

FRIENDS JOURNAL

A Quaker Weekly

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*I*t is a mistake to assume that God's communications to us are limited to technical speech, whether of the written or the spoken word. Even our friends who walk by our side have many languages other than words. They speak to us in gestures, in the glow or the gloom of their faces, in a touch of the hand, in a token secretly left where we shall find it. Often their most meaningful communication is by the way of silence. So also God speaks to us in the multitudinous voices of nature, the blessings of His providence, the turning of an event. All our environment is vocal with His goodness, and those voiceless promptings from out the silence of our soul are the fleet messengers of His will.

—ANONYMOUS

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FRIENDS JOURNAL



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Neighborhood Renewal and Integrated Housing: The Powelton Story

A NEW Friends Meeting near the center of a big city is rare these days—even if the city is Philadelphia. But the Powelton Village Meeting is only one sign of fresh life in what five years ago seemed to be a dying neighborhood.

The 15 or more persons gathered weekly for Quaker worship at St. Andrews Parish House comprise an indulged Meeting under the care of Central Philadelphia Monthly Meeting. They also represent some of the determined civic spirit that is remaking the Powelton area. This 25-block section of West Philadelphia has about 6,000 people living in 600 structures with 2,000 dwelling units.

Many Philadelphians will remember Powelton as a quiet, rather somber community of single and twin Victorian houses built during the latter half of the nineteenth century. Aside from the architecture of the houses, its most notable features are its spacious yards and wide, tree-lined streets, sharply setting it apart from the row houses to the north and west.

As recently as 20 years ago this neighborhood remained a stable, well-kept community of single family homes, occupied for the most part by resident owners. The social life centered around several large churches in the immediate vicinity. Among these were two Friends Meetings—one at 35th and Lancaster and the other at 42nd and Powelton Avenue.

During the past two decades the pattern of living in Powelton underwent a gradual but steady change. The modern houses and community facilities of the suburbs began to attract the middle-income families living in the area. As these old neighborhood families moved away, houses were bought for conversion to rooms and apartments to meet the increasing demand for rental housing from lower-income groups moving into the city. The Friends Meetings were laid down, and the buildings sold.

For several years the neighborhood continued to maintain its white population because of the vigorous efforts of a civic association in discouraging sales to minority groups. Many properties during this time were sold at low prices to speculators or to white residential buyers with insufficient capital to convert and maintain the large obsolete buildings.

By 1956 Powelton was a neighborhood in rapid transition. Well-maintained houses stood next to blighted properties. The area was not attractive to individual home buyers, white or Negro. The prospect was that this would become another metropolitan slum with tene-

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FRIENDS JOURNAL

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Editorial Comments

J. Barnard Walton wrote the following "Editorial Comments" at the invitation of William Hubben, who is on vacation.

The Growing Edge of Quakerism

DOES anyone, perchance, remember looking at the "Facts and Figures about FRIENDS JOURNAL" in the issue of April 4 (page 217)? Were they merely some more dry numbers, or did they indicate something of the direction in which we as a body of people are moving?

Who are the readers of the FRIENDS JOURNAL? Briefly, the members of Friends General Conference; members of kindred Meetings, like the Conservative Friends and the new independent Meetings; some from the Five Years Meeting who read also *The American Friend*; members of the Wider Quaker Fellowship and other people who find value in the point of view expressed in this paper.

For a long time it has been evident that the circulation of the paper increases faster than the membership of the Meetings which may be considered its constituency. The rate of growth of the Friends General Conference is a little under one per cent per year (from 28,611 to 29,337 in the three years from December 31, 1954, to December 31, 1957, or eight-tenths of one per cent per year). For the period of three and a half years from the creation of the FRIENDS JOURNAL by the uniting of the *Friends Intelligencer* and *The Friend* in July, 1955, to the report of January 1, 1959, the subscription list increased from 4,830 to 5,154. This is two per cent per year, or twice as fast as the increase in the Meetings. Why?

Let us look into the relationship of the FRIENDS JOURNAL and its readers. A paper has no existence except as it has readers and writers. You, the writers and readers, create the body of news and the body of thought that rise out of the life we live. As these thoughts are passed back and forth among a group of people, a movement develops.

Let us look into the relationship of this movement with the organizations it creates through which to function, the meetings for worship, the First-day schools, the Monthly, Quarterly, and Yearly Meetings, Friends General Conference, schools, hospitals, settlements, Ameri-

can Friends Service Committee, and other vehicles for expressing our testimonies in the life of the world.

As one visits among Friends Meetings, both old and new, one notices the interflow of the ideas expressed in the FRIENDS JOURNAL and the ideas acted upon in life. People become interested in these ideas through study, through action in work camps or other projects of service, through fellowship with friends and neighbors, through trying to answer their children's questions and helping to find answers in First-day school. Somewhere in this seeking process the FRIENDS JOURNAL comes in. In time the seeker becomes a finder and takes responsibility for the future direction of the movement. The pioneer exploration of thought goes ahead and opens the way for the main body, which follows.

We may illustrate this growth by looking at the Southeastern Conference of Friends, which was held this spring at St. Petersburg, Florida, March 13 to 15, 1959. This gathering began as a picnic of three Friends Meetings, Orlando, St. Petersburg, and Miami, held at the Bok Tower at Lake Wales. There were then no meeting houses, no established Monthly Meetings, and nearly all of the people were winter visitors. Now, in less than a generation, there are twelve meetings in Florida, two in Georgia, and one in South Carolina. There are three meeting houses and the prospect of another. There are eight First-day schools. Nine Meetings organized as Monthly Meetings report to the Friends World Committee. Half of the active Friends are resident.

How does this growth of the external compare with the development of thought as expressed in the FRIENDS JOURNAL? We may for the present leave the deeper question of how it compares with the growth of the life of the spirit to the time of individual silent meditation in the presence of the One who is source of the life of the spirit.

