

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 5

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NUMBER 39

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—REV. NICHOLAS C.

CARDELL, JR.,

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# FRIENDS JOURNAL

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## Editorial Comments

### *The Sign of the Father*

THE discovery in 1945 of the Gnostic library in Upper Egypt has made accessible to us the Gospel according to Thomas. Its scientific evaluation is as yet incomplete, but the curiosity of the public has now prompted several scholars to translate and publish at least that part of the text containing the so-called Sayings of Jesus, to which we referred in an earlier issue (*FRIENDS JOURNAL*, April 4, 1959, pages 210-212). Many of the intriguing passages from these manuscripts not only invite comparison with our own gospel texts but also open up new vistas for meditation. One of them mentions how Jesus instructs the disciples to answer their critics. It reads like this: "If they ask you: 'What is the sign of your Father in you?' say to them: 'It is a movement and a rest.'" We can surmise that the disciples associate this reply with the life after death or with their end expectations. The text continues as follows: "When will the new world come? He said to them: 'What you expect has come, but you know it not.'"

This latter sentence will strengthen those who favor viewing end expectations in the light of the New Covenant; they hold that the expected end of time does not need to be awaited as a future event. The coming of Christ signifies the end of the old or sinful man. But whatever theological speculations we may attach to such a passage, it will certainly stimulate our thinking to read of the "sign of our Father" as "a movement and a rest." Can we take this answer to refer to the repose inherent in the faith in God's Fatherhood, a rest that will balance the "movement" of unrest, shiftlessness, and disharmony, as well as sound search, and make our disharmony tolerable? Does the remark hint at similar sayings concerning the absence of material stability in Jesus' own life? The itinerant character of his ministry? The dynamic increase in faith which his life and teaching initiated? Does this passage substantiate the sayings concerning the nature of the kingdom within?

The above passages are taken from *The Gospel according to Thomas* by A. Guillaumont, Henri Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih (Harper and Brothers, New York, 1959; 62 pages; \$2.00).

### *Our TV Scandals*

It is more than ironical that the TV scandals should break at the same moment in our history when we seem so eminently occupied with communication. The dictatorships abroad held, and still hold, sway over the minds of millions, and political power is the principal motive for their abuse of the means of public communication. With us it was money. No statistics about the rapidly growing adherents to the worship of the Golden Calf are needed; we know them all. And to this cult we sacrificed our respect for truth, the American public, public opinion, and—last, but not least—our respect for the moral standing of the contestants themselves. It is obvious that tobacco interests, leaders in the cosmetic fields, brewers of patent medicines, and some other industries simply despise the public and treat it accordingly.

The personal tragedy involved in the lives of our bright young men and women is saddening. Their names rose to fantastic fame in the brilliant display of intellectual fireworks. But then—also publicly—they had to be extinguished from our proud list of future leaders. We sympathize with their families. They deserved better. We sympathize with the contestants themselves. They now know better. Will the public apply the lesson to the future and, perhaps also, to the past? Will our judgment of nations abroad who succumbed to political propaganda be more lenient? This propaganda was, and is, as skilfully and unscrupulously handled as were our quiz shows. It seems, after all, to be true that the preservation of a skeptical attitude is an indispensable ingredient of democracy.

### *In Brief*

*Temperance Action* reported that the average cost to society in cash outlays for confinement costs in jails and hospitals of chronic alcoholics is about \$45,000 per individual. If this is multiplied by 5,000,000, one obtains the lifetime cash cost to society for one generation of alcoholics: \$225,000,000,000—just a little under the national debt. This does not include the economic loss suffered by the alcoholic not being fit to function regularly as a wage earner.



## The Meaning of Religious Experience

THERE are two terms that need explanation in the title, *religious* and *experience*. Let us take the latter first.

What is *experience*? The Oxford Dictionary definition is inadequate. Experience is more than "actual observation of facts and events." It implies something that one *goes through*. The verbal form of the word is active. Experience is not merely something that we know from observation; it is not what happens to us. It is what we do to what happens. Experience is the outcome of a positive attitude which takes hold of events and draws from them their meaning. Like Jacob with the angel, it wrestles with things until they give their name or meaning. A horse standing patiently in the rain does not experience anything; it merely suffers, or at best endures. All the things that, as we say, "happen" to us—physical, emotional, mental—are material for experience, but it depends on our attitude whether they are just endured or whether we profit by them. For the latter we need to be positive towards them. We must not be submerged but in the true sense go through them.

What is *religious experience*? Too often it is associated with the abnormal—visions, voices, miracles, and other unusual and sometimes pathological phenomena. William James's great work, *The Varieties of Religious Experience*, deals largely with such. It is a very valuable book, and later I shall quote from it. Of the "Spiritual Experiences of Friends," given in the early pages of *Christian Life, Faith and Thought*, although remarkable, only a few are what are usually described as abnormal, or at any rate pathological.

