

# FRIENDS JOURNAL

*A Quaker Weekly*

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*THE struggle against the evil that is in mankind we have to carry on, not by judging others but by judging ourselves. Struggle with oneself and veracity towards oneself are the means by which we work upon others. We quietly draw them with our efforts after the deep self-assertion which springs out of reverence for one's own life. Power makes no noise. It is there and works. True ethics begin where the use of language ceases.*

—ALBERT SCHWEITZER

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# FRIENDS JOURNAL



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## Book Survey

*The Population Explosion and Christian Responsibility.*  
By Richard M. Fagley. Oxford University Press. New York.  
1960. 260 pages. \$4.25

For years Richard Fagley has been employed to note world facts and trends, and to inform the World Council of Churches about them. A just and durable peace, international justice and good will have been his recurring vocational themes, but in this book he seems deeply and personally frightened about the population explosion. He knows that liberal Protestants possess the trick which can solve the problem. He knows that the other people of the world must be taught the trick, whether they want to learn it or not. This book is a long shout of world warning—with no confidence in good old Mother Nature to strike once again a statistical balance.

*Primer on Roman Catholicism for Protestants.* By Stanley J. Stuber. Association Press, New York, 1960. 276 pages. \$3.50

The publication of this book's second edition illustrates the growing interest in a fair Protestant interpretation of Catholicism. Stuber's book has the dual advantage of explaining Catholic doctrine and practice and of reviewing the position of Protestantism on various questions. Stuber's sources are Catholic, but the reader feels that his heart is in Protestantism. This is a very good collection of material for anyone in need of sound information.

*All the Birds of the Bible*, Their Stories, Identification, and Meaning. By Alice Parmelee. Harper and Brothers, New York, 1959. 279 pages, profusely illustrated, with an index of Bible bird references, as well as an exhaustive index of names and subjects. \$4.95

A *must* for the bird lover, and an invaluable aid to the Bible student, this book is also good reading. You will find it hard to resist adding it to your reference shelf.

*A Journey through the Old Testament.* By M. A. Beek of the University of Amsterdam. Harper and Brothers, New York, 1960. 254 pages, illustrated. \$3.95

Originally prepared as a series of radio talks, here is a book that will whet the appetite for more careful Bible reading. The specific chapter-and-verse references will keep the reader on the trail as he retravels a familiar route with renewed interest.

*The Origin of Russian Communism.* By Nicolas Berdyaev. The University of Michigan Press, Ann Arbor, Mich. (an Ann Arbor Paperback), 1960. 191 pages. \$1.65

No Russian exile has been able to equal Berdyaev in weaving together the multiple strands of Russian thought in the prerevolutionary era with those of later events. Berdyaev is completely at home in the intellectual and political history of his native land. He can point to strange symbols suggesting the kinship between the spiritual disposition of the average Russian and the aims of the revolution. This is a colorful book. Those will enjoy it especially who are to some degree familiar with Russian literature and history.

# FRIENDS JOURNAL

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## Editorial Comments

### *The Climate of Suspicion*

IN the chaos of accusations, counteraccusations, and self-criticism that is now over us we must not forget the few disturbing facts which, in spite of the confusion, remain permanently visible. One is the absurd underestimation of Russia and our Sunday-school image of that country which again is apparent in our public discussions. We seem to cling with an extraordinary tenacity of habit to the hope that Russia lacks stability and—because her system is “wrong,” or immoral by our standards—that she is doomed either to collapse or to be severely shaken by internal upheavals. Our second error is even more misleading because it is in the nature of an unconscious oversight: we forget that much, too much of our foreign policy is directed or influenced by military considerations. When the economy of entire nations is militarized and public opinion becomes the victim of military propaganda, then we must also expect the surprises that have always been part of military minds. Two of the four summit leaders were generals, and the head of Russia’s armed forces was prominently present.

Our President must have shocked many Americans when he openly defended our espionage system. His appealing fatherly, grandfatherly, and neighborly qualities are beyond doubt. Yet he and Mr. Herter defended espionage. Espionage is a sinister system of treason and furtive tactics, refined as the techniques may be. Its ways are designed to deceive and confuse, and our two statesmen themselves are not free of its effect. Their ways of publicly defending, then denying, then again defending, and then abruptly ordering the discontinuation of such flights, after first having predicted they would yet continue in the future—these vacillations reflect the moral dilemma that is the spy’s own milieu, physically and psychologically. It unsettles even such an honored “straightshooter” as Eisenhower. With him we know in our bones that such a system is vicious, inhuman, and pregnant with catastrophe, as we have witnessed long before the recent incident.