"America in Crisis: What Should Be the Role of Friends?" was the topic of Eric W. Johnson at the Saturday afternoon session of the Southeastern Conference. This is evidence that the gathering has grown beyond the stage of getting acquainted at a picnic. The three round tables dealt with international relations, community relations, and the life of the Meeting. The parti-

cipants were primarily families who live in the South, send their children to Southern public schools, and feel responsibility for community action. Moves toward desegregation are live issues. The round table on this subject opened with a panel and then broke into three groups of twenty to thirty each. Among the experienced resource people there was one Negro in each group. People were seeking to know the facts, to understand how others feel, and to get some light on what each one can do in his own community. Local residents are aware of how their own community differs from the communities of others. Way is open for different steps in Atlanta, in Augusta, in Miami. Friends were seeking to learn what can be done now to help prepare the com-

munity for steps which it is hoped they can take later, when it becomes possible.

Friends in all of the Meetings are working for peace. Reports showed concern for prison reform, abolition of the death penalty, mental health, migrant workers, the American Indian, housing, clothing for Friends Service, and other subjects. The group is coming to function as does a Yearly Meeting in epistles, Queries, and plans for activities for young Friends.

Reports from other new Meetings on the growing edge of Quakerism would indicate many ways in which new ideas are arising, being tested by discussion, both face to face and in the FRIENDS JOURNAL, and then tried out in action.

J. BARNARD WALTON

The Everlasting Arms

THE Eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27). These are words which have withstood the corrosion and dust of the centuries. Through the ages they have brought courage and reassurance to untold generations. In times of stress and uncertainty they have brought renewal of faith, and have sent men back with new strength to the upward struggle of life. They are a reminder of the foundation-truth of religion: not simply the knowledge that there is a God, but the experience that He is near, and that He cares.

Today, when so many are growing weary with the slow pace of world rehabilitation, when our dream of one world is shattered by the realization that it has now become two broken halves, when our leading intellectuals warn us that they see nothing ahead but another race to destruction, can we do better than to turn once more to this text, to gain the unshakeable confidence of a divine undergirding of our human striving?

If these words, "underneath are the everlasting arms," are true, we need, more than ever before, the conviction and stability they can give us. We need the steadying thought to live by of a divine Providence over and above the confusion in which we find ourselves. We need the abiding trust that God is near, that He is close at hand, that this is *His* world, that He has a stake in our struggles for peace, good will, and righteousness, that He stands ready to open a way and to give us the wisdom and strength to carry on the task further toward the goal that He has in view.

Our world is not an aimless world, at the mercy of blind forces. Faith assures us that God holds our world in order and that He is also intimately involved in our

own lives, in every detail of it. If this is our faith, a living faith, perhaps there is no more urgent service that we can seek to render the world today than to share that faith with others. At this point of low visibility in the world's history, if people can be given the vision of where they are intended to go, and the knowledge and experience of the power to get there, they will certainly find themselves able to stand the testing of our times, and to carry the burdens of the road, inspired by a new hope.

But how may one gain that faith if he doesn't possess it? And how is one to share it?

It is right here that our text challenges us to think deeply, beyond and beneath the surface of this life. "*Underneath* are the everlasting arms." The call is to seek what is enduring and eternal as the sustaining power and purpose of our human existence. It urges us to realize that this world of physical sight and hearing and touch is not *all* that there is: that within, and transcending the fluctuations of matter, and time, and space, there is a range of reality which is not affected by such things. There is a God who is Eternal, whose arms are everlasting, and whose concern for us does not stop with our outward necessities. His kinship with us is revealed in the fact that He created us in His image and likeness. It is also revealed in our ability to think His thoughts after Him, and to respond to His love. This kinship with God is the glory and wonder of human personality; through this kinship we can remake and refashion our nature and character—with His help. Our true life, therefore, is not of the body, but of the spirit—even while we are here. God's purpose is to make us

spiritual men and women, fully aware of the endless possibilities of our growing like Him.

That is why the Church's teachings keep emphasizing the fact that the divine Providence is concerned primarily with our eternal welfare, with what will be best for us for *all time*. Though this may at first appear otherworldly, it really isn't, because this refashioning of ourselves is to take place, in its initial stage, amid the present onward circumstances of life. Therefore, how we use our present opportunities and experiences is our direct responsibility. No matter what importance and weight we put upon the things that are now happening to us, apart from a goal beyond the short span of our life here, human existence on this earth would make very little sense.

But divine Providence is not in any way a blueprint, a ready-made pattern of events and actions to which we should conform, and which it is only our business to try to discover. God has no plan drawn in advance for our social order, or for our economic or political order. He doesn't determine for us beforehand what our individual choices should be in any given circumstance. If that were true, it would defeat His very purpose. Then we would not be morally free. Nor would we be morally responsible human beings. God has no plan; *but God has a purpose*. It is up to us to see that in our decisions, individual and collective, that purpose shall be served to the best of our ability.

And it is the same way, we are taught, with God's creation of the world. It is a progressive process. We often think of the world as if it were the ready-made and finished product of God's creation, just as an automobile or a house is the product of the engineer or architect. And yet this is not the case. Rather than the world's being God's finished production, we should think of it as being God's expression. His governing of the world is not from without but from *within*. He does not reign over men so much as He reigns *in* and *through* them; and He must take into account their lack of insight, of response, and their frailties. All that He has made and continues to make, however, does not exist apart from Himself. And that is how and why

"underneath are the everlasting arms." They never leave us.