But what is *religion*? Of itself it is not by any means pathological or abnormal. Religion is that which makes sense of life. It gives meaning to what happens to us; it enables us to wrestle with chance and misfortune and turn them to good. Religious experience thus differs from experience in regard to particular aspects of life—science, art, commerce, housewifery, medicine—in that it deals with the whole of life and not just one department. Through it we are able to "see life steadily and see it whole," and so find out something of its meaning and purpose. Religion has to do primarily with our relationship with the Being whose purpose is being worked out in the world of time and space. He it is from whom all proceeds, and in whom all things consist, the God who is above all, and through all, and in all. The truly religious man, whether Christian, Hindu, or Muslim, is one who is consciously and continually seeking to relate himself and all his actions and sufferings to the central Reality.

But as that Reality is in all, religion is also of necessity concerned with the relations of human beings to one another, their life in community. "Conduct," said Matthew Arnold, "is three-fourths of life." Perfection in the art of living is rare, but some attain considerable proficiency, and the experts of varying degrees are called saints or mystics. According to the Apostle Paul, all Christians are called to be saints, i.e., experts in the art of living, no longer the victims of circumstance, no longer children tossed to and fro with every wind of doctrine, but growing up in all things unto Him who is the Head, even Christ.

Now man as we know him has in general strayed away from that central principle. He has lost his wholeness, because he is no longer consciously under the direction of his Head. Whether this came about through some sin of his first parents or not, he is aware to some degree of his lack; he has a sense of sin. Some ascribe it to the excessive development of self-consciousness. The emergence of the awareness of self as a separate identity is an important fact. It is what distinguishes man from the rest of living creation, and in greater or less degree it has dominated the scene since the dawn of history. During the past few hundred years it has gradually become more acute among Western peoples, until today it has almost reached bursting point. If individualism goes on spreading, it may end in the destruction of civilization. People are becoming aware of the tension, and by all kinds of expedients try to escape from their frightening isolation—from the escape into sex either in fact or in imagination to that of merging into the group or herd consciousness in a football match, or almost any large crowd, or in common devotion to a dynamic person, as in fascism. Consciously or unconsciously, as Jung suggests, "Modern man" is "in search of his soul." He has a sense of dislocation, of being out of joint, of needing "wholing" or healing.

As indicated, the function of religion is to bring wholeness. The truly religious man, the saint, is the normal man. But because of the universal estrangement, the way to wholeness may often appear abnormal; for we take for normal what is customary or usual, whereas the customary is often far from being wholesome, as the normal is. When a man has gone wrong physically over a long period, it may take unusual treatment on the part of the doctor to put him right—something abnormal from the patient's point of view. So in this fundamental need to relate himself with the central principle of life, he may seek blindly, or as wisely as he

knows how, but only to plunge more deeply into confusion. Then, somehow or other, by inward guidance or the advice of a wise friend, or as it might seem miraculously, he is made aware of God, and sometimes a violent adjustment takes place. What has been his "normal" is shattered by a spiritual operation which shifts the whole center of his thought and feeling and action, and after a period—brief it may be—of disorientation and confusion he is brought into harmony and starts a new life, the life for which he was intended. William James's book gives many examples of this. In the new life the old restricted self-consciousness disappears, and the man knows a deeper consciousness which is not limited to his individual self but which transcends it. The essential personality is not destroyed, however, but is penetrated with this larger awareness. Like Fox, the man gains a sense of unity with the same life and mind in all men, even, it may be, in all creation.

It is indicative of the Quaker approach that the first Book of Discipline begins not with a creed or statement of doctrine, but with several warnings against such things. It then proceeds to quote some illustrative spiritual experiences of Friends. The most striking of these are the early ones and those in the first person. They have the ring of authenticity. Something had happened to these men and women. But it had not merely happened; they had experienced it. After much suffering they had won through to discover that One had been seeking them and found them, and that by looking outwards they had been turning away from him. Said Pennington, "He was always near me, and had often begotten life in my heart; but I knew Him not distinctly nor how to receive Him or dwell with Him."

In each case they had found a transcendental center within, round which the life of each was henceforth organized. They identified it with God, or with Christ, as the visible manifestation of God—the power of God and the wisdom of God—and their own lives henceforth were to be tested by this. "Not opinion or speculation, or

notions of what is true, or the subscription to articles or propositions however soundly worded . . . but conformity of mind and practice to the will of God—according to the dictates of this divine principle of Light and Life in the soul." This it was that denoted a person truly a child of God, said Penn.

As stated, the most striking of these testimonies are in the first person. But those in the third person are also important. Personal experience is subjective and fallible, but the testimony of others to the *quality of life* revealed through that person is not so likely to be mistaken, especially if it is collective, or tested over a long period, as was Penn's testimony to George Fox. As a matter of fact, the testing of individual experience and especially guidance by that of the group has always been a marked feature of Quakerism and has checked extravagances.

Religious experience brings harmony, peace, and power. It brings also a deep concern and love for all of God's creation and a readiness to serve and give oneself as the early Quakers did. But according to Whitehead (*Science and the Modern World*, page 222), something is involved. "Religion," he says, "is the vision of something that stands beyond, behind and within the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final goal, and yet is beyond all reach; something which is the ultimate ideal and the hopeless quest. . . . The immediate reaction of human nature to the religious vision is worship."

