, French, and Spanish). \$2.50

This is a most useful, in fact indispensable, compendium of information covering all phases of student and teacher exchange. It not only contains statistical surveys of the past but also lists numerous opportunities (with addresses and financial conditions) for students or teachers to avail themselves of positions abroad.

Friends and Their Friends

According to newspaper reports, the United States Coast Guard intercepted on May 1 the ketch *Golden Rule* and took it in tow a short time after it had set sail from Honolulu to Eniwetok in an attempt to enter the atomic testing area in the Pacific. The crew, consisting of Albert Smith Bigelow, William Huntington, George Willoughby, and Orion Sherwood, were arrested. They had been forbidden to leave port but defied the military order. After their arrest they pleaded not guilty, refused to furnish bail, and were held in jail. (For previous news about the *Golden Rule*, see page 219 of the *FRIENDS JOURNAL* for April 5, 1958.)

In England, also on May 1, 618 British scientists joined in petitioning Prime Minister Harold Macmillan to call an immediate halt to the testing of nuclear weapons by Britain.

Under the direction of the Shrewsbury-Plainfield Half Yearly Meeting, an organizational meeting was held at the Shrewsbury Meeting House, N. J., on April 20 to form the New Jersey Friends Committee on Social Order. The first work of the committee will be to promote intelligent action on the local Meeting level to support Assembly Bills 33 and 34 on the abolition of capital punishment. This is but one of the many legislative issues that concern Friends. The committee will forward information to the Monthly Meetings on this subject so that Friends can more fully comprehend the problems involved and get under the weight of the concern at hand. It was felt that this committee should not consist merely of Friends from Northern New Jersey but that Friends

from Southern New Jersey, members of Philadelphia Yearly Meeting, should take part. A united action on a state-wide basis would give strength and raise the possibilities of success. The following Friends were designated to serve as indicated: Edmund Goerke, Jr., chairman, Monmouth Hills, Highlands, N. J., a member of Shrewsbury Monthly Meeting; Dorothy Hutchinson, co-chairman, 14 The Crescent, Montclair, N. J., a member of Montclair Monthly Meeting; Louis Kopecky, treasurer, 44C Seafoam Avenue, Winfield Park, N. J., a member of Rahway and Plainfield Monthly Meeting; and John S. Fischer, editor of the newsletter, Box 394A, Route 1, New Brunswick, N. J., a member of New Brunswick Monthly Meeting.

A well-known English Friend, Henry T. Gillett, has surveyed the state of religious thought in relation to world problems in *The Spiritual Basis of Democracy*. Actual belief in Christian principles is essential in solving political, economic, and social problems. The only "binding dogma" of Christianity is faith in the absolute value and power of self-sacrificing love. Published in 1954, the book is now available from the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., at the reduced price of \$1.00 per copy. It is excellent for use in Adult Discussion groups.

A number of Monthly Meetings belonging to Friends General Conference have provided scholarships to enable guests from overseas to attend the biennial conference at Cape May, N. J., from June 23 to 30. The Conference office, 1515 Cherry Street, Philadelphia 2, Pa., would welcome suggestions for candidates for these scholarships. These scholarships are applicable to high school exchange students, undergraduate and graduate students, or older guests from abroad.

Benjamin Polk, our correspondent from Calcutta, India, is a distinguished architect whom U Nu, Prime Minister of Burma, asked in 1953 to study the roots of Burmese architecture so that they could be fused with modern designs in the International Institute of Advanced Buddhist Studies at Rangoon. Benjamin Polk was commissioned to build the library of this Institute. An interesting article from his pen in the April 20 issue of the *Sunday Hindusthan Standard*, Calcutta, describes in detail how such a project demands a thorough study of symbols. Symbolically, for instance, the entrances correspond to the Eightfold Noble Path of Buddhism, and the three floors are the Three Baskets of Wisdom. The building is equipped with modern offices and represents, indeed, a perfect blending of ancient tradition and contemporary technology. Benjamin Polk's article makes suggestions for the broader field of town and regional planning that will have to take into account social, religious, and economic problems. His partner, Binoy Kumar Chatterjee, joined him in writing another article in the April 12 issue of the *Hindusthan Standard* dealing with industrial architecture in India.