This means that—if we will let Him—He shares our deepest life. It means that, even though He leaves us free to plan, He is continually challenging us to seek His purpose and will, which is nothing but our expressing His presence in our hearts and minds just as fully as we know how to. It also means that in His great love—and because of His inner abiding—He is sensitive to our every desire, and thought, and action, to our every defeat or victory as we make our way through the complexities of our outward circumstances. It means that when we make mistakes, or even when we deliberately turn away from His ways, He helps us make amends, and bears with us the consequences of our sins, ever seeking to draw us back to Him. It means that He is ever near, ever ready to forgive and to help and to strengthen us when we sincerely seek Him. Can we not trust a world like that? A world in which every man, woman, and child is a living evidence that God is *here*—even if not acknowledged, and even if denied?

This is not wishful thinking; nor is it an extravagant daydream. It is the true and tested experience of countless numbers whose lives have been committed to Him through the ages. As a matter of fact, the very tensions and conflicts of this life and of this world indirectly testify to this. For it is *goodness*, and *love*, and *truth* which make *evil*, *selfishness*, *hatred*, and *falsehood* stand out and oppose God in the souls of men. But what has been the secret of those who have learned to rely on the blessed assurance of His "everlasting arms"?

No person can go through life, for long, struggling with its surface tensions, with all its unresolved strains, and keep his sanity. There is need to "let down" until one reaches, *deep within*, a steadying power and "a peace which the world cannot give." Whatever strength we have, whatever confidence and serenity, whatever trust and hope when hard beset, is grounded there. "Underneath are the everlasting arms." They are what we can let down to. They are the luminous disclosure of the Way: a growing sense of the worthiness of life. They are the power to smile through pain, the secret spring

OUR current "return to religion" and our increasing church membership are being carefully scrutinized. No one who proclaims that a revival of real religion is sweeping the country gets much of a hearing these days. Not since the Reformation has there been so much soul searching as to what the Church is and what the Church should be doing. There is nothing to fear in this attitude, but everything to hope for. If we were all quite self-satisfied with ourselves, then we would have ample cause for alarm. As it is, we can stand to gain only if we take seriously the apostolic injunction that "judgment must begin at the house of God."—HUGH T. KERR, *What Divides Protestants Today*, Reflection Books, Association Press, 1958

of our hope, the never-defeated possibilities of our yet unperfected humanity.

Why should we be doubtful of the future then? Or afraid to venture, to dare, to strive, when we know that our good God is near, that He is ultimately concerned

with everything we do, and with everything that happens to us—and when we know from experience that “The Eternal God is our refuge, and underneath are the everlasting arms”?

RICHARD H. TAFEL

Quakerism, Created and Re-Created

IN the fall of 1958 we held a representative conference under the auspices of the Friends World Committee, American Section, on the relationship of new Meetings to the outreach of Friends in America. This meeting served to point to the fact that we now live and work in a generation of Friends that is disturbed by the emergence of new problems within our larger body of Friends in the world, and particularly in America.

We know rather well the story of 300 years ago, when the movement that came to be the Society of Friends in the world began. It was a time of new, fresh beginnings, a kind of Quaker *genesis*. Certainly it was marked by a creative spirit as the spiritual movement flowed into and through the history of the following three centuries.

We know also how a free-flowing movement came to be more or less crystallized into organization and, in many cases, took on the marks of an institution. It is doubtful whether identifiable movements of any kind can wholly escape that tendency. Indeed, there is much to be said for the conservation of spiritual values by way of an identifying organization.

Whatever features we may see as distinguishing the movement from the sect, we can surely discern the second great fact of the re-creation into which we have now come 300 years later. We are beginning to see that we do not resolve our differences, which are often of more significance than the word “diversities” would indicate, simply by labeling bodies of Friends other than one’s own as non-Quaker.

Of one thing we can be sure, that though discussion of our differences can be of value, they do not necessarily lead to unity. It seems equally evident that unity comes by fellowship, by thinking, worshiping, and working together until the subsoil of our spirits is found, and our common roots find the unity that depth can bring.

This means, therefore, that whatever realness we achieve in our search for unity within the will of God will be by a totalness of fellowship. Such a totalness is most readily achieved in a Meeting of Friends where thought, worship, and work are brought together in a continuum of experience. In other words, a united Meeting can achieve this far more realistically than diverse

bodies of Friends which only look, though ever so hopefully, toward each other.

The rise of united Meetings is therefore a great factor in our period of re-creation. These Meetings are not the only answer, for our conferences, service, and mission activities are other factors in an evolving unity, but the new united Meetings are of great significance in this second main stage of our history as a Society of Friends.

There are two possibilities that follow the emergence of new Meetings. One danger is that they shall be too well satisfied with the feeling of independence and thereby fail to be the re-creative force they might be in our larger body of Friends. The opposite danger is that of so merging the new movement of the new Meetings with the existing, organized bodies of Friends that they cease to move—to grow and to be creative—becoming lost in settled functions of our larger bodies. These are the two questions posed on either side of our future, and between these questions we shall continue to live, think, and pray our way to a more vital future in an era of re-formation.

We should not approach our future with only a lateral view. Our problems are not simply organizational. If the Quaker movement became what it was in its first decades as an upthrust of inward life, then it can be re-created only from the same source. The testimonies were not written like a constitution and by-laws of an ordinary budding organization. They grew, and they grew out of an inward spiritual life as a logical flowering of experience. That is the only way in which Friends of 1959 can hold them. Otherwise our testimonies become for us only other men’s words, to be interpreted, qualified, accepted or denied, but hardly a living reality.

The United Meetings can be a creative contribution to the Society of Friends at this point in our history, a contribution that independence alone could never achieve. The longer established bodies of Friends must find a way to receive that contribution so that it will not be lost within our established bodies. We cannot resolve the problem by simply merging the new and the old. The old must welcome the stir of new life, and the new must have the wider context of the Society of Friends.