I will conclude this paper with some words from William James's *Varieties of Religious Experience*: "In Hinduism, in Neoplatonism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually tell-

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*WHEN Fox began to preach, his words fell on the ready hearts of those who found themselves in the same human situation as that from which he had escaped. There were thousands troubled as he had been by the anxiety and guilt of moral perplexity, uncertain where to look for the vision and power that could lead them through it, and already, some of them, meeting in the silent prayer that permits at once a face-to-face human relationship, a private encounter with the deepest part of the personality, and a waiting readiness for the divine imperative. And it was not long before the sense of release and personal fulfillment became a group experience in which men and women were caught up and driven out to share their new power. It has been among Friends an oft-told tale, this, of the countless journeys and meetings, mutual illuminations, sudden tumblings into worship, outspoken challenges in field and market place and church.*

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

ing of the unity of man with God, their speech antedates language and they do not grow old."

Summing up in the broadest possible way the characteristics of the religious life, as we have found them, it includes the following beliefs: (1) that the visible world is part of a more spiritual universe, from which it draws its chief significance; (2) that union or harmonious relation with that higher universe is our true end; (3) that prayer, or inner communion with the spirit thereof, be that spirit "God" or "law," is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world. Religion includes also the following psychological characteristics: (4) a new zest which adds itself as a gift to life and takes the form either of lyrical enchantment or of appeal to earnestness and heroism; (5) an assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections.

FREDERICK J. TRITTON

### Letter from London

SINCE January, 1958, a picture has appeared most weeks on the cover of *The Friend*, London, though at the moment *The Friend* is pictureless and much reduced in size, owing to our printing strike. A large number of the pictures have been of meeting houses, old and new, and it is about the new ones that I want to tell you. There have been eleven of them, some completed, some in the building, eight of which are in or fairly near to London, including Westminster, the Meeting to which I belong and which I described in 1956. One might conclude from this outburst of building that membership was increasing in England, but, in fact, it has remained fairly constant for some years. What the new meeting houses do indicate, I hope, is life in the Society and a will to meet changing circumstances.

Some of the new buildings replace war-damaged or outworn or outgrown meeting houses, but the two in New Towns, belonging to our postwar period of planning, present a special problem. I suppose that in the past rarely, if ever, has a meeting house been built until there was a fairly solid group of Friends to use it, but today faith must outstrip needs if Friends are to stake a claim for a central site in a new housing area. Friends negotiated for a site in Stevenage New Town as long ago as 1946, when fewer than half a dozen were resident in the area, and now their meeting house is completed. It is octagonal in shape so that the worshipers may the more easily center down, and it holds 130. In addition there are two classrooms and a classroom *cum* kitchen,

which, when the folding doors are opened, can form a hall for youth club activities, because Friends hope to use their premises for the benefit of the neighborhood.

A feature common to our earlier meeting houses was a caretaker's cottage or flat, but Friends have not been able to afford this adjunct in most of their new buildings. The lack is to be regretted, as someone living on the spot can often give a welcome to inquirers calling at times when the meeting house is not in use.

One meeting house in the building which has not yet appeared in *The Friend* is at Hitchin, the market town which I still look upon as home, although I now live and work in London. Incidentally, it is fairly accessible from London for the visitor with time to spare, and for transport I recommend a coach rather than a train, as when it eventually leaves the sprawling streets of London, the coach passes through pleasant, domestic countryside, so ably painted in soft pastel shades by the Hitchin Quaker artist, Samuel Lucas, in the last century.

Hitchin has been a center of Quakerism since the days of George Fox, and its members have borne their shares of persecution for refusing to pay taxes and tithes, or to have their children baptized, and so on. But in hard times they helped one another, buying back again any goods which had been distrained, and in more tolerant days they prospered as solid businessmen. Several Hitchin names became familiar in Quaker circles, the Tukes, Lucases, Ransoms, Seebohms, and others. Thomas Shillitoe, who visited Czar Alexander I in 1824, was a Hitchin Friend, and in 1870 James Hack Tuke went to bind the wounds of the Franco-Prussian War in France and so was a precursor of British Friends Relief Service and the American Friends Service Committee work.

Hitchin's first meeting house was built in 1794. The second, in which I first worshiped with Friends, followed in 1840. This seemed to me, coming in as an outsider, a dignified but rather gloomy affair. It could hold about 200, though 20 or even fewer usually attended on Sunday morning. The room was lofty, the walls paneled, and the windows high, so that no distractions from the outside world might enter. In the garden were dark and overgrown yew trees. By 1956 it was clear that several thousand pounds would be needed to put the building into good repair, and Friends decided, wisely to my mind, to sell it and with the sale price and the help of an appeal, to build a new meeting house in their old burial ground across the road.

I visited the new building, designed by a Friend who is an architect, this morning, and I like the meeting room, with a blue and slightly arched ceiling and large windows at each end nearly down to the floor, giving



a view of trees and gravestones. The burial ground is surrounded by a high red brick wall, and has an air of peaceful seclusion. But it is near the center of the town, and its entrance through iron gates under a brick archway is quite conspicuous. The simple tombstones stand in orderly rows, bearing witness to generations of Friends. The oldest I saw was dated 1782, but others may have been older. To avoid disturbing too many graves, the meeting house is raised on stilts. I did not find this prepossessing in the first plans, but now that the round blue pillars have gone up, the effect is not unpleasing.