A testimonial dinner in honor of Walter and Emily Longstreth will be given by the Fellowship of Reconciliation, Philadelphia (2006 Walnut Street), on May 17, 6:15 p.m., at the Christian Association, University of Pennsylvania, 38th and Locust Streets. Walter Longstreth will deliver an address following the tribute.

An advance announcement, speaking of "this rare opportunity to express our appreciation and admiration," says: "Walter and Emily Longstreth have long been an inspiration to all of us. A list of their activities, past and present, would fill a book."

Friends in Mid-India Yearly Meeting have published the first issue of *Mitra Sandesh*, a Quaker journal in Hindi. It is not a translation of the journal published in English, *The Friendly Way*, but is an original publication.

The Friends Historical Association invites all Friends to come to Radnor Meeting, Conestoga and Sproul Roads, Ithan, Pa., on May 17 at 4 p.m., to celebrate the 275th anniversary of the Welsh Quaker Migration to Pennsylvania. Geoffrey Nuttall, Lecturer in Church History, London, now at Pendle Hill, will speak on "The Coming of Quakerism to Wales." Evelyn S. Whiting, of Almeley Meeting, Hereford, on the Welsh border, will speak on "Some Early Welsh Friends and Their Homes" (color slides). Radnor Friends will serve ice cream and coffee. Those interested in an afternoon visit to the homes of T. William Roberts (1683), Morris Llewellyn (1693), and John M. George, founder of George School, as well as Old Haverford and Merion Meetings, write to Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa. (telephone KINGSwood 3-0850), for the program.

Men entering Pennsylvania State University may be excused from compulsory Reserve Officers Training if they have religious objections to military training. To arrange this, they should write the Dean of Men well before coming to the campus, including in their letters two or three recommendations from Meeting members or ministers.

A group of six Earlham College students, Beth Leiby, Michael S. Ingerman, and Jack Kirk, all of Philadelphia Yearly Meeting; Barbara Wildman, Indiana Yearly Meeting; Frances Warren, Wilmington Yearly Meeting, and Richard Patterson, Ohio Yearly Meeting (Conservative), traveled in the Kansas Yearly Meeting area during their spring vacation from college. Staying with Friends in Saint Louis on the way to and from Kansas, they visited Independence, Bolton, Prairie Vale in Coldwater (at the home of Gurney Hadley, Clerk of Kansas Yearly Meeting), Haviland, and Wichita in Kansas, and Wyandotte and Gate in Oklahoma. They were also able to take part in a retreat organized by Young Friends of Wichita and spent Easter weekend at a 4-H camp near Junction City, Kansas.

The headmaster of the Sidwell Friends School, Washington, D. C., Robert S. Lyle, has announced the appointment of Philip P. Perkins as head of the Upper School. He will assume his new duties in August. He succeeds Frederic B. Withington, who has recently been appointed headmaster of Morgan Park Military Academy in Chicago.

Volunteers at the American Friends Service Committee contributed 1,524 hours from January through March, 1958, in the Philadelphia office alone, not including warehouse or committee service. Ruth Simkin, director of the volunteer program, reports that retired businessmen and businesswomen, housewives, students, and former AFSC employees have been among the volunteers. Of the 29 different persons who have given their time, 15 are Friends.

The Eighth Query in *Faith and Practice*, Philadelphia, asks Friends: "What are you doing . . . to carry your share of responsibilities in the government of your community, state and nation . . . ?" *Faith and Practice* states: "Through the ballot and in other ways Friends may help to direct public policy toward the fulfillment of Christian principles. . . ." This is the time for primary elections in many states, and these are the key to good government. Primaries enable citizens to have some voice in the ultimate selection of men and women of high ideals. Various civic organizations urge voting in primary elections as a Christian duty.