ERROL T. ELLIOTT

Letter from India

THE blessed community of fellow worshipers has been realized in the world in many times and places among groups of one religious persuasion or another. But must we not now find blessed community and fellowship in the worship of God, transcending geography, church, politics, race, and nation? Must we not, as Quakers, actively set about preparing ourselves for this next step? The question of loyalties arises, and the question of an antiquated nationalism arises; and the moment seems to have come when, in the face of the new tyrannies and the new imperialisms, a clear-cut stand should be made.

Surely when language is so debased that it is possible for anyone to say "the People's Democratic Republic of Hungary," there is need for clear speaking; and while this need is particularly great in India, it seems that everywhere the very roots of liberal civilization are being eroded. It will bode no good to remain silent in the name of a false tolerance or a fearful courtesy; nor will it incidentally impress the adversary with our intelligence or forcefulness. It can be assumed that Friends will attempt always to speak the truth as they see it, whether to fellow countrymen or to others.

But what is probably not so clear to us is how we can avoid the quick and narrow condemnation of persons rather than of untruths—how we can avoid nationalism, and how we can grow into a larger and better community of knowledge, love, and action under God's guidance. How wonderfully apt are Jesus' expressions: God the Father; our fellow men, our brothers. Mr. Khrushchev, for example, is my brother; and if I am truly a Christian, I will love him as a brother, really as a brother. And then, before I presume to admonish him, I will try to set right my own faults. But I will nevertheless admonish him, and I will nevertheless speak the undiluted truth to him, as my mind and knowledge best can frame it. In the tension between love and knowledge will be born a way of action. It is by faith in that "light that lighteth every man that cometh into the world" that we can cope with an adversary who does not speak the truth, and in so doing also perhaps increase the blessed community.

It was spoken to Jehoshaphat before the invaders, "Be not afraid nor dismayed . . . for the battle is not yours but God's." Yet how many fields of battle have been lost by those who may have had these words on their lips. It is not a field of battle we are called upon to win, but rather to play our part in the final victory, which is, in truth, the Lord's. Optimism in time or place

may or may not be a part of our blessed community, but at any rate it is not a necessary part, and this awareness can give the courage to take a stand or to speak the truth in love.

It seems to me that such thoughts as these must lie close to the question of what Friends can best do in India today. Expediency and a still unspoken fear are in the wind, and it may be that Friends can help to give courage and guidance to young people as a time of stress in India emerges. But it should be done with the full courage of our convictions and without apology. We should perform the deeds of brothers—and take the consequences, for it is puzzling that those who are called to do evangelical work in foreign lands should sometimes complain bitterly to, of all things, national governments, when they meet with opposition.

It is perhaps a distinctively Christian revelation, this reality that we call the brotherhood of man, but it is a revelation that non-Christians like Mahatma Gandhi have enriched with their life's devotion. The question of particular creeds or religions, therefore, does not arise. Quakers who can live in such a way that their beliefs are self-evident will not wish to restrain their expressions of loyalty to Christ Jesus; neither will they have to convert and proselytize. But they will wish to help their brothers gain a fuller understanding of God's gifts, and they will eagerly receive a similar boon in return.

This, above all, will, I think, be the best direction for Friends to take in India. It is a direction that probably depends less on organizational work and more on dedicated persons who can find their own way. It is a direction that might point to the establishment of an Indian Pendle Hill.

If such a thing were to be accomplished, a program of physical work should be linked closely to it. City people here sometimes know or care very little about the countryside, and if the Calcutta work camps are an indication, the young people from the universities would welcome a chance at productive work outside. Vital questions of agricultural economics and pressing problems of urban decentralization and population control are very much in the forefront of Indian affairs, and practical work projects, even if small, could take an inventive and creative part in finding workable answers.

A sound intellectual approach to current affairs should be the background of the Quaker message. There are many Indians who can supply it, and there is, of course, already a modest work camp movement. In the integration of all these strands the usefulness of such an endeavor will lie.

BENJAMIN POLK

Answered Prayer

By EUELL GIBBONS

To do God's work, I prayed He'd make me strong,
I asked for wealth to end the pauper's shame,
I pled for wisdom to combat all wrong
And eloquence to glorify His name,
I prayed to be His bright and shining light,
Illuminating paths the saints have trod,
I longed to lead all sinners from the night,
Inspiring multitudes to turn to God.
Attending then, I heard a still small voice:
"My son, the mighty men I need are few;
It's not in greatness only I rejoice.
I'll change you not! My need is you as you;
I made such men as you to serve me when
I need the humble work of little men."

Neighborhood Renewal and Integrated Housing: The Powelton Story

(Continued from page 326)

ments, overcrowding, and the resultant human problems.

At this crucial point a comprehensive renewal program was initiated in Powelton for the improvement of real estate and the development of civic action. The impetus for this new program came from Friendship Co-operative Houses, a housing co-operative organized ten years earlier by individual staff members of the American Friends Service Committee. The co-op owned ten properties in Powelton Village. The shabbiness of the neighborhood was beginning to have an adverse effect on the co-op's housing market. So the group brought together a committee of neighborhood and city-wide people interested in housing to evaluate the situation and make recommendations.

Two new groups were organized as a result of this effort—the Powelton Neighbors, a civic organization, and Powelton Village Development Associates, a real estate company.

Powelton Neighbors promptly tackled the job of organizing residents to work on the many problems responsible for the condition of the neighborhood. Committees were begun on housing code enforcement, zoning, schools, recreation, traffic lighting. At the same time the Neighbors sponsored community activities such as singing and folk dancing, a baby-sitting co-operative, discussion groups, a little theater, and a neighborhood fair. This effort was so successful that during its second year Powelton Neighbors won a \$1,000 prize in a state-wide contest on community development sponsored by the Pennsylvania Chamber of Commerce.