I think that only one of the old Hitchin Quaker families is represented by an active member in Hitchin today. The other members have come in from elsewhere or, like me, have joined Friends by conviction, but the continuity of worship and faithfulness to Quaker testimonies has never been broken. I hope that the Meeting will flourish in its new-old home.

July 17, 1959

JOAN HEWITT

### Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates took place on October 30, 1959, in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. About 35 persons attended the meeting, which followed the annual meeting of the Friends Publishing Corporation. Benjamin R. Burdsall presided and opened the meeting with a period of worship.

The minutes of the last meeting, which had been published in the FRIENDS JOURNAL, were accepted. In future years a copy of the minutes will be distributed at the annual meeting.

In the unavoidable absence of the Treasurer, Harold W. Flitcraft, the report of the Treasurer was read by William Hubben. The report stated that the Associates had contributed \$9,425.50 to the total operating expenses of \$46,163.35.

The following officers were approved for the coming year: Chairman, Benjamin R. Burdsall; Secretary, Frances Richardson; and Treasurer, Harold W. Flitcraft. The Nominating Committee of the Board of Managers was asked to nominate two Friends to the Board of Managers to take the places of Lydia Taylor and Freda Abrams, to serve on the Friends Publishing Corporation for the period 1959-1962. The Nominating Committee for next year was appointed as follows: William Eves, 3rd, Ruth Maris, Arthur Dewees, Francis Tyson, and Rosalie Regan.

An increase of 68 members was noted as of June 30, 1959, making a total of about 750.

To meet expenses last year an appeal had been made to the Associates to increase their contributions; the response was most heartening. For the first time the average contribution rose above \$10, to over \$12.

Howard Brinton introduced consideration of the Editorial Comments in the FRIENDS JOURNAL for October 17, 1959, by

giving an historical survey. Quaker journalism began as an instrument of controversy. At the time of the separation, the so-called Orthodox Friends got in first with a publication they called *The Friend*, the earliest of many similar publications. The so-called Hicksite Friends followed shortly with their publication called *The Friend; or Advocate of Truth*. Three papers, published by the Hicksites, Gurneyites, and Wilburites, set forth the three points of view of nineteenth-century Quakerism. There is a new threefold division now: the non-pastoral, the Five Years Meeting, and the Evangelical Yearly Meetings. Our field is to represent the nonpastoral Meetings; their problem is one of unity and knowledge of Quakerism. The Meetings used to be united through the work of traveling Friends. Our JOURNAL could do much to take their place. The function of the JOURNAL is to deal with the problems of Quakerism. Other interesting topics can be found in many other publications. Our field, primarily, should be theology, the meeting for worship, the Sunday school, and other matters of purely Quaker interest. One cause of division was ignorance of Quaker principles, and there is still much ignorance of the fundamental principles of Quakerism. New Meetings are facing problems we do not have; we might meet their needs through unity of effort. Our work is to minister to the needs of the nonpastoral Meetings. Some think that a larger paper issued every two weeks would better serve our readers; others wish to keep to the weekly issues. The staff can barely handle present work. A weekly paper will require a larger staff. Can we afford it?

Howard Brinton was followed by Henry J. Cadbury, who expressed satisfaction that the changes mentioned in the Editorial Comments have been taking place over a number of years and are not novel. It would be well first to see if any radical changes are needed. My suggestion, he said, is that we do as we are doing—only where it says “modern reader,” I’d say “modern nonreader.” I believe, he continued, that we should put the emphasis on subjects of a Quaker character, explicitly Quaker topics. We have to think of the reader, the subject, the author. The question is: Does the article reinforce understanding of Quakerism? Does it stress the importance of maintaining the Quaker Society, and does it reassure readers as to the Society as a corporate group? Biweekly issues might get more attention if they came less often, and it would be possible to have longer articles. If carefully chosen, there would be more interest in pictures of persons than of meeting houses. Releases like *News of the U.N.* and *The Courier* should continue, if subsidized by some other group. The liberal distribution of samples does not seem to work. We might try sending clippings or marked copies to persons whose interests might be along the lines indicated.

How much would be saved by changing to a biweekly? Eleanor Stabler Clarke gave the exact statistics for both the weekly and the biweekly publication. Roughly, there would be a saving of \$7,000 in printing, if the JOURNAL were published biweekly; one has to consider also the costs of paper, mailing, and labor. The cost of printing is likely to go up after the first of the year. If we continue with the weekly publication, we will have to add another person in the office,

which means that we will have to ask the Associates to increase their contributions by a larger amount than last year.

Would larger issues carry more impact, be more useful in the education of our readers? William Hubben said that, judging from expressions of opinion, many readers want longer articles; there is a great desire for reprints, also. Would longer articles be available? We are overstocked, and have more than we have room to print. Some present expressed the feeling that they would be sorry not to see the JOURNAL coming into Friends homes weekly; others felt that the weekly issues were especially valuable as a means of keeping in touch with what Friends are doing, as in "Friends and Their Friends" and "Coming Events." These Friends were reminded that many readers who are not in constant touch with local affairs are more interested in meaningful articles.

The Friends Publication Corporation makes the final decision; the Associates can make a recommendation now. After a longer debate the Associates made the recommendation that we continue with the weekly publication of 46 issues for another year.