The Wider Quaker Fellowship in the Netherlands

A report has just been received from Gerardina L. van Dalfsen, the Secretary of the Wider Quaker Fellowship in the Netherlands. She reports that they now have 150 members, and during 1957 several of the groups have been visited by Friends from abroad. Among these Friends were Ilse Schwersensky, who spoke on life in East Germany, and Nettie Bossert, who talked about her life in India. Other visitors were Norah Douglas, Marie Pleiszner, Elisabeth Löscher, and Paul Sturge. Places visited were Dordrecht, Doetinchem, Haarlem, Amersfoort, Eindhoven, and Utrecht. She says that in all these towns groups have come together regularly and also groups have met in Leyden and Rotterdam. At Doorn a small study group is reading Thomas Kelly's *Testament of Devotion*. At Hilversum, the home of Gerardina van Dalfsen, a group of about six regular attenders gathers once a month. Some of the subjects discussed by these groups are: The Early Quakers, Inner Light, Challenge of the Atomic World, New Forms of Resistance, and Simple Living. Meetings for worship are held regularly, mostly by members of the Fellowship, at Utrecht, Rotterdam, Leyden, and Haarlem. Visiting has been done also by members of the Wider Quaker Fellowship to groups and isolated members.

Gerardina van Dalfsen sends a copy of an illustrated article on "Friends and the Ecumenical Movement" written by her, which appeared in the monthly periodical of the National Council of Churches in the Netherlands. She also wrote an

article on "What Are the Quakers?" in answer to the film *Friendly Persuasion*, indicating how it fails to give an adequate impression of Quakerism past and present.

Letters to the Editor

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

Thank you for the brief notice about the Quaker Theological Discussion Group's first mailing in the April 5 issue of the FRIENDS JOURNAL. Unfortunately, no mention was made that it costs \$2.00, payable to me as treasurer, to be on the mailing list (to cover duplicating and mailing costs, etc.). I hope you will be kind enough to put a brief note of additional information in a forthcoming issue of the FRIENDS JOURNAL.

380 Yale Station
New Haven, Conn.

EDWARD A. MANICE

Promoting Enduring Peace, Inc., 489 Ocean Avenue, West Haven, Conn., will supply free to Friends groups that request it the following reprints of articles: (1) the inaugural address of the new President of the National Council of Churches, Dr. Dahlberg, on "Peace"; (2) Gerald Kennedy's article "How Foolish Can We Be?"; (3) Professor C. Wright Mills's "Program for Peace"; and finally (4) a card in two colors against the H-bomb tests. When writing please specify the exact number of each desired.

West Haven, Conn.

JEROME DAVIS

To say that we Quakers, followers of George Fox, know comparatively little about him may seem an injustice to some Friends, but it has been my own experience that our founder has been presented to us only fragmentarily, as in First-day School leaflets stating that "the Society of Friends was founded by George Fox and other earnest people." A time or two we ran across his portrait; infrequently, we saw his name in religious periodicals. Nowhere in our religious instruction were we given a full, chronological account of his life.

Why not make the life, character, and religious contribution of George Fox far more familiar to members of our Society, fill our Meeting libraries with biographies, our halls and classrooms with his portrait, name our meeting houses and fellowships for him? Let the name of Fox become a household word.

Great Falls, Mont.

ESTHER HAYES REED

Coming Events

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

MAY

9 to 11—Denmark Yearly Meeting at Danish Quakercentre, Copenhagen.

10—Burlington Quarterly Meeting, at Stony Brook Meeting House, Quaker Road, Princeton, N. J. At 2 p.m., Meeting on Worship and Ministry and meeting for worship; 4 p.m., business; 6 p.m., supper provided. *Note revised schedule.*

10—Fritchley General Meeting at Fritchley, near Derbyshire, England.

11—Nine Partners Half Yearly Meeting at Oswego Meeting House, Moore's Mills, N. Y. Business session, 11 a.m., followed by covered dish lunch; worship session, 2 p.m., in part devoted to a memorial service for J. Delancey Verplanck.

11—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: William Hubben, "Friends and Publicity."

11—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "The Vision on Patmos."

11—The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., Spring Open House, 3 to 5 p.m. All welcome.

15—Germantown Meeting House, 47 West Coulter Street, Philadelphia, 8 p.m.: illustrated lecture by C. Reed and Margaret M. Cary, "African Adventures and a Visit to a Quaker Mission."