Khrushchev made his accusations in the presence of the head of the Russian forces, and they certainly did not arise from a pure heart. There is little use in specu-

lating about the internal reasons for his display of indignation; the damage is done. A Russian proverb says, “The mosquito bites only when his time comes.” Our hope is that Khrushchev will soon be made to realize how far he has overplayed his hand. Events may once more take surprising turns, but it is too optimistic to expect that Khrushchev’s bite was little more than a mosquito’s. The danger is more serious. The mad speed of events has revived an indefinite scale of emotions, ranging all the way from burning hate to the broken-toy view of a more optimistic bent. Even after these feelings have abated, the danger will always be real as long as the nations remain armed camps capable of destroying the enemy, who, in turn, is prepared to deal death everywhere beyond his own borders.

### *The Battle of Nerves*

At this dark moment the mood of criticism, self-criticism, and anxiety must still leave room for a word of appreciation of our President’s calm attitude in Paris. Russia is likely to see in his reserve an admission of guilt. We know that it came from the wisdom of a true statesman. In this battle of nerves Khrushchev’s hysterical ranting was undignified and could not possibly have come from a conscience free of guilt. His uncontrolled anger belied many of his earlier peaceful affirmations.

But even this perspective cannot obliterate the fact that the plane incident was a shocking experience to millions of Russians who were looking forward to Eisenhower’s visit and ready to extend their sincere hospitality. To schedule such a flight for precisely the date on which the Russians celebrate their national holiday and do it within a period that was, so to speak, within listening distance of the summit was a blunder of the first order. Our loss of world prestige is commensurate with it.

At this writing (May 19) nobody can foresee developments for the near future. The news from the stock market that the so-called “defense stocks” were leading the trend upward substantiates our uneasiness concerning the close ties between prosperity and our unprecedented armament program. We can only pray that any effort to maintain peace be blessed and that our nation may remain as calm as the President appeared in Paris.

## Change of Heart

HALLAM TENNYSON in his book *India's Walking Saint* tells of the national conference of the Bhoodan movement and of its leader, Vinoba Bhave. Typically Indian, it attracted all sorts—prophetic, pious, artistic, a few Westerners, and the fringe. A yogi had walked eight hundred miles to the conference. In the circle that watched him perform, Westerners predominated. Then he explained why his prowess was neither difficult nor important. "Anyone can learn to stop his own heart if he tries hard enough," he said, "but only a saint like Vinoba can change the hearts of others." After a five-minute interview with Vinoba, he walked home again.

What does it mean to change the heart? Why does a yogi think it so important?

It was said of first-generation Friends that they were changed men themselves before they sought to change others. What does this statement mean?

In the case of the Indian landowners who are giving land to the landless poor, as interpreted in Tennyson's book, it is not the familiar story of a rich man who is moved by very effective begging. The landowner has been selfish and oppressive for generations. Now he has had a change of heart. Now his first thought is how to promote the common welfare of his village. How has this change come about?

Religious leaders have often looked to a change of heart precipitated by preaching intended to inspire fear. Once, in some circles, preaching was directed at arousing fear of hell. Now, in some circles, it is more fashionable to play on fear of an H-bomb. People can be driven by fright into many kinds of action. Can such action lead toward the moral regeneration we desire?

At the Southeast Conference of Friends, held at Orlando, Florida, in March, the topic was "Quaker Worship and Quaker Action." This topic presupposes a connection between worship and action. What is the connection? After watching the conference in Orlando and the manner in which Friends in that area are reaching out to find their way in worship and in living in a troubled section, I think they have found a vital connection. Their gathering is more than a panel discussion, more than a workshop.

Often we see thought and action alternating. A boy works hard with hammer and saw until he reaches an impasse. He cannot see how to work out his design. He studies the pattern. He asks questions. He ponders until he can see the next step. Then action follows. When puzzled again, he stops once more for meditation.

Likewise an artist looks first. Then he paints. Then he stands back and looks again.

This alternation may be normal learning with clear, straightforward motive all along. In meditation, however, it may dawn on us that we have never looked at the issue from the other man's side. We become sensitive where we were dumb and heedless.

When John Woolman was entertained by a slaveholding Friend, he saw through the charm of Southern hospitality to the heart of the slave and what slavery had done to him, and he also saw through to the heart of the master and what slavery was doing to him. When he left money as recompense for the labor the slave had bestowed on him, he was not buying a commodity but pulling gently at the master's heart.