It was suggested that next year the meeting of the Associates be held first, followed by the meeting of the Corporation. The approximate date of the meeting is fixed in the bylaws for late October or early November. Preparation for this meeting usually begins in mid-August. The meeting adjourned at 9:30 p.m.

FRANCES RICHARDSON

## A Visit to North Carolina

**T**HIRTY-EIGHT high school Young Friends of the Philadelphia Yearly Meeting visited Guilford College on the weekend of October 23. The group attended classes, saw the Quaker Collection, and talked with college officials about the requirements for entrance at Guilford and other colleges.

On Saturday afternoon Young Friends were joined by Guilford College students for a tour of nearby points of interest. Among the places visited were the \$500,000 Quaker meeting house at High Point, Springfield Meeting and its Quaker museum, and Bennett College at Greensboro, N. C. In the evening the group joined Young Friends of the New Garden Quarterly Meeting for supper and a panel discussion about the main features of Quakerism as practiced within the two Yearly Meetings.

Early Sunday morning cars transported Young Friends to nearby Meetings for Sunday school and worship. One family in each Meeting took Young Friends home for Sunday dinner, and this hospitality furnished further opportunity for discussion on matters of joint concern and interest.

At the Sunday evening cook-out and "sing" around the fire, over 50 Young Friends gathered for a final discussion. It was a meeting marked by openness and absolute frankness. No one attempted to gloss over differences; nor did anyone seek to defend one type of Quaker expression as being superior. Seth Hinshaw, Superintendent of North Carolina Yearly Meeting, was particularly helpful as a resource person in highlighting the various points brought up by Young Friends.

We have moved beyond the stage of looking at one another

as programed and unprogramed, Five Years Meeting or Friends General Conference, to the point of personal friendship. It is hoped that this friendship will reach over the years and bear fruit in terms of corporate sharing and witness at many levels of life.

The Meetings visited included New Garden, Springfield, Cedar Square, Deep River, High Point, Kernersville, Winston-Salem, Oak Hill, Archdale, Science Hill, Centre, Glenwood, Spring Garden Street, Greensboro First Friends, and Marlboro.

ELWOOD F. CRONK

## Communion

By ELIZABETH CLARK

I chanced upon two children,  
While walking in the wood;  
The boy dashed by a-lickety-clip,  
The little girl just stood.

The boy ran fast and frantic,  
And flung his arms about,  
And jumped upon a boulder,  
And ended with a shout.

He chased a tiny rabbit,  
And wrestled with his dog,  
And splashed into a muddy creek,  
And fell across a log.

And all the while, his playmate,  
Following slowly after,  
Countered with sweet acceptance  
His loud, compulsive laughter.

She supervised his antics  
With sympathetic eye,  
And smiled her quiet answer  
To his long, wild cry.

In reverence, she sauntered  
Among the shady trees;  
She reached to catch a sunbeam  
That shot through the breeze.

She fingered the water,  
And scrutinized the sky,  
And lay on her back  
In the grass near by.

I chanced upon two children,  
Each alone, apart,  
And watched their involvement  
In One Great Heart,  
As each paid his homage,  
In his own, marked way,  
To the infinite beauty  
Of God's perfect day.



### About Our Authors

Frederick J. Tritton was for many years Associate Secretary of the London Friends Service Council and traveled widely in Europe. He is the author of many articles and pamphlets. "The Meaning of Religious Experience" was written for the Seekers Association and published in the first issue (April, 1959) of *The Seeker*.

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Frances Richardson is an active member of Byberry Monthly Meeting, Philadelphia Yearly Meeting. She is the Secretary of the Friends Journal Associates.

Elwood F. Cronk is Executive Secretary of the Young Friends Movement, Philadelphia.

### Friends and Their Friends

"I have just come from the frontier [Tunisia-Algeria], visiting the encampments there while cannon were booming. The condition of the people is so pitiful that I can find no words to tell you . . . many will surely die."

This paragraph by Rita Morgan, the American Friends Service Committee's representative in Tunisia, re-emphasizes the urgency of need among Algerian refugees in North Africa, where the Committee has recently launched a \$500,000 relief program. With winter coming quickly, high priority is given to the call for blankets. Last week the AFSC issued a plea for 100,000 blankets and quilts. Some have come in; many more are needed.

The AFSC warehouse at 23rd and Arch Streets, Philadelphia, is also in need of volunteers to pack both bedding and clothing for the Algerian refugees. Regular hours are Mondays through Fridays, 9 a.m. to 4 p.m. Arrangements can be made by appointment for Saturdays or evening groups. Volunteers should telephone LOcust 3-9372.

So urgent is the need of the Algerian refugees that a life may literally be saved by the contribution of a blanket or by helping to prepare supplies for shipment before the hard winter sets in. The Committee has already sent 100,000 pounds of clothing, bedding, and medicine to both Tunisia and Morocco, in cooperation with the office of the United Nations High Commissioner for Refugees. Distribution of the materials is being made through the Red Crescent Societies.