Powelton Village Development Associates was set up to work on the improvement of properties in the area. Essentially this company offers the same service as any real estate business with one additional factor—a social concern for the people in the community in which it operates. The company is financed by private investment from people throughout the Philadelphia area who are concerned with the problems of neighborhood renewal and minority housing.

A significant amount of the securities of this company is held by Friends. This participation is in keeping with Friends' past ties in the neighborhood and Quaker social testimonies. Some Friends see it also as an appealing investment opportunity with no military implications.

PVDA, during its three years of operation, has purchased and improved 14 properties, which it operates on an open-occupancy basis. Besides the 70 apartments in its own houses, the company manages 100 units for neighborhood landlords who are co-operating with the renewal effort.

Another important aspect of the renewal program handled by PVDA is the sale of single-family homes to families interested in moving into the community. The company has arranged 22 such sales, 18 to white buyers and three to Negro buyers. These sales have had marked influence in stabilizing the white population in the neighborhood.

The picture in Powelton at this point is most encouraging. Over half of the properties in the area are full owner-occupied, and this number is increasing. Since the beginning of the renewal effort, 40 properties have been bought and improved, representing an investment of over \$700,000. As a result of Powelton Neighbors activity the Board of Education has purchased land in the center of Powelton for the erection of a new ten-room elementary school. This solves one of the biggest problems facing the community. Other signs of improvement include the organization of a co-operative nursery school, the painting of 50 properties in the past two years, and the announcement that Drexel Institute plans to purchase a small section in the community for a residential campus.

Most important of all, the people in the community are sharing daily in many ways to make this an especially rewarding kind of living experience. There is every indication that the Powelton approach will have significance for other communities in the city threatened with blight and will make a solid contribution to the work being done in neighborhood restoration and human relations.

OLCUTT SANDERS

Books

WAGING PEACE. THE SWISS EXPERIENCE. By WILLIAM BROSS LLOYD, JR. Foreword by Quincy Wright. Preface by W. E. Rappard. Public Affairs Press, Washington, D. C., 1958. 101 pages. \$2.50

This book is based on the results of prolonged research in the original documents in Swiss archives; it is concerned less with the relation of Switzerland with its neighbors than with the relations of the cantons with each other in their efforts to preserve peace among themselves from the end of the 13th to the 18th century. The Swiss federation of 22 cantons, from the political angle very loosely held together, has always been inhabited by peoples of sharply differing race, language, religion, and tradition; yet neutrality was always an important phenomenon of the country's internal as well as external relations. The Swiss are a bellicose people when it comes to fighting the battles of others; each individual is intensely jealous of the sovereignty of his own canton. What is it, then, that explains why, in spite of these quarrelsome instincts, the Swiss have been able to retain and to consolidate their national unity and, in the midst of European anarchy and strife, to become a haven of peace and refuge? This book lists and explains the definite, established practices and institutions which the Swiss have evolved and have used so successfully for centuries. It is a book which all who are working for peace ought to study carefully.

FRANCES RICHARDSON

A GLIMPSE OF LIFE IN THE WORLD TO COME. By G. CANBY ROBINSON, M.D. Vantage Press, Inc., 120 West 31st Street, New York, N. Y., 1959. 85 pages. \$2.75

The title is in some ways misleading as this short book is a well-written, sober account of the experiences of a medical doctor who is a graduate of Johns Hopkins School of Medicine and recipient of many honors and degrees in the scientific world. Dr. Robinson belongs to the Society of Friends and was an active member of Stony Run Meeting in Baltimore before he moved to Long Island. He is Lecturer Emeritus in Medicine and Preventive Medicine at Johns Hopkins University.

An introduction to the scientific status of the author is important inasmuch as the material in the book is outside the usual experience or endorsement of scientific students.

Dr. Robinson has related the communications that a peculiarly devoted and united family had with four members who had experienced bodily death, communications that seemed to be a continuation of contact on the spiritual level. The simple description of these contacts by means of the Ouija board and of the direct transcriptions in written words by a participant is readable and convincing to those open to the possibility of the existence of uncharted areas of spiritual knowledge. All messages are on a mature plane of spiritual growth and contain helpful suggestions and wise advice.

The final chapter on "The Significance of Our Experience" is especially valuable. It claims no scientific proof of

the existence of life after death—no such proof is possible at present—but it offers a very sure belief that the participants in this series of contacts, lasting over several years, were communicating and receiving material which could not be accounted for in any other way than originating in a life beyond the physical senses but deeply sensitive to the life of the spirit.

In a closing paragraph Dr. Robinson writes: "Regardless of the attitude anyone may take toward the origin of the ideas and concepts in the messages we received, unprejudiced consideration must lead to the conclusion that the communications do present a philosophy for good living. They give directions for joyous travel through life and may serve as a guide to the happy entrance into the future life of which we believe we have had a glimpse."

The complete absence in the book of any sensational treatment of the recorded material should recommend it to sober and inquiring readers. A credible and creditable addition to parapsychological literature, it may well take its place among the better personal accounts which are being studied and recorded by those engaged in research in this wide field.

RACHEL R. CADBURY

THE PEOPLE OF THE DEAD SEA SCROLLS. By JOHN MARCO ALLEGRO. Doubleday and Company, Garden City, N. Y., 1958. 192 pages; 189 photographs; two maps. \$5.00

Most of those who have become interested in the Dead Sea scrolls have wished they could see some of these wonders for themselves. Now in this most attractive compilation the armchair traveler can make his wish a reality. Thirty-six pages of text give him a picture of the conditions that led to the establishment of the Essenes, of the community they developed on the desert plateau overlooking the Dead Sea, their habits and ways; of the library they assembled, its hiding, its discovery, and something of the character of the scrolls, together with a hint of the archaeological and philological problems involved in their recovery.

