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A DOG has looked at
you; you answer for its glance.
A child has clutched your
hand; you answer for its touch.
A host of men moves about
you; you answer for their
need.

—MARTIN BUBER

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Where Are We Going?

OUR present-day world and our life in it are indeed beautiful—so rich a gift, yet wrought with danger and responsibility. We have discovered the beauty of sex and of nature, but too often we have exploited both of them by promiscuity or concealed them by brutal advertisements or linguistic superlatives. We have discovered evolution, too often mistaken in whatever is modern for progress; we have created social welfare but neglected to see that its greatest values are derived from serving it, not from just being served by it. We have caught the perspective of a universe and an eternity, and yet we often take ourselves so solemnly that we cannot live in the moment—in wonder and gratitude, or just in listening to what others have to say. We have come to see how far the greatness of the Sermon on the Mount and of the parables are above any man-made dogmatic systems or ideologies that may be helpful to many, but to others of us too limited in their definitions or too generalizing to represent reality to us. But do we exist in what we have discovered?

Do we look upon the beauty of the world as the sunset of a post-Christian era? Or can we believe in the dawn of a new day?

This depends, after all, on our own attitude. Have we become fatalists listening with indifference to the reports of murders by the millions of those of another race or class, or to rumors of a new world war? Or do we attempt to act? Do we pass by the overseas proletariat that has fallen among robbers—in their own or in our race—as the Priest and the Levite did, with their dogmas or ideologies intact? Or do we, like the Samaritan, help another race by the remedies we have at hand?—Our technique, our education, our democracy, i.e., the belief that those with one talent have the same right and duty to use this one as the person with five talents to use his.

PETER MANNICHE

Dissatisfied

By ALICE M. SWAIM

When I had nothing, my whole heart could soar
Upward like smoke into a windless sky
With gratitude; now I have more,
Why should I be so hard to satisfy?

God Sowed Earth's Beauty

By SUSAN DOROTHEA KEENEY

God sowed earth's beauty wide and fair
With every flower and bird and tree;
He sowed his largeness everywhere—
That men might learn what a gift can be!

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Editorial Comments

Flophouse Church

IN the past the churches in England have weathered many a storm, as did their sturdy and resilient members. In adjusting themselves to new conditions they have now and then come up with strange experiments. The North Kensington section of London has one church that is at present being used as a flophouse for transients who are ex-convicts. It is the Free Congregational Church, where the Reverend B. E. Peake considers it his special calling to serve those whom society has cast out as no longer respectable. Mr. Peake's approach to men who are down and out is different. A tough-looking character of 47, he confesses to having had some scraps with the law in his younger years. After having found his way back to a religious faith, he studied for the ministry and was ordained. Soon after taking his present charge he began to preach also in Hyde Park, and some of the "boys" of his former gang asked him for shelter. But Reverend Peake was broke most of the time himself and, as he told a reporter, "There was this big church standing empty every night. I put them up, and I have been putting men like them up ever since." In a pinch he can handle 70, but as a rule he has about half this number. The church provides the men with a chance for rehabilitation, and Mr. Peake assists the worthy among them to find jobs. Only three out of 400 "guests" ever proved unreliable by stealing a few things either from the church or their fellow guests. A few times it has happened that a coffin with a body was waiting in the church overnight for the funeral next morning. Yet Mr. Peake's guests do not resent a little reminder of this kind, which may well lead to some serious thinking. The minister is always available for personal consultation, and more than the linen visible on the clotheslines over his pulpit is being washed behind the doors of his study.

Some of the most interesting pages of church history tell of incidents when church edifices were used for refugees from persecution or as shelters in periods of dire need. We wonder at times why so many churches are closed during the week, and why the golden pomp of others, including the beauty of artistic buildings, fails to attract more regular attenders. Yet we also know that outward perfection gives no assurance of divine presence. Likewise, no spark of charity can be kindled on the wet

wood of moral pride. Mr. Peake may be close to being first because he chooses to minister to the ones who are likely to consider themselves last.

The Exceptional Child

The attention of the public is being directed to handicapped, retarded, or otherwise exceptional children. Such promotion is done with a fair degree of skill and seems to reach more and more people. Not only do local or national campaigns attempt to bring the plight of the children and their parents before us at certain intervals, but also a long-range interest in their welfare is rapidly growing.

Apart from the obvious goal of assisting wherever help can be rendered, the concern is also a reminder not to take the health of children and of ourselves for granted; there is more to be thankful for than we may realize. Nature's way of teaching us may appear cruel when children must serve as objects of such instruction, and only a trusting faith can rise above accusing skepticism. The communal anxiety about our children ought at least to create some deeper understanding of their reactions to their own plight. We are thinking less of crippled or blind children, who are often articulate and intelligent, but more of the mentally retarded, who lack adequate verbal facility and yet are frequently intelligent enough to realize their own deficiencies and the superiority of others. They keenly sense the attitude of others in their environment, and there are no children more grateful for understanding and loving care than the mentally retarded.

In recent years the Woods Schools for Exceptional Children, Langhorne, Pa., has held an annual conference for specialists in such work, and has published the addresses in a volume with world-wide circulation. This spring, George A. Walton, a member of the Board of Trustees, was asked to offer the invocation at the opening of the meeting. The text of his prayer is a fitting expression of the religious motivation underlying much of the work for exceptional children. It reads as follows:

"To open this series of conferences, let us look to the Source of all life and seek our place in the divine design for human beings.