James Michener's next book, *Hawaii*, to be published by Random House, New York, on November 20 (948 pages; \$6.95), "blends fact and fiction on epic scale, starting with the volcanic birth of the islands and tracing the history of their variegated people up to the Democratic election triumph of 1954. Spanning many generations of four main racial strains, the book is heavily populated; genealogical charts help keep the characters straight." One reviewer implies that the book

is uneven, but will leave readers "a lot better informed about the fiftieth state."

As we go to press, the news reaches us that Philip Noel-Baker, British Laborite, has been awarded this year's Nobel Prize for Peace. The news stressed his Quaker connections and background. We hope to give our readers more information next week.

Andrew and Katharine A. W. Simon have prepared a seven-page leaflet entitled "Quaker Building Blocks for Peace Education." In outline form, the leaflet suggests a workable foundation for peace education in the home. A brief section touches on strengthening peace education by contacts outside the home. Distributed by the Joint Peace Committee of the Baltimore Yearly Meetings, the leaflet (five cents each) may be ordered from Katharine A. W. Simon, Box 219, Monkton, Md.

Clay and Trudi Marks of Washington, D. C., have informed us that they returned to the Allegheny Reserve of the Seneca Indian Nation, New York, in time for the October 17 National Council Meeting of the Senecas. A considerable group of Indians and certain white residents of Kinzua, Pa., oppose the building of the proposed Kinzua Dam, "supposedly for flood control and industrial water control, although it would back water over a large part of Indian land." Feeling against the construction of the dam is very strong in both groups. Both whites and Indians expect to try to obstruct the work of surveyors and engineers by nonviolent resistance, which may well lead to prison terms. Various leaders and Christian groups outside the area are in sympathy with the resistance, have lent some support, and may in future be drawn into more active participation. The new lawyer hired by the Seneca Nation, Arthur Lazarus of Washington, D. C., estimates that the legal chance of stopping Kinzua Dam as "less than one chance in a thousand."

Readers interested in up-to-date information on the Kinzua Dam project and other matters related to the Indian tribes in New York State, may want to look up Edmund Wilson's series of four articles on the topic, published in *The New Yorker* from October 17 to November 7, 1959.

Pendle Hill announces a series of four lectures by Maurice Friedman on "Our Contemporary Image of Man." The lectures are "Alienation and the 'Man-God': Dostoevski, Nietzsche, Sartre," Friday, November 20; "Alienation, Freedom, and Creativity: Freud, Jung, Fromm," Friday, November 27; "The Modern Mystic: Huxley, Bergson, T. S. Eliot," Friday, December 4; "Guilt and the Calling: Kafka, Silone, Camus," Friday, December 11. The lectures begin at 8 p.m. and are open to the public without charge. No problem stands so much at the center of modern existence as the problem of man—the problem of what man is, what man can be, and what man ought to become.

"The Meaning of Religious Experience" by Frederick J. Tritton, in this issue, was first printed in the April, 1959, number of *The Seeker*, organ of the Seekers Association, England. The Editor is Leonard Tomkinson. Copies of *The Seeker* (1/6 or 35 cents) may be obtained from John A. Yarwood, 13 Holmdene Avenue, Mill Hill, London, N. W. 7, England. Leslie Wain and Katharine M. Wilson also contributed articles to the April number, "The Intellect and the Religious Quest" and "Truth in Poetry and Religion," respectively.

A statement about the Seekers Association in the same issue says in part: "The Association, founded in 1946 under the chairmanship of Howard Collier, consists of members of the Society of Friends and of others who share their outlook. It is based on trust in the Inward Light, and its primary aim is to encourage the personal and corporate search for truth in a spirit of free and reverent enquiry, a spirit devotionally strong as well as intellectually honest. It seeks to relate religion to the study and experience of modern people and to provide fellowship among its members."

Contact among members of the Association is maintained by correspondence, interest groups, and an annual conference. Frederick Tritton's paper, originally written for an interest group, "was not intended to be comprehensive" but rather to elicit "useful contributions from members of the group." The Chairman of the Seekers Association is Katharine M. Wilson. Correspondence and application for membership (12/6 or \$2.50) should be sent to the Secretary, Julian Harrison, 57 Porchester Terrace, London, W.2, England.

The Young Friends Movement and the Peace Committee of Philadelphia Yearly Meeting are cosponsoring a conference on "Latin America," to be held December 5 at Friends Select School, 17th Street and the Parkway, Philadelphia. All senior high school and college students are invited. Registration will begin at 9 a.m., and adjournment will be at 4:30 p.m. A fee of \$2.25 will cover lunch, registration, and literature. Send registrations by November 30 to Bruce Busching, Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa.

We have just received the Fall, 1959, issue of *La Kvakera Esperantisto*, an international quarterly magazine in Esperanto, published by Friends. Donald R. Broadribb, Collins, N. Y., is the American representative, who will give information to interested Friends.

The Friends Historical Association is planning a belated 75th birthday celebration for Howard H. Brinton on Monday evening, November 30, 8 p.m., in Race Street Meeting House, 15th and Race Streets, Philadelphia. After the annual meeting he will address the group on "Quakers for Seventy-five Years," which, hopefully, will be somewhat autobiographical. Members and all who are interested are invited to attend.