The pictures are splendid, large, clear, and accompanied by a storytelling text. Through them the arid, rocky country unrolls before the reader's eyes. He sees the caves, the scroll jars, some of the scrolls, the Bedouin who made the first discovery, and others involved in the transmission of the scrolls; and he gets a glimpse of the infinite care and skill that have gone into the reconstruction of the Essene monastery and the recovery of the matter on the scrolls. Those especially interested in the history of first-century Christianity will find the book full of intriguing conjectures.

M. A. P.

About Our Authors

J. Barnard Walton is Field Secretary of the Friends General Conference.

Richard H. Tafel is Pastor of the First New Jerusalem Society of Philadelphia (Swedenborgian), 22nd and Chestnut Streets, Philadelphia. "The Everlasting Arms," given as a sermon by Rev. Tafel on April 26, 1959, is printed with his permission.

Errol T. Elliott is Minister of the First Friends Church, Indianapolis, Indiana, Editorial Contributor of *The American Friend*, and a Vice Chairman of the Friends World Committee for Consultation.

Benjamin Polk, our regular correspondent for India, is a Friend living in Calcutta. An architect, he has been engaged in projects for the governments of India, Burma, and Pakistan. Some of his work has been accorded national recognition.

Olcutt Sanders, Director of Information Service, American Friends Service Committee, is a member of the Board of Powelton Village Development Associates. His Meeting membership is at Lansdowne, Pa.

Friends and Their Friends

J. Hall Cushman, of Upper Darby, Pa., will become Principal of the Lower School at Germantown Friends School in Philadelphia, Pa., starting next September. Cushman replaces Clara G. Dewsnap, who has been Principal since 1945 and who goes now to Vassar College as Associate Professor of Education in the Department of Child Study.

J. Hall Cushman, who taught 5th grade at Germantown Friends School from 1952-1955, is presently a teacher at the Primos School in the Upper Darby District. He graduated from Harvard College in 1949 as an English major. In 1950 he earned his M. A. at Harvard and then taught two years at the N. Y. Institute for the Education of the Blind, before coming to Germantown Friends School in 1952.

Douglas and Dorothy Steere will leave in June for another of their American Friends Service Committee travels, which will take them to Europe, the Middle East, and Asia. They will be in Vienna for the Youth Festival (see the note on the Young Friends Committee of North America on page 251 of the *FRIENDS JOURNAL* for April 18, 1959); will lecture on Quakerism at Bossey, Switzerland; attend Germany Yearly Meeting; visit Lebanon, Israel, and Egypt; and return by way of India and Japan.

One out of every four bales of material aids shipped overseas by the American Friends Service Committee is new clothing or bedding made and contributed by sewing groups.

Pendle Hill's latest pamphlet is *From One to Another* by Norma Jacob. Writing from firsthand experience, the author describes the problems of the mentally ill, both in the hospital and afterwards. A plea is made for more understanding and help on the part of everyone concerned. The early pioneering work of Friends in the mental health field is also reviewed. Norma Jacob lived for several years at Pendle Hill and is currently administrative assistant for Pennsylvania Mental Health, Inc. The pamphlet costs 35 cents and is available from Friends Bookstores or Pendle Hill, Wallingford, Pa.

In addition to the regular programed meeting for worship, an unprogramed meeting on the basis of silence has been started by Indianapolis, Indiana, Monthly Meeting. The new meeting was set up by the Meeting on Ministry and Counsel with the approval of the Monthly Meeting. Minister of the First Friends Church is Errol T. Elliott.

The two meetings are held at different hours on Sunday morning with the hope that the values of each may be shared as members may attend both meetings. Friends and visitors are encouraged to attend each. The unprogramed meeting is held at 9 a.m., and the programed meeting is held at 10:45 a.m., with the church school held during the time between. Both meetings are held in the large meeting room.

The new meeting was started with the feeling that a new creative period in the history of Friends is bringing our diverse traditions together and that the values in these diversities can be found and shared only as we have a direct experience in them.

The programed meeting also includes a period of silence, though short, and attenders are invited to share in message as well as in silent communion. Though Bible reading and music as well as hymn singing are planned, these are subject to change as the meeting proceeds.

Leon T. Stern, a member of Central Philadelphia Monthly Meeting, has received a citation from the Pennsylvania School of Social Work of the University of Pennsylvania, on the occasion of the School's 50th anniversary. The citation was in recognition of Leon Stern's service as a social worker, especially in the field of juvenile delinquency.

"The Business of Our Lives" will be the theme of a Seminar for Quaker Businessmen and Economists, to be held at the Dodge Hotel in Washington, D. C., Friday to Monday, June 12 to 15. Sponsored by the Washington Friends Seminar Program, the seminar will deal with such problems as the following: What is the effect of government fiscal policies upon business? How does military spending affect our national economy? What should be the role of government in the power struggle between business and organized labor? Is inflation a curse or a blessing?

Leadership for the seminar includes economists Wright Bakke of Yale University, Kenneth Boulding of the University of Michigan, Jack Powelson of Johns Hopkins University, and Emile Benoit of Columbia University. Other leaders are Sam Jacobs, Legislative Representative of the United Automobile Workers; Gerhard Colm of the National Planning Association; Emerson Schmidt of the U.S. Chamber of Commerce; John Seybold, labor arbitrator; E. Raymond Wilson of the Friends Committee on National Legislation; and David Scull and Edward Behre of the Friends Meeting of Washington.

For information, write Dorothy Steffens, 104 C Street, N.E., Washington 2, D. C. Non-Friends who share a sense of concern in this area are welcome. The registration fee is \$10.