"O God, Master of the infinite universe, Creator of galaxy after galaxy of stars, Creator of this small world and of its teeming life:

"O God, our Father who art in heaven, help us to realize Thy readiness to accept us as coworkers in the evolution of humanity towards the full maturity of manhood and womanhood. Help us to remain humble, teachable, and thankful, as Thy gifts of mind and spirit stir us to foster the growth of children handicapped by nature or by human blunders. Endow us, we pray Thee, with Thy divine sense of proportion that Thy gift of spirit may grow in children under our care—despite limitations

in mind or body—the spirit of love, of friendship, of joy in each other, in things beautiful, and in a sense of duty to their families and associates. Accept our thanks, O heavenly Father, for the written record of mankind seeking Thee, as recorded in Jewish and Christian Scriptures. Enable us to read these great books in the same creative spirit in which they were written.

"Make our work our passion, O Father in heaven, for Thy sake. Amen."

Meditation on a Dog

I HAVE said goodbye to my Irish setter—after 15 years of a life of unbroken devotion and unruffled temper. It is not just the pang of parting that calls for this release in words. It goes far deeper and higher than that. The whole mystery of life and death has spoken to me through this wordless farewell.

As the last of my own generation in a close-knit family, I can measure the quantity and test the quality of emotion that death brings to those left behind. But I cannot perceive any true difference in the sense of loss, the poignancy of familiar and now forsaken spots, and the shattered habits that empty a cherished place, whether felt for a beloved brother or a well-loved dog. The desolation in one instance may be more intense and more prolonged than in the other; but in *kind* it is the same.

If I felt that I were alone in this, I would tremble somewhat for my mental and emotional status. At the worst, I could number myself in the group of sentimentalists who are obsessed with devotion to animals, especially dogs and cats. But I honestly believe that I have countless sharers in desolation when the time comes to part with a dog after years of companionship, from inconsequent, adorable puppyhood to bewildered and halting old age.

John Galsworthy, that insatiable dog-lover, once cautioned, "Don't give your heart to a dog to trample on." He recognized that the dog lives seven years to his owner's one. A series of partings is inevitable if one *will* own dogs.

In the utter abandon of childhood a small girl of my acquaintance so distracted her mother by her grief over the death of her puppy that in desperation the mother flung out the thought, "But, darling, it might have been your sister. You still have *her* to play with and to grow up with!" To which the child in her agony of loss shrilled out, "Yes, yes, I know. But Sally will go to heaven—and where, oh, *where*, is Buttons now?"

When the old setter, under the skillful hand of a

veterinarian, sank from life to death in a brief, painless second, his warm body resting against my arm, his spirit, for me, had taken flight. Its spark was not extinguished. Immortality cannot be pre-empted by any one species of life, and I never could understand on what ground man appropriates this gift for himself alone. After all, life *is* life and it acquires the quality of immortality insofar as it attains the quality of *living*. Therefore I need not picture a heaven peopled with mosquitoes, snails, and eels.

One need not be a philosopher to perceive that the concept of immortality holds to no definite pattern. The very mystery of it evades expression in words. For those whose insights lead them to welcome death as the gateway to greater life, death has no fears. In the last moments of the sinking *Lusitania*, Charles Frohman rallied the courage of his shipmates by saying, "Why fear death? Death is only a beautiful adventure."

It is at this point that the chasm opens between man and beast. We doubt that the ailing, old dog knows what is in store for him, although sometimes his sharp instincts lead us to wonder. But he has a rightful claim to some portion of the immortality that most religions promise their followers. Josiah Royce is quoted as saying that "an animal—a dog, for instance—is a tiny portion of a person" (Rufus Jones, *The Radiant Life*, page 18). However small that fraction, it, too, is advancing toward the forever unknown that awaits his master. For those Orientals that hold *all* life sacred, probably the mosquito and the fly buzz into some niche. St. Francis, in his love for lower forms of life, may not have included these disfavored morsels of life among his chosen contemporaries. But without his animal friends the story of St. Francis would lack much of its beauty for the generations which have since adored the humanity of this treasured saint.

There is a further extension of these thoughts quickened by the death of my old setter. I have always disliked throwing faded flowers into a wastebasket, a foible which

has amused friends and family. My mother had the same weakness. To me, as to my mother, the reluctance to discard faded flowers is an unconscious awareness, perhaps, of the dignity of death for plants as well as for animals—and humans.

Associated with all this is a sense of the cleansing quality of death which should not be sullied. Only inanimate substance does not rise to the height of dying so as to live again. While feared by many as the last cruel, inevitable blow to be inflicted on mankind, the idea of death, nevertheless, seems to possess a driving power that cannot be denied. We all know how relatives long kept apart through conflicts and discords will cross the continent or the ocean to attend the funeral of a long-discarded sister, or brother, or uncle. Perhaps this very absurdity is an unconscious gesture of reverence before the majesty of death, expressing the truth of the classical saying *De mortuis nihil nisi bonum*. And in this is embedded the immortal truth that the slate of earthly life, however smeared, is wiped clean by the harsh hand of death.

These thoughts have come to me since that day when my old setter died by my own choice. One occasion, however, not marked by the exercise of reason, stands out. It happened on a recent springlike day. I was taking my remaining dog, a white and gold cocker, for the usual walk across the hill-field overlooking the woods and farmlands of Chester County. Suddenly a surge of happiness came over me, and I had to stand still. I had not one dog with me, but two. Definitely I felt Pat at my side. I saw no image; I would have laid that to hallucination and eventually have dismissed it. But within me was a contentment I could not question. Since

that fleeting moment in the field I have been more continuously lighthearted, even under some recent untoward events, than at any period I can recall.

I have never through a very long life had anything resembling this experience, even after the death of a beloved relative or friend. It was an inner, immutable conviction that is still holding its own. And when by chance the sight of the empty feeding dish or favorite chair brings its inevitable pang, it dissolves at once in the warm memory of that moment of understanding in the field.

Thus it has taken the death of a dog to attest the validity of an inward experience. And old Pat, his body lying at rest on a bed of evergreens dug deep in the orchard, has given me this indubitable awareness of the reality of the Unseen.