For a sketch of Howard Brinton and his wife, Anna Shipley Cox Brinton, nothing could be better than the description written of them by the Board of Pendle Hill when they came there as codirectors in 1936. These two, both recorded ministers in the Society of Friends, met in Germany in 1920 when

they were engaged in child relief work. Sixteen years later they lived with their four delightful children within book-lined walls and showed an all-embracing hospitality to visitors. The children are children no longer, but the book-lined walls and the hospitality are still the same.

Howard Brinton, member of Phi Beta Kappa, the American Physical Society, the American Philosophical Society, etc., has taught mathematics at Guilford College, physics at Earlham College, religion at Mills College—to mention only a few—and he has received an impressive number of honorary degrees. Both he and Anna Brinton are "steeped in Quakerism." Howard Brinton's talk on November 30 should be a memorable occasion.

MARY SULLIVAN PATTERSON

### Woodbury Friends Day School

In 1952, after a lapse of about 40 years, the Woodbury, N. J., Friends Day School reopened its doors. There were two teachers, and 27 pupils were enrolled in the first grade, four- and five-year-old kindergarten. In September, 1959, 139 pupils were enrolled in grades ranging from four-year-old kindergarten through sixth grade. Eight regular teachers and two part-time teachers are employed.

The first Friends School in the Woodbury community was started in 1773 by a small group of Friends known as The Deptford Free School Society. In 1811 a female Friends School was built on the Woodbury Meeting grounds. Later the school became coeducational and continued in operation for about a hundred years.

The sixth annual Friends Village Fair, the entire proceeds of which go into the Building Fund for the Friends Day School, will be held in the Friends School and the west end of the meeting house on Saturday, November 21, 10 a.m. to 4 p.m. All Friends, friends of Friends, alumni of Friends schools, and neighbors are invited and urged to attend the Friends Village Fair at Woodbury, N. J. For additional details about the Fair, see the calendar in this issue.

JANE HENRY BOEDKER

### Letters to the Editor

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

Lately seven volumes of the *Friends Intelligencer* have been given to the Berkeley, Calif., Meeting. As we have no place where they can be kept, we are wondering whether some Meeting, library, or individual Friend could make use of them. We have Vol. 1, printed in 1844; Vol. 3, 1846; Vol. 5, 1849; Vol. 12, 1856; Vol. 16, 1860; Vol. 19, 1863; and Vol. 22, 1866.

1649 San Lorenzo Avenue,  
Berkeley 7, Calif.

HANNAH R. ERSKINE

I write regarding J. Kennedy Sinclair's article, "Look Inward, Friends" in the October 31 issue of the *FRIENDS JOURNAL*. He criticizes Norman Cousins for calling Edward Teller, the father of the H-bomb, a "liar and a murderer."

I say that when Kennedy Sinclair has done as much for

the Hiroshima Maidens, and the Lapins left over from the German medical experiments, to name a few, then he is free to criticize.

I think it is much easier to sit on one's hands than to pioneer the change toward a better world. I only wish there were more Norman Cousins!

Philadelphia, Pa.

TOM TAYLOR, JR.

As a listener to the address of Andre Trocmé, who spoke before five or six hundred teachers on Friends School Day, I was entertained and moved by his interesting and appealing speech. One of his closing points, however, I found quite disturbing. It was that we must combat the Russian Communists by some method short of violence (I forget what); but the assumption was that we must, of course, combat them, prove that our system is better.

This doesn't seem to me the appropriate function of Friends or teachers in Friends schools. It seems to me that we should try to live as we believe in living, and to study Communist Russia (and Communist China), and learn to distinguish between what is developing in it that we can admire or appreciate, and those things we can only disapprove of.

If we line up with those trying to prove our system better, we inevitably find ourselves defending some indefensible things, such as the outrageous discrimination in the South, the impossible cost of disease or accident insurance to millions not eligible for Blue Cross and Blue Shield, the slums and slum life of American cities, and the lack of opportunity of college education for 100,000 or so of the brightest high school graduates each year, whose parents aren't well off.

Let us stand up for and support what we believe in, and oppose what we know is wrong, whether it is here, or in Budapest, or in Johannesburg, or in Lhasa.

Lahaska, Pa.

PETER BARRY

## Coming Events

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

### NOVEMBER

15—Annual Men's Breakfast at Moorestown Meeting, N. J., 8:45 a.m.: Dr. Martin Foss, Lecturer in Philosophy at Haverford College, recently returned from a trip around the world, "Philosophical and Religious Observations in India."

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Howard Bartram, "Why Friends Education?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Christian Living" (Romans 12-15).

15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Alan Reeve Hunt and five Frankford Friends, a reading of the "Trial of William Penn."

15—Address at Providence Meeting, Pa., 8 p.m.: Howard Brinton, "The Spiritual Life of Man." Bring sandwiches or salad for supper, 6:45 p.m. (beverage provided). First of a series of meetings sponsored by Ministry and Worship.

19—Forum at Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Wilmer J. Young, "Omaha Action." This forum,

sponsored by Chester Meeting, takes the place of the November 4 forum lecture by Martin Luther King, which was cancelled.

19, 20—DocuDrama, "Which Way the Wind?" a novel stage offering based on the AFSC book *Speak Truth to Power*, at the New England Mutual Hall, 225 Clarendon Street, Boston, Mass., 8:30 p.m. Producer and narrator, Albert Bigelow, skipper of the *Golden Rule*. Tickets, \$1.00 for students; \$2.50, reserved. Make checks payable to the American Friends Service Committee.