Buck Buchwach, a reporter new to Quaker worship, visited the Honolulu Meeting on March 8 and turned in for the next day's edition of *The Honolulu Advertiser* a most understanding report of what he had seen and felt. It was part of a regular assignment, for each week a staff writer of the *Advertiser* visits one of the more than 300 houses of worship in Honolulu, but the reporter's enthusiasm goes beyond mere surface politeness.

He describes this group of Friends as "the smallest major religious denomination in Hawaii," comprising about 30 families, with another 20 coming and going. Meetings for worship were first held in a private home in 1937, then in the YWCA, and for the past two years at 2426 Oahu Avenue, purchased for use as a meeting house and Quaker Center.

Buck Buchwach speaks of finding "as hardy a band of conviction-filled, God-fearing folk as there were in the early days of our Republic. . . . The Meeting (church service) is a reverent waiting before God, a period of silent aspiration and search." As the silence continues, he says, "You feel . . . as if you've been carried out to where the water is deepest and thrown overboard, without any idea of what to do." The messages given are briefly summarized, and at the end the reporter notes that the meeting between God and man has left these Quakers "so obviously spiritually refreshed."

There are two pictures, one of the meeting house, and one of four Friends, Ben Norris, Clerk; Dr. Gilbert Bowles, now 89, and for many years Friends missionary in Japan; Rebecca Timbres Clark, Secretary; and Dr. Masato Hasegawa, Chairman of Community Activities.

John P. Roche, a Friend, who was a member of the Department of Political Science in Haverford College, is now Professor of Politics and Chairman of the department in Brandeis University. He has been appointed Dean of the faculty.

Marjorie Edwards of Swarthmore, Pa., has been named the new Curator of the Swarthmore College Peace Collection, to succeed Mary G. Cary, who will retire in July. To accept the new position, Marjorie Edwards has resigned as Secretary of the Swarthmore Monthly Meeting, Pa., a position which she has held since 1953.

Her husband, Earle Edwards, is presently Associate Finance Secretary with the American Friends Service Committee in Philadelphia. Earle and Marjorie Edwards have four children.

Two new packets in the *Friendly Things to Do* series are now available from Educational Materials for Children, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

The February-May packet highlights activities for special seasonal holidays (Valentine's Day, Brotherhood Month, St. Patrick's Day, Easter, Arbor Day, etc.). Sharing projects include "Dimes for the Dacca (Pakistan) Day Nursery," sewing box for a mother overseas, Katie the Crayon Kangaroo for

a Puerto Rican child newly arrived in New York City, as well as other ways of sharing with friends at home and abroad.

The June-September packet introduces children to their Lebanese friends and provides a chance to share in their games, songs, and customs, as well as to help provide bread and milk for hungry children. Celebrations of Independence Day in several countries, Brother-Sister Festival in India, First Fruits in Israel, as well as sharing games from many lands and new service projects, for use locally, in Fairbault, Minn., New York City, and Mexico provide many resources for the summer months. The price of each packet is 25 cents.

Books Are Bridges (revised, 1957; 64 pages) contains guidance for children's reading during the summer months. Human relations is the theme of this bibliography of 500 books which highlight ways of understanding and good will. The price is 25 cents.

A biography, *The Herbert Hoover Story* by Eugene Lyons, Senior Editor of the *Reader's Digest* and formerly an eminent foreign correspondent, has been announced for June publication. The prepublication price for the book (355 pages) is \$4.90; the bookstore price will be \$5.90. The first part of this biography was published in 1948 under the title *Our Unknown Ex-President*. This special edition is to commemorate the 85th birthday of "The Chief" on August 10. Orders should be sent to the publishers, Human Events, 408 First Street, S.E., Washington 3, D. C.

Third Annual United Nations Conference

On April 2, in spite of rain and fog, 75 persons gathered for the Third Annual United Nations Conference, sponsored by the Peace and Social Order Committee of Friends General Conference. For us it was a time of learning and fellowship, as together for two days we gathered information about the U.N. Esther Holmes Jones, just back from her trip around the world, was warmly welcomed home. We thoroughly enjoyed her beautiful pictures of UNESCO and UNICEF projects in Thailand, Indonesia, and Nepal.

During the two days, Friends met with representatives from the Missions of the United States, Ghana, Poland, and Ceylon, and from the U.N. Secretariat. Ralph Bunche set the theme for the seminar in his opening message of hope and faith in the U.N. as an organization for peace and understanding. He stressed the need for "open agreements secretly arrived at," and the handicap to negotiations often caused by distorted news reports. Eduardo Mondlane from the U.N. Trusteeship Department gave a brilliant picture of the background of the changing scene in Africa. Thomas Bartlett of the U.S. Mission told how U.S. policy in the U.N. is conducted.

We heard also from members of nongovernmental organizations. Elton Atwater from the Quaker U.N. Program explained the work of the Human Rights Commission, a session of which we attended, concerned with the "Rights of Children." Adelaide Baker of the Women's International

League spoke on the "World Refugee Year"; and Dorothy Lewis of Women United for the U.N. told of community projects for support of the U.N.

The seminar ended at Quaker House. The weather was warm and sunny on the second day of the conference as we all enjoyed tea served by Beth and Elmore Jackson. They described the Quaker U.N. Program of the FWCC and the AFSC, and the part Quaker House plays as a friendly meeting place for their U.N. guests.

JEAN NORTH

Letters to the Editor

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

I should like to say an *amen* to the article by Elinor Hoffman in the May 2 issue of the FRIENDS JOURNAL. Truly orthodoxy has made of Jesus an "unattainable ideal" to the extent that one who thinks he can and must become like him is considered presumptuous.

Many are the symbols that indicate the stages of each man's spiritual development. He is spiritually dormant until within himself is awakened an awareness of his own potential divinity and he starts on his path toward Christhood. "Though Christ a thousand times/ In Bethlehem be born/ And not within thyself,/ Thy soul shall be forlorn." "There is no religion higher than truth."