FLORENCE L. SANVILLE

Venture into Space and Time

By REBECCA M. OSBORN

With fledgling rocket
We proclaim our power,
Fracture the moment
And consume the hour.

But as each manmade
Comet cuts the sky,
We are but weaker still,
More sure to die.

For we can master
Neither time nor space
Unless God's great love
Has launched our race.

*To be certain of God we must know Him as we would know a friend; and we must give ourselves to Him as generously and completely as we do to those we love. In order to find Him we do not need to leave the world or any part of it, because no place is free from Him who fills all things with Himself. But we may need to prepare ourselves for the meeting. We may have become so strongly extraverted and our minds so obsessed with things that this supreme friendship seems unreal. We must, therefore, deliberately set apart some time daily during which the door is shut upon our normal preoccupations, and we seek to fill ourselves with the thought of God. To this end we take up the practice of meditation, which means quietly holding on to some great truth, such as "God is love," until we have absorbed its content. But once this has been done, we must not stop there. Meditation is a means, a very valuable means, but not an end. We must now pass from meditation to contemplation, from knowledge in reflection to direct present knowledge. The mind must cease its activity, however lofty the things with which it has been occupied; and it must learn what Wordsworth called "a wise passiveness." This is a definite change in attitude and may not be easy at first. The mind will rebel; we may feel we are wasting our time. But if we persist, we shall learn by ignoring the mind to bring it into line with our will. We are to wait; not in idleness, but in loving attention to God. In a gentle but steady act of the will all the forces of the soul are gathered up and directed towards Him who is present within our midst.—FREDERICK J. TRITTON, *Prayer and the Life of the Spirit*, 1954*

Weekend Work Camp: Return after Fifteen Years

ALLIE and I went back to a weekend work camp, at Dave Richie's invitation, after an interval of at least fifteen years. It was an all-adult camp, and for some of us it meant rather complicated arranging. One of our daughters, who was not well, was left with close friends; another was left with her "other mother" some miles away, and another, with near neighbors so she could feed the animals.

An all-adult camp, as compared with that of a high school group, is a refreshing experience for every one of the adults. There is little exasperated reminding to be done; no one has to worry about leaving things a shambles. Deep discussion starts easily and flows steadily. It is a relief to work with an all-mature group, but one misses the fire, the explosive enthusiasm of youth—especially in oneself!

On Saturday all the work camp went out to paint in various people's homes to which the camp had been invited. It was my lot to go to a home in which the mother had died, and the father was trying to bring up three rather casual and uncooperative teen-agers. He worked hard with us himself, and he somehow induced his 11th-grade daughter to work sulkily with us for a couple of hours. Except for this interlude, sympathy vied within me with outraged indignation against those children who could sit and casually watch TV while their father and two outside volunteers covered their living room walls and ceiling, which had been inexpressibly dirty and drab, with an attractive new coat of carnation pink.

The only thing which brought a spark out of this girl was the subject of the gang to which her school friends belonged. Recently the police had just averted a full-scale battle with deadly weapons between her gang and a rival gang. "Didn't you read about it in the papers?" she asked proudly, her eyes lighted up for once. What a sad life, that the only way to depraved distinction is this kind of thing!

Fortunately, the other work groups found real cooperation from the families to which they went. Even the little tots wanted to help, as well as the bigger children. Each of us helped a family transform a dreary room into a cheery room.

The most absorbing discussion lasted from the start of supper Saturday evening until we left the table three hours later. We had with us a native of the South Street area, where we were, one who had gone into the numbers racket to make a "fast buck." One day his little boy had strayed into the Settlement House. When the father went to get the boy, he began to be drawn into the influence

of the Settlement House. The whole story was dramatic as we drew it from him. He had been in gangs himself; he could work to mitigate their evil. One night the members of a local gang were in the Settlement House, and the word was being bruited around that there was going to be a "rumble" that very night. Our friend quietly went to work, talking with the boys. Gradually there was less and less talk of the "rumble." It didn't materialize. Today this man is dedicated to work with the boys of the neighborhood.

Sunday morning we visited two magistrates' courts and saw the pathetic, grim succession of cases: larceny, numbers, disorderly conduct, drunkenness, selling liquor without a license, and so on. The cases, absorbingly human, moved breathlessly fast. Toward the end in one court the magistrate asked how many wanted to be committed to the jail or the House of Correction. (It was a very cold day.) About five dilapidated men stepped up, were briefly quizzed, and committed. The last one, on being questioned, spoke out of a tortured soul, with a twisted face, "Judge, tomorrow's my birthday. I'll be 39 years old, and I'm a disgrace to humanity." Nobody wished him many happy returns of the day.

Then about 30 debilitated men shambled in, unshaven, bleary-eyed, dressed in ragged clothes, as forlorn a group of human beings as I've ever seen. They were candidates for cleaning up floors in the House of Correction, a temporary job providing food and warmth. A court attendant singled out about ten of the least unhealthy-looking, and they were sent off to the job. The rest were dismissed. One pathetic soul was hobbling in blue socks. "Where's the job?" he asked.

"Ya came in that door, ya go out that door," said the attendant. "Listen, Bud, you ain't even got shoes. Go buy some shoes." One wondered how he could buy some shoes. "Skid Row" shambled out as pathetically and even less hopefully than it had come in.

We stayed at the Western Settlement House on South Street, and were filled with admiration of the quiet and competent leadership we found there, which has been steadily influencing the community for its betterment over the years. Slowly, gradually, conditions are improving there, thanks in a considerable degree to this devoted leadership. I heard with a kind of horror that the Settlement House may have to give up the services of two gang workers for lack of sufficient funds to pay them. What kind of society do we have, in which the value of these gang workers is not recognized as important enough for the funds to come in to pay them? Do not people realize well enough the threat of these gangs?