15—Willistown Meeting, Goshen Road, northwest of Edgemont, Pa., 8 p.m.: panel discussion, Dr. Lovett Dewees, counselor for Friends Counseling Service, and members of Family Relations Committee.

15 to 19—New Zealand General Meeting at Auckland, New Zealand.

17—Caln Quarterly Meeting at Coatesville, Pa., 4 p.m.

17—Celebration of 275th Anniversary of Welsh Quaker Migration to Pennsylvania, by Friends Historical Association at Radnor Meeting House, Ithan, Pa., 4 p.m. Speakers, Geoffrey Nuttall and Evelyn Southall Whiting.

18—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m., "What Can One Quaker Do?"; worship, 11; lunch, 12:30; business, 2. All meetings, EST. Marshall Sutton and others expect to attend.

18—Southern Half Yearly Meeting at Easton, Md., 11 a.m.

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Virginia Gunn and M. Annie Archer, "Summary and Forward Look."

21—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: Part II

of "Report on Africa," and "The Fifth Amendment and Self-Incrimination."

23 to 29—London Yearly Meeting at Friends House, Euston Road, London, England.

Coming: Friends Conference on Religion and Psychology at Haverford College, Pa., June 13 to 15. Theme, "The Life of the Spirit Today; Spiritual Growth through Group Search." Text, *The Cloud of Unknowing*, interpreted by Ira Progoff, who will lecture on "The Spiritual Dilemma of Modern Man." Seminars, small discussion groups. Registration blanks obtainable from Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

BIRTHS

ABERNATHY—On April 18, to Robert Shields and Rosalind Smith Abernathy, a son, THOMAS GLENN ABERNATHY. There are two older boys, Robert S., Jr. (6) and David Smith (4), and a girl, Susan Gower (2). The family are all members of Little Rock, Ark., Meeting for Worship (unorganized). David T. and Susan Gower Smith of Durham Monthly Meeting, N. C., are grandparents.

OWEN—On April 8, at Bethlehem, Pa., to Lawrence B. and Julia Parmelee Owen, a son, CRAIG THOMAS OWEN. He is a grandson of Elizabeth H. Owen, a member of Woodstown Monthly Meeting, N. J.

WEBSTER—On March 26, to S. Conrad and Frances Young Webster of Downingtown, Pa., a son, MARK WHITSON WEBSTER. His parents and grandparents, Samuel and Jessie Webster, are members of Sadsbury Monthly Meeting, Christiana, Pa.

DEATH

ATKINSON—On April 25, suddenly, at Wrightstown, Pa., ROBERT E. ATKINSON, at the age of 68. He is survived by his wife, Beulah E. Atkinson; his children, Ellen A. Davenport of New Hope, Pa., Sara A. Snyder of Westport, Conn., Anna Margaret Nicholson of Ann Arbor, Mich., and Dr. Edward K. Atkinson of Greenville, Pa.; and a brother, D. Watson Atkinson of Newtown, Pa. A memorial service was held at the Wrightstown Meeting House on Sunday, April 27.

MEETING ADVERTISEMENTS

ARIZONA

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m.

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

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

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

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

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA,

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

MASSACHUSETTS

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

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MICHIGAN

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

MINNESOTA

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

MISSOURI

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

ST. LOUIS—Meeting for worship, 10:30

a.m., 2539 Rockford Avenue, Rock Hill.
For information call TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

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

NEW YORK

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

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

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

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2895.

PENNSYLVANIA

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

SUMMER GUESTS

Vacation at ELKMONT, north central Pennsylvania. Restful, picturesque, secluded; particularly adaptable to older people. Near Elklunds Meeting House. Reasonable rates. Write for information.

Irene Bown Forksville, Pa.

Positions Available

at

EARLHAM COLLEGE

Richmond, Indiana

ASSISTANT DIETITIAN to be in charge of Snack Bar and student workers in kitchen. Earlham College has a new food service, and this would be a fine opportunity for the right person.

HOUSEKEEPER to supervise the maids and janitors of four residential halls totaling around 600 students; middle-aged woman preferred. Salary open.

Inquiries should be made to Harold C. Cope

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone RI 6-263 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th, Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

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

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

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