20—Bucks Quarterly Meeting on Worship and Ministry at Langhorne, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m. Worship and business; 12:30 p.m., box lunch (beverage and dessert by host Meeting); forum, 2 p.m.: Charles C. Price, Director of the Harrison Laboratory of Chemistry, University of Pennsylvania, "Alternatives to War."

21—Friends Village Fair in the Woodbury Friends School and Meeting House, North Broad Street between Hunter Street and the Creek, Woodbury, N. J., 10 a.m. to 4 p.m. Luncheon served, 11 to 2:30. For children: marionettes, miniature golf, Gingerbread House, Ye Old Book Store, the Toy Makers, Half Fare Shop, electric train exhibit. For the "carriage trade": Town Shoppe, Country Store, Granny's Attic.

21—Second Institute in the series of programs on a "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. At 1 p.m., group discussions of trouble spots on the international scene, followed by general discussion at 3:30 p.m. At 7 p.m., talk by Samuel R. Levering on "An Alternative to Present American Foreign Policy." Individual institute reservation, \$2.00; registration for the four remaining institutes in the series, \$6.00. Sponsored by the Peace and Service Committee of New York Monthly Meeting, and the American Friends Service Committee.

22—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: panel of School Committee; Herbert K. Taylor, Jr., Chairman, "Abington Meeting and Friends Education."

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary Moss Cuthbertson, "Grace and the Spirit of Christ" (Romans 5-8).

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence Slater Kesson, "Is Sweden Ahead of the United States?"

22—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent C. Kling, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment." Note change of date from November 15.

22—Second Quaker Lecture in the Fall Series at Orchard Park, N. Y., Meeting House, East Quaker Road, 4 p.m.: Margaret Gibbins of Edinburgh, Scotland, temporary resident at Pendle Hill, "Quakerism, a Faith for Today."

24—Quaker Business Problems Group Luncheon, Room 3, 1515 Cherry Street, Philadelphia, 12 noon. Topic, "Investments: A Challenge to Our Quaker Conscience."

27 to 29—Southwest Friends Conference at Camp Cho-Yeh, Livingston, Texas.

### BIRTH

HUBBEN—On October 21, to Klaus and Ann Barrett Hubben of Media, Pa., their second son, THOMAS CARL HUBBEN.

### MARRIAGE

FURLOW-KEIGHTON—On October 18, in the Swarthmore, Pa., Meeting House, JUNE KEIGHTON, daughter of Walter Barker Keighton, Jr., and Eleanor Mary Paxson Keighton of Swarthmore, Pa., and JEROME KEPPELING FURLOW, son of Errametta Grace Keppering Furlow of Conestoga, Lancaster County, Pa., and the late Earl Furlow. The bride and her parents are members of Swarthmore Monthly Meeting. Jerome and June Furlow will reside at 61 Duke Street, Neffsville, Lancaster County, Pa.



## DEATHS

**CADBURY**—On October 15, on his 82nd birthday, Dr. WILLIAM WARDER CADBURY of Moorestown, N. J., a member and minister of Central Philadelphia Monthly Meeting. He is survived by his wife, Catharine Jones Cadbury; three daughters, Dr. Jane C. Symonds, Emma C. Burton, and Catharine C. Lambe; twelve grandchildren; a brother, Henry J. Cadbury; and a sister, Emma Cadbury. For forty years he was a devoted medical missionary in Cauton, China. Loving appreciation of his service and his Christian life was given

at a memorial meeting for worship at Twelfth Street Meeting House, Philadelphia, and at a memorial service at the Chinese Christian Church, Philadelphia, of which he was a Director.

**LAMBERT**—On October 15, BERTHA BROWN LAMBERT of Canaan, Conn., in her 80th year. She was the daughter of Thomas K. and Caroline C. Brown of Westtown, Pa. Her husband, Walter D. Lambert, survives her. By birth a member of Twelfth Street Meeting, Philadelphia, she moved her membership on marriage to Florida Avenue Meeting, Washington, D. C. A memorial service was held at her home on October 17.

## 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. Monday 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**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

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

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

## COLORADO

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

## CONNECTICUT

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

**NEW HAVEN**—Meeting, 11 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, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

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

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

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

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

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

## 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.

**DOWNEES 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.

## 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 6-6583.

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

## 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 4-0888 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 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

## NEW MEXICO

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

## NEW YORK

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

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

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

**NEW YORK**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

**Brooklyn**: at 110 Schermerhorn Street. Flushing: at 137-16 Northern Boulevard.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

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

## OHIO

**CINCINNATI**—Meeting for worship, 10 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.

## PENNSYLVANIA

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

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

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

**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, Race St. west of 15th.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

**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.

#### TEXAS

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

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

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

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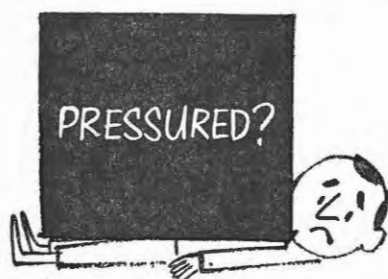
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