I do not sleep well in less than ideal conditions. Several times during the weekend I confess I was thinking,

"This was a mistake. I should not have come." I didn't get the extraordinary reaction from work camp that I used to receive when I was 17 years younger. But it was a rich, thought-provoking, deepening experience, with a good deal of fun, too, new friends, and no regrets. Maybe there are some interested in this work who have held back because of inertia or unsureness of its value to them. To these I would strongly recommend going to an adult weekend work camp.

PETER BARRY

Letter from South Africa

IT is often said that America has become Africa-conscious. I do not know about FRIENDS JOURNAL readers, but Americans are apt to know which side of their bread is buttered and how many beans make five. So it is to be expected that the material resources of Africa, the field it offers for enterprise, its strategic position in the cold war and any possible hot war would claim American attention. But there are matters of more immediate human interest, and you, I expect, have been stirred by the advance of what is called "the freedom movement" in Africa.

The decade 1951-1961 promises to produce a new Africa. In mid-1951 only four countries of Africa (South Africa, Ethiopia, Egypt, and Liberia) were independent. Now, eight years later, ten are fully independent, and 13 are self-governing subject to certain reservations. Ten more become independent next year. By the end of the decade it is reasonably certain that only eight (among them the four African territories of the Spanish and Portuguese dictatorships) of the 48 countries of the mainland of Africa will not be independent or in sight of independence.

"Independence" and "freedom" are often used interchangeably as giving the aims of the African revolution, but they do not necessarily mean the same thing. The freedom movement wants mainly to achieve for Africans freedom from colonial (that is, white) domination and freedom to share effectively in government. South Africa is an independent state, but only the white fifth of its people have freedom as so defined. Even in an independent African state the individual African might find domination by blacks no more pleasant than domination by whites. In terms of people, less than a quarter of the Africans in Africa were free, in this sense, at the start of the decade; more than three-quarters will be free at its end.

Against this background of fast and profound change, South Africa is rounding out its policy of *apartheid*

(extreme segregation) that started ten years ago. Laws now being enacted in spite of intense opposition within and without Parliament will segregate all university education. New government institutions will provide separately for advanced students of the several racial and even tribal groups. No nonwhite student will be permitted to enroll at any of the normal universities. All representation of Africans in Parliament will end, and instead limited powers, subject always to government control, will be granted to tribal chiefs in five or more scattered tribal areas to be called "Bantustans." Two million detribalized urban Africans will have no voice in the making of the laws that they must obey or in imposing the taxes they must pay.

The advocates of *apartheid* claim that the new separated "universities" and the "Bantustans" are South Africa's response to the new, fast-awakening Africa. There are many who regard this response with serious misgivings.

Durban, May 26, 1959

MAURICE WEBB

Shifting Patterns

WALKING on illusion, walking on leaf-shadow patterns, looking at myth, looking up at the blue dazzle of sky (actually, of course, the black, cold horror of space), holding my daughter's warm, plump hand, which is not my daughter, lost to me forever now that she has learned speech—what can I call real? What is mine? Do I walk the surface of a minor planet, tending a young, erect-walking being, who will one day simply, inevitably cease to be? Looking for infinity, finding infinity in finite patterns; looking for God, finding Him in loss, in pain, in agonies, in death; hearing His voice in childbirth, meeting Him in love, in passion, in simple thirst and hunger, I say, yes, God is real, real and mine, as no other earthly thing is ever mine.

Only this Presence, hungered for, and found, and never clearly known, this only in my life is real. So I will choose the illusions I wish to cherish: flowers and laughter and moss and birds, stars and clouds, and listening to children—these are more mine than arms and eyes and hands.

And will these pass and die? The Presence says they live—not will live—live, live now! "In Him they live and move and have their being." If the Presence is real, is death the illusion? If death is real, is the Presence an illusion? So I choose the illusion I will cherish. Nourished by infinity, I will walk in the Presence that stirs the shifting patterns!

BARBARA HINCHCLIFFE

Internationally Speaking

ALTHOUGH this column cannot be read until after the Fourth of July, it should reach its readers near enough to Independence Day to justify some reflections on alliances.

Recent discussion of a limited summit conference between President Eisenhower and President de Gaulle reflects a new attitude toward alliances on the part of the people of the United States—an attitude which would have shocked President Washington. This new attitude has developed since the Second World War. Alliances are now taken for granted. The price tends to be forgotten.

President de Gaulle has suggested that, if the United States wishes France to continue as an active ally in NATO, the United States must pay for the alliance by more cordially supporting French policy in Algeria.

The price may be excessive. It can be argued that support for French policy in Algeria is likely to cost the United States more than the French alliance is worth—in increased distrust of the United States among the uncommitted nations of Asia and Africa. These nations, recently emerged from colonialism, are convinced by vividly remembered experience that Western colonialism is a real and present danger, and are likely to turn against the United States and toward the Soviet Union if the United States, as the price of the French alliance, seems to support French colonialism in defiance of American history and instincts.

President Washington opposed alliances because he foresaw that they involve precisely this sort of inconvenient price.

President Washington, in his Second Inaugural Address, condemned permanent alliances. He approved specific arrangements to cooperate with other countries for specific purposes. His doctrine, summarized in Jefferson's phrase, "no entangling alliances," dominated American opinion about foreign policy until after the First World War.

That doctrine, in fact, was used after the First World War to justify opposition to the League of Nations. Yet President Washington did not condemn participation in general international organizations to aid the nations in solving urgent common problems that they cannot solve alone. Such organizations were not proposed in his time. It seems likely that President Washington would have recognized the value of the League of Nations and of the United Nations.

The United Nations does not have the element of hostility typical of alliances. It accepts the fact that nations have important conflicts of interest, that a nation pursues its own interests vigorously, and that vigorous pursuit of its own interests is not proof of depravity or

malevolence. It undertakes to provide means of dealing with conflicts of national interests in such ways that each nation can achieve as much as possible of its aims without subjecting itself or its rivals to the incalculable hazards and devastations of modern war.