I find the JOURNAL interesting, stimulating, and thought-provoking.

Jordan, N. Y.

CORNELIA H. VAN HORN

In reference to David E. Gushee's letter (issue of May 9), one out of 14 people who eat salt does not become a problem to himself, his family, and society. Salt eaters afford no parallel to the five million alcoholics in our country.

The advice that those should advertise who see the frightful consequences of beverage alcohol is good, but they have no profit for that purpose to match the nearly one billion dollars of profit coming annually from the beverage alcohol industry. That financial power gives the liquor people enormous advantage in misleading the young and the unformed.

It is the business of government to restrain and punish predation. Alcohol is a predator, and society must find some way of lessening its ravages.

New York, N. Y.

HOWARD E. KERSHNER

David E. Gushee, in support of liquor advertising, places the use of common table salt on a par with the use of liquor. True, the overuse of salt may injure certain organs of the body. But has it ever been known that an evildoer has sought to excuse his crimes because they were committed when he was under the influence of salt? It is written, "Ye are the salt of the earth." But has anyone at any time or place or under any circumstance read that any group has been com-

mended for being the alcohol liquor of the earth? For the sake of the young, who have had few opportunities to form sound judgment on the effects of alcoholic liquor on body, mind, emotions, and disposition, let us do all in our power to oppose the advertising of alcoholic liquor.

New York, N. Y.

MARY S. POWELSON

Mr. Gushee's letter (page 303, issue of May 9) raises interesting points. I believe he is right in pointing out that advertising against liquor might be the best antidote. If we were as vocal on the radio as the liquor interests are, it might do heaps of good. But we do not say that liquor is bad because *misused*, but we claim it is bad anyway. Therefore why not ban its advertising?

West Chester, Pa.

BERTHA SELLERS

BIRTH

WILKIN—On March 15, to John and Pauline Hagerty Wilkin, a daughter, PAULA MARIE WILKIN. She is the granddaughter of Clarence K. and Florence H. Hagerty. All are members of Horsham Monthly Meeting, Pa.

DEATHS

WOOD—On May 9, EDWARD S. WOOD, JR., of Orono, Maine, aged 55 years, son of the late Edward S. and Mary R. Wood of Riverton, N. J. He is survived by his widow, Frances Williams Wood, formerly of Haverford, Pa.; two daughters, Mrs. John H. Flavell of Rochester, N. Y., and Mrs. Richard C. Gardiner of New Britain, Conn.; and two grandchildren. He was a member of Cambridge, Mass., Monthly Meeting, of which he was Treasurer for several years.

Brooke Wright

Memorial Minute: The sudden death of Brooke Wright on Third Month 30th, 1959, leaves the Daytona Beach Meeting, Florida, with a deep sense of loss. Brooke will be greatly missed for his unfailing kindness as well as his activity and deep interest in the Meeting, of which he was a charter member. His love, understanding, and ministry have given strength to the spirit of the Meeting. In his short lifetime he had attained a height of spiritual development for which most of us can only strive.

FREDERICK W. BLENCOWE, Clerk

Testimonial: Brooke Wright's death on Third Month 30th, 1959, in young manhood, leaves an empty place in the lives of his friends and his Meeting. His ceaseless effort in the few years he was a member of the Daytona Beach Meeting, Florida, did much to establish the Meeting as an ongoing organization. Brooke's unfailing kindness, sympathy, and courtesy, his willingness to do whatever needed to be done, whether it was a high or lowly task, were attributes that marked him as a Christian gentleman.

FREDERICK W. BLENCOWE, Clerk

Coming Events

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

MAY

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Dorothy Hutchinson, "The Education of the Heart."

24—Open House Tea at The McCutchen, Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. Come and enjoy guests of the Home, the house and gardens, and the company of Friends from other Meetings.

24—Spring Tea at Pendle Hill, Wallingford, Pa. At 3 p.m., Nora Waln, now in residence at Pendle Hill and well-known author of *The House of Exile* and *Reaching for the Stars*, will speak on "China." Tea will be served following the lecture. The public is welcome.

31—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: tape recording of an address by Commander Sir Stephen King-Hall of Britain, "Defense in the Nuclear Age."

31—Memorial service for Esther S. Magee at Radnor Meeting, Ithaca, Pa., 2 p.m.

MEETING ADVERTISEMENTS

ARIZONA

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

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

ARKANSAS

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

CALIFORNIA

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

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 38 St.; RE 2-5459.

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

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2833.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact BV 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., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 180 19th Avenue S.E.

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).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1872.

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 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

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

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

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

JUNE

4—Commencement at Lincoln School, Providence, R. I. Commencement address by Elizabeth Gray Vining, author of *Windows for the Crown Prince* and *Rufus Jones, Friend of Life*.

5 to 7—Norway Yearly Meeting at Stavanger, Norway.

6—Joint Meeting of Nottingham and Baltimore Quarterly Meetings at Deer Creek, Darlington, Md. Worship, 10 a.m.; Ministry and Counsel, 10:45 a.m.; 12 noon, lunch served by Deer Creek Friends; conference, 1:30 p.m.: Albert and Helen Bailey will show slides and tell of their visits with American Indians.

Coming: Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa., June 12 to 14. Topic, "The Authority of the Spirit in Quakerism"; discussions will relate to divine guidance. A list of readings in preparation for the conference is available from the Chairman, Charles Perry, 749 Polo Road, Bryn Mawr, Pa.; for registration information write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

NEW JERSEY

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

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

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 85 at Manasquan Circle. Walter Longstreet, Clerk.

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

NEW MEXICO

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

NEW YORK

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

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

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., 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, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

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

OHIO

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

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0580.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 8-3813.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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