The time has come for a re-examination of alliances in the light of current confirmations of President Washington's distrust of them; and for renewed efforts to supersede alliances by more soundly based arrangements for persistent international cooperation to restrain war instead of trying to restrain and thwart some nation regarded, with no matter how much justification, as hostile. Efforts of the latter sort aggravate the difficulties they are intended to eliminate. They tend to involve nations attempting them in confusion and self-frustration, as illustrated by French demands for compensation for her participation in NATO.

Efforts by the United Nations to supersede alliances, which are directed against other nations, are directed rather against war and toward mutually satisfactory solutions of common problems. Such efforts offer the best hope of dissolving the dangerous rivalries among which we live and of solving the problems of ignorance, illness, and poverty which it is no longer possible to disregard.

June 25, 1959

RICHARD R. WOOD

Book Review

FIRE WITHIN. By WINIFRED RAWLINS. Golden Quill Press, Francetown, New Hampshire, 1959. 75 pages. \$2.75

This attractive, slim volume follows a previous book of poems by Winifred Rawlins, *Before No High Altars*, published by the Exposition Press in 1955. I look forward to later volumes from the pen of this gifted, perceptive writer, who is able to put into words what many of us feel about the nuclear age but are unable to formulate into thought, far less into tangible form.

Winifred Rawlins is Head Resident at Pendle Hill, and she combines within herself the qualities of Mary and Martha. In spite of her necessary preoccupation with bedmaking for unexpected arrivals, seeing that the students carry out their assigned domestic responsibilities, and welcoming "all the members of the amorphous Board" (see "New Building on the Campus"), she can retire to her small room and forget that she has been, and will be again, "cumbered with much serving." She lives in no ivory tower. She has learned how to keep an apparently serene heart and a mind alert and yet at leisure in the midst of a distracting and demanding community life.

This in itself is a great gift. Those of us who long for simpler living and more leisure for the deepening of our spiritual life will do well to read Winifred Rawlins' book. It will bring not only enjoyment; it may help us to discipline ourselves to find fulfillment in the midst of tumult.

She has an arresting way of saying things with a startling simplicity of emphasis. It is interesting to note a growing use of rhyme and patterned verse form. Many of her earlier poems have been without either. She has used a kind of rhythmical unrhythm. "The Giants" shows a remarkable handling of a complex rhyme scheme, well adapted to the idea. This is also true of "Behind Science." "The Night of the Year" is without rhyme, but its meter has an insistent music which "throbs the dark song through the night of the year."

Her apparently simple themes, such as items for sale in a drug store ("Altar in the Drug Store"), the Pendle Hill cat ("One World of Life"), and a death notice in the evening paper ("The Executive"), are poignant with their unexpected depth of meaning.

Certainly one feels one's "inner fire renewed" ("Poem for the Scientific Age") after reading this book.

MARY HOXIE JONES

About Our Authors

Florence L. Sanville, an inveterate lover of the out-of-doors and the wilds, is a member of Concord Monthly Meeting, Pa. She was one of the early agitators for the abolition of child labor and other social ills, as recorded in early numbers of *Harper's Monthly* and other journals.

"Where Are We Going?" is an excerpt from a short letter from Puerto Rico, reprinted from *International*, published twice a year by the International People's College Old Students' Union, Elsinore, Denmark. Peter Manniche is a leader in the Danish Folk School, a unique form of adult school education, largely residential, that has greatly influenced life in Denmark. Many Friends from England and the Continent have attended his school. Peter Manniche will celebrate his 70th birthday in October, when the Students' Union hopes to present him with a scrapbook pertaining to the International People's College.

Peter (Stuyvesant) Barry is Principal of Buckingham Friends School, Lahaska, Pa. He and his wife, Alice Barry, are members of Buckingham Monthly Meeting, Pa. The adult weekend work camps mentioned in the article are sponsored by the Social Order Committee of Philadelphia Yearly Meeting. David S. Richie is the Committee's Executive Secretary. During the year 1958-59 more than 50 work camps were held in depressed areas of Philadelphia; three of these were adult work camps.

Maurice Webb, our correspondent for South Africa, is a member of the faculty of the University of Natal at Durban, South Africa.

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Philadelphia, and active in the Tract Association of Friends, Philadelphia.

Richard R. Wood contributes his "Internationally Speaking" each month to the *FRIENDS JOURNAL*. He was for many years Editor of *The Friend*, Philadelphia.

Friends and Their Friends

The attention of our readers is called to the fact that the *FRIENDS JOURNAL* is published biweekly during the summer season. We shall resume regular weekly publication on September 19, 1959.

Any irregularities in postal delivery should first be checked at the local post office before reporting them to our office. Our magazine is regularly mailed on Wednesdays preceding the date of publication.

Honorable Judge Albert B. Maris, United States Senior Circuit Judge, was appointed special master by the United States Supreme Court on June 29 to consider the rights of Chicago and other Illinois municipalities to take water from the Great Lakes. The matter involves the states bordering the Great Lakes and in the Mississippi Valley. Albert B. Maris is a member of Lansdowne Monthly Meeting, Pa.

Eleanor Stabler Clarke, Chairman of the Board of Managers of the *FRIENDS JOURNAL*, is one of the few women on the Board of ACTION (American Council To Improve Our Neighborhoods). ACTION is a national charitable organization concerned with urban renewal and slum clearance. The Board is made up largely of individuals who are heads of financial concerns or large businesses, either manufacturing or merchandising. Religious interests are represented by a Catholic priest, a member of B'nai B'rith, the National Council of Churches, and the Society of Friends. ACTION was particularly interested in Friends because of the work of the Service Committee and of the Friends Neighborhood Guild, Philadelphia, in rehabilitating old houses in the area of 8th and Brown Streets, Philadelphia.

Early in May, ACTION held a two-day meeting in Newark, N. J., to which some 500 invitations were issued. Under study was the whole problem of cities in America, in which deterioration is taking place faster than the effort to combat it constructively.

"The Quaker Approach to Contemporary Affairs" is the theme of the seventh annual week-long vacation-institute sponsored by the Cambridge, Mass., and New York City offices of the American Friends Service Committee. From August 1 through August 8, 1959, over 200 people from many parts of the northeastern United States are expected to attend the institute at Geneva Point Camp, Winnepesaukee, N. H. Leaders in the fields of education, religion, race relations, international affairs, and philosophy will guide daily small-group discussions and speak on their own experiences in these fields.

Dean of the institute is Stephen G. Cary, Director, American Section, AFSC. Stephen Cary edited a Quaker study of a nonviolent American foreign policy, and in 1955 visited the Soviet Union. Leaders of the institute include: Henry Cadbury, Professor Emeritus, Harvard University, and Chairman

of the American Friends Service Committee; Amiya Chakravarty, Professor of Comparative Oriental Religions, Boston University, and former associate of Tagore and Gandhi; Roy McCorkel, former Director of CARE in India and Central Europe; Michael McMullan, staff member, Ghana Ministry of Finance; Victor Paschke, founder, Society for Social Responsibility in Science; Ira De A. Reid, Chairman of the Sociology Department, Haverford College, and former research director, National Urban League; Allyn and Adele Rickett, imprisoned in Communist China from 1951 to 1955; John Swomley, Jr., Cosecretary, Fellowship of Reconciliation, writer, and lecturer on militarism; Hilda von Klenze, staff member, British Peace Pledge Union, and Editor, *Non-Violence Bulletin*.

The cost for adults is \$45 for the entire week (including housing and meals). Special rates are available for couples, students, and children. A full program is planned for children of all ages. For detailed information write: "Winni" Institute, AFSC, 130 Brattle Street, Cambridge 38, Mass., or "Winni" Institute, AFSC, 237 Third Avenue, New York 3, N. Y.

The following Friends, in addition to those mentioned in previous issues, have received honorary degrees this spring: Henry J. Cadbury, L.H.D., from Howard University; Patrick M. Malin, L.H.D., from Dartmouth College; Frederick B. Tolles, Litt.D., from Haverford College; and Elizabeth Gray Vining, L.H.D., from Cedar Crest College, where she delivered the baccalaureate address on "The Single Secret."

A Children's International Summer Village encampment is being held for 50 11-year-old CISV delegates from ten countries on June 19 to July 17 at the YMCA Camp Hilltop near Downingtown, Pa. The countries represented are France, Norway, Sweden, Israel, Japan, Guatemala, Germany, Mexico, Austria, and the United States. CISV is a "nonprofit corporation which seeks to foster in children, tomorrow's adults, the desire and skills for building a world of understanding, cooperation, and peace."

The International Seminars Program of the American Friends Service Committee will conduct three seminars in Europe this summer. They are scheduled to run three weeks and will be attended by college and graduate students from approximately 20 countries throughout the world. The first seminar will be held in Munster, Germany, beginning July 16. The topic is "Orient and Occident: a Search for Mutual Understanding." This subject has special relevance because UNESCO is currently making a major study of the problem.

The other seminars will meet in Kahlenberg, Austria (a suburb of Vienna), and Krakow, Poland, from August 6 to 27. The topics for discussion, respectively, are "The Relaxation of International Tension" and "The Contribution of Smaller Countries to the Maintenance of Peace."

Previous seminars have had an excellent representation from Eastern European countries, and one of their important

goals has been greater understanding between East and West. Seminars are also being held this year in India, Burma, and Ceylon, while two more are scheduled for Japan.

Eight Young Friends sailed from New York on June 4 for visits to the Soviet Union, Poland, and the Vienna Youth Festival. Under the sponsorship of the East-West Contacts Committee of the Young Friends Committee of North America, the trip will also include visits with European Friends in order to gain their insights into the problems of East-West tensions. After arrival in England, four of the group went on to Russia to spend a month as guests of the Committee of Soviet Youth Organizations. They expected to visit a number of youth groups in various parts of the Soviet Union and perhaps spend some time visiting families in homes. This visit was arranged in return for the visit of three Soviet young men to the United States last summer as guests of Young Friends. Included in this group, as previously announced, are Paul and Margaret Lacey of Cambridge, Robert Osborn of Evanston, and Walter Scheider of Cambridge. The other four Young Friends—France Juliard, Lars Jansson, and Martha McKean, all of Philadelphia, and Cynthia Sterling of Southport, Conn.—will spend several weeks visiting Friends in England, the Netherlands, and Germany before going to Poland.

The two teams will then come together in Vienna about July 20, in time to prepare for participation in the Vienna Youth Festival as observers. During the Festival they will be joined by two other Young Friends, Lowell Keffer of Ontario and Kent Wilson of Washington.

The group expects to be back in this country in time to report to the American Young Friends Conference in Kansas in late August.

WILMER STRATTON

Ecumenical Work Camps

Two hundred American young adults—about a half of them girls—will help others this summer in Ecumenical Work Camps in about 25 countries. This is the 13th year in which Christian young people will be working together, repairing war damage and cleaning up after floods, building schools and playgrounds.

A project of the Youth Department of the World Council of Churches, it is administered in this country by the Ecumenical Voluntary Service of the United Student Christian Council, affiliated with the National Council of Churches.

This summer the campers will help build a sports field and youth center near the Albanian border in Konitsa, Greece, where many young people repatriated from Slavic countries are now living in a World Council camp. In Douma, Lebanon, an Orthodox monastery is being converted to a site for children's camps, and in nearby Jordan, at Beit Jala, near Bethlehem, campers will work on the house and grounds of a small religious group which is caring for refugee and orphan girls.

The exotic names of faraway places include Harar, Ethio-

pia, where the first work camp to be held in that country will build a conference hall for students. In Montero, Bolivia, campers will weed and harvest rice for refugee farmers from Okinawa who were recently settled there. Extra hospital rooms in the only hospital serving the Paraguayan rural people are slated as another building project, while extra rooms will be added this summer to a secondary school under construction at Soavinandriana on the Island of Madagascar.

In three countries of the Far East, damaged buildings will be repaired when work campers get busy at Kumasaka, Japan, badly hit last year by Typhoon Ida, and outside Seoul, Korea, where a vocational school for refugee children is being added in the settlement to which they were evacuated following the disastrous Han River floods a year ago. In Taiwan, young people will build a school at Hwalien for tribal youth from the mountains who are being aided by the Taiwan Christian Youth Fellowship.

Letters to the Editor

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

The high esteem in which Friends sometimes are held by outsiders, and the confidence placed in their wisdom and integrity can be a very humbling experience. Among the many varied requests for help, here is one from a theological student that is both flattering and staggering in its expectations:

Dear Sir:

I have heard of a Kingdom of God and a Kingdom of Heaven. What are they? Two places, or a state of mind? How do we know? How do we know they aren't just myths? What is the *proof*? Who lives there, if anyone? How did they get there? What do they do after they get there? Can we get there? How? Is that "born again"? Please write me a speedy reply covering everything thoroughly—leaving no stone unturned, if possible. Thank you.

Go to now, ye biblical scholars and theological experts. What say ye?

Pasadena, Calif.

J. STUART INNERST

News of the Humane Society of the United States tells of an article by a high school biology teacher, printed in a publication of the National Science Association. The teacher lists a number of experiments conducted by his high school students. They included the introduction of pepper, other dusts, and smoke into the lungs of mice to provoke violent shutting off of the glottis; of tests to find out what dose of inhaled nicotine would kill 50 per cent of treated animals. Students took animals home, there to conduct experiments. This teacher also developed psychological techniques for eliminating or avoiding squeamishness in children.

With this type of training, what sensitivity to suffering, animal or human, may be expected in later life of children who receive it?

Those interested in the educational film distributed by

HSUS, "People and Pets," should address Miss Helen E. Jones, 1111 E Street, N.W., Washington 4, D. C.

Baltimore, Md.

ELIZA RAKESTRAW

BIRTH

HALLOWELL—On April 29, in Trenton, N. J., to Ralph P. and Janet Louise Hallowell, a son, CHARLES KIRK HALLOWELL, III. The father is a member of Horsham Monthly Meeting, Pa. The grandparents are Charles Kirk Hallowell, a member of Horsham Monthly Meeting, and Helen Rowland Hallowell, a member of Green Street Monthly Meeting, Philadelphia, and the Reverend F. Victor and Jessie F. Hoag of Maitland, Florida. Marguerite Hallowell is a great-aunt of the child.

ADOPTION

RISTAD—On June 18, by Adam and Irna Ristad of Austin, Texas, a second adopted son, NICHOLAS STEPHEN RISTAD. He was born on June 25, 1958, and joined the family on October 4, 1958. Nicholas, his brother Phillip, aged 8 years, and the parents are all members of the Friends Meeting of Austin, Texas.

MARRIAGES

HURD-HOUGHTON—On June 20, at Media, Pa., Meeting House, ELEANOR HOUGHTON, daughter of Willard F. and Sara N. H. Houghton of Media, Pa., and ALFRED B. HURD of Belmont, Mass. The bride and her parents are members of Media Monthly Meeting, Pa.

KIRK-HOLE—On June 14, at Laurel Island, Squam Lake, N. H., ELIZABETH DOAN HOLE, daughter of Allen D. and Helen G. Hole of Earlham College, Richmond, Indiana, and JOHN THOMAS KIRK, son of Samuel E. and Elizabeth H. Kirk. The Kirks are members of Willistown Meeting, Pa.

MICHENER-CRIPPEN—On June 13, at the Lighted Lantern, Golden, Colorado, NANCY BELLE CRIPPEN and BRYAN PAUL MICHENER, son of Bryan and Edith Michener, members of Iowa City, Iowa, Meeting. The wedding was under the care of Mountain View Meeting, Denver, Colorado, and was the first Quaker marriage since the legalization of Friends marriage procedures by this year's session of the State Legislature.

POTTER-HANNUM—On June 20, at the Kennett, Pa., Meeting House, MARTHA ANN HANNUM, daughter of Wilmer Marshall and Martha Rhoads Hannum of Kennett Square, Pa., and DAVID POTTER, son of Elizabeth R. Potter of Philadelphia and the late Joseph Potter.

WELLS-SESSEL—On June 12, in St. John's Episcopal Church, North Adams, Mass., LINDA SESSEL, daughter of Mr. and Mrs. Ben-Fleming Sessel of New Canaan, Conn., and CHARLES A. WELLS, JR., son of Charles and Elizabeth Wells of Newtown, Pa. The Wells family are members of Newtown Meeting, Pa.

DEATHS

JONES—On June 19, in Santa Fe, New Mexico, EDWARD B. JONES, aged 60 years, after a prolonged illness. He was a loyal, lifelong member of Haddonfield, N. J., Monthly Meeting. Both the funeral and burial were in Haddonfield, where was his boyhood home. Surviving is his wife, Clare C. Jones.

ROBINSON—On June 16, suddenly, at his home, "The Orchards," Frederick County, Virginia, CLARENCE J. ROBINSON, fruit grower and farmer. Clarence Robinson was the son of the late James L. and Sallie G. Robinson, and spent his entire life at his home except the time he was attending George School and Swarthmore College. He was very active in the work of Hopewell Monthly Meeting, Va., where he served as Clerk for years and was teacher of a First-day school class. Surviving are his wife, Ada Woore Robinson; and two sisters, Mrs. Mabel R. Cather and Mrs. Ansel B. Solenberger, both of Winchester, Va. The funeral service was held on June 18 at Centre Meeting House, Winchester, Va., and burial

was in Mt. Hebron Cemetery, Winchester. Hopewell Monthly Meeting has lost a dear and valued member.

Carolyn A. Miller Carver

Carolyn A. Miller Carver, lifelong member of New York Monthly Meeting, passed from this life Fifth Month 29th, 1959, in her 93rd year. The members of Brooklyn Preparative Meeting (Schermerhorn Street) of the Religious Society of Friends feel a deep sense of loss in the death of this Friend, who, as long as she was able, took an active and useful part in all Meeting activities. Always punctual and regular in attendance, faithful and dependable, she was dedicated to the testimonies and practices of our Society.

PAUL H. MYERS, Clerk,
New York Monthly Meeting

Amy May Hilliard Colvin

Amy May Hilliard Colvin [a member of Troy Monthly Meeting, N. Y.], who died April 27, 1959, at the age of 86, leaves with us the memory of her strong continued interest in other people near and far and a challenge to continue her many good works. She was friend and counselor to young and old alike. Her greatest concern was for others in need of any kind. She also expressed by word and deed the necessity for persons and nations to live by the Golden Rule that we may have peace.

ROBERT AND AVIS FLEISCHER,
for the Troy Meeting, N. Y.

Coming Events

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

JULY

12—Annual meeting at Oblong Meeting House, Quaker Hill, Pawling, N. Y., 3 p.m.

18—New York-Westbury Quarterly Meeting at Post Avenue, Westbury, L. I., N. Y. Ministry and Counsel, 10 a.m. (business), followed by meeting for worship; then business, followed by picnic lunch outdoors, weather permitting; special group worship session, 2 p.m., under Ministry and Counsel centered on theme "Living in True Christian Love."

18—Western Quarterly Meeting at Hockessin, Del., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Raymond Wilson of

the Friends Committee on National Legislation will address the afternoon session. Lunch will be served; child care will be provided.

19—Chester Quarterly Meeting on Worship and Ministry, 24th and Chestnut Streets, Chester, Pa., 3 p.m. The Third Query will be considered.

22—Millville-Muncy Quarterly Meeting at Elklands Meeting House, Sullivan County, Pa., 10:30 a.m.

24 to 31—New York Yearly Meeting at Silver Bay, N. Y. Participating, Clarence E. Pickett, Moses Bailey, Landrum Bolling, and Herbert and Beatrice Kimball.

25—Chester Quarterly Meeting. Place to be announced later.

26—Meeting for worship at Old Kennett Meeting, 10:30 a.m. The meeting house is on Route 1, east of Hamorton, Chester County, Pa.

31 to August 6—London Yearly Meeting at Friends House, Euston Road, London, England.

AUGUST

7 to 11—Germany Yearly Meeting at Berlin, Germany.

8—150th Anniversary at Cropwell Meeting, Marlton, N. J., 2 p.m. Friends and all interested friends are cordially invited to attend.

8 to 12—North Carolina Yearly Meeting, Conservative, at Cedar Grove near Woodland, N. C.

9—Annual Reunion of the Conscientious Objectors of Camp Meade, Md., World War I, at the Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Morning and afternoon meetings; bring your own noon meal.

11 to 16—Iowa Yearly Meeting, Conservative, at West Branch, Iowa.

20 to 23—Indiana Yearly Meeting, Friends General Conference, at Fall Creek Meeting, near Pendleton, Indiana.

26 to 30—Illinois Yearly Meeting, Friends General Conference, at Camp Wakanda, Lake Mendota, Madison, Wisconsin.

Notice: Maiden Creek Meeting House, Pa., will be open for worship on First-days during July and August. John and Janet Norton will welcome all who wish to attend, 11 a.m. to 12 noon. If a box lunch is brought, it can be enjoyed later under the cool trees.

Notice: Family Work Camp at State Teachers College, Cheyney, Pa., July 17-19, July 24-26, July 31-August 2. For cost and further details write James Thompson, 3601 Locust Street, Philadelphia 4, Pa.; telephone EVERgreen 6-7712.

MEETING ADVERTISEMENTS

ARIZONA

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

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

ARKANSAS

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

CALIFORNIA

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

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

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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

BOULDER—Meeting for worship, 10 a.m., 2150 Pearl Street. Clerk, HI 3-4504.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

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

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

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

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., 130 19th Avenue S.E.

HAWAII

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

ILLINOIS

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

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

INDIANA

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

IOWA

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

KENTUCKY

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

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

MASSACHUSETTS

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

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

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

MICHIGAN

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

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

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

SAGINAW—Meeting at First Congregational Church Memorial Room, 3 p.m. to 4 p.m., each Sunday. Phone PI 37527.

MINNESOTA

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

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0858 or CL 2-6958.

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

NEW JERSEY

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

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

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

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

NEW MEXICO

ALBUQUERQUE—Meeting for worship, 9:30 a.m., 515 Ash, S.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

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

NEW YORK

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

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

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

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
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.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 30.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popnam 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.

WEST BRANCH, 15 miles north of Rome, route 26. Worship 11 a.m.; phone Boonville 543M.

OHIO

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

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

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

PENNSYLVANIA

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

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

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

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

MEDIA—125 West Third Street. Meeting for worship at 11 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Both Frankford meetings at Unity and

Wain Streets at 11 a.m.

Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

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

TEXAS

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

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

UTAH

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

VIRGINIA

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

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

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

WASHINGTON

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

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