Quaker worship preceding Quaker action seeks forgiveness for the wrongs we have done; relaxation of fears, tensions, and prejudices; acceptance of all men as brothers; acceptance of God as Father, of God as a God of love sufficient for all our needs—even where we do not see clearly how it can be sufficient. This worship seeks also to be sensitive and loving to the oppressed whom we wish to serve and equally sensitive and loving to those whom we look upon as the oppressors. Such worship may not lead to a dramatic change of heart, but the change may be one of the little changes which result in growth. It is preparation for action. It may help for the action in its turn to be an influence toward a change of heart.

An actor going on stage is said to have repeated his first lines over and over to himself so that when uttered on stage they would come with a feeling that was convincing. A Quaker "actor" going into a tough conflict-situation may prepare in worship by renewing his faith in the good in every man, faith that even the most hardened enemies are open to reconciliation. He is preparing to "walk cheerfully over the earth answering to that of God in every man."

A favorite illustration is that of a canal boat rising in a lock. The boat goes in at the lower level. The gates are shut. All is still. To the passenger comes no sense of any action. The water comes in from below, and the boat is lifted. Then the upper gates are opened, and the boat moves out on a higher level. In the same way rest and refreshment may lift us to a higher level. Beyond rest something more is going on in the silence.

Some Friends in meeting for worship seek to concentrate not on the first idea that occurs to them, nor even on a very worthy subject of merely personal interest. Rather they seek for the subject which seems to be of

most vital significance to the whole gathered group. That becomes the object of meditation. This kind of seeking is likely to make the worshiper more open to understanding the condition of others. Making a habit of such worship can be expected to enable each of us to feel more a part of one another. Friends have called such worship "a gathered meeting." It is not merely an accident that all of us at times have come to think of the same thing as others in the group. We have mutually been seeking this focal point of our common purpose. We have become open to change from a more narrow or selfish feeling to a more generous one. The change may come unconsciously to us, and so we are less likely to resist it.

If we believe that God is like this, that His nature is to change evil into good; if we believe that the universe in which we find ourselves is founded on love so that good will and mutual help are more effective than violence, then as we grow toward our ideal, we can confidently expect change in ourselves and in others.

Once it was whispered to me that Jane Addams would be at my meeting in Swarthmore the next day—"but do not tell any one." The international Executive Committee of the Woman's International League for Peace and Freedom was meeting at a home in our village. Well, of course, people did tell. The meeting house was full of people who came expecting Jane Addams to speak. She was there, but she did not speak. This meeting was after the First World War and the plight of Europe was as it is now. The women who came from Europe to the meeting were burdened with problems like those which burden their successors today. One of the European members laid one of these problems on the meeting. The expectant audience looked again to Jane Addams to speak. She did not. Another delegate added to the problem. Then another. As the worshiping group drew together on this subject, it is likely that Jane Addams did say something, for she was then a part of a seeking group and not an outsider. At the close we had no answer, no blueprint for saving the world from further tragedy, but we saw the problem more clearly, and we all were strengthened to face it.

This experience in Swarthmore meeting is different from the quiet lifting of the canal boat, but it is a varia-

tion of the way by which we come to change of heart. Are there others?

There is now an urgent call to members of the Religious Society of Friends and of all religious fellowships to change the heart of the communities in which they live. Schools can function only where people want education. Democracy can function only where people want other people to have their rights. Disarmament can succeed only where people can learn to trust one another. We have learned much in understanding one another and in living together in certain areas. Now we need a change of heart to include more men as brothers.

There is a call for religious groups to produce prophetic voices to help us change our hearts. It may be the genius of small minority groups to open the way for growing communities in which the realization of brotherhood is the prime purpose. Such communities are more true to human nature than conflicting ones. Shall we say that they are more in accord with the will of God? For the test of experience we can look at Hull House, at Kingsley Hall, at colonial Pennsylvania—not perfect nor complete, but evidence that brotherhood is the right way for men. Whether the villages in India which are inspired by Vinoba Bhave to cooperate do save the country or not, they can show us that a change of heart toward brotherhood is a change like the lifting of a boat in the lock.

J. BARNARD WALTON

### Listen

By GEORGE W. CAREY

The voice of man cries in the wilderness  
Beyond the line squall's livid, rending pain,  
Beyond the maelstrom of the troubled air,  
Beyond oppression by eroding rain,  
Beyond the elemental troposphere,  
Beyond the zone of ceaseless polar gale,  
Beyond the suttee of the meteor's doom,  
Beyond the phantom ion's shroudlike veil,  
Beyond the world's deserted upper room,  
An echo of his earthbound smothering cry,  
Which beckons him into the jeweled sky.

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*ANY desire, sufficiently long sustained, will lead to such an organ as may express it. But any desire, short of wanting to know all, will prove fatal to further advance, for the local wish will block the larger wish, and the good prove fatal to the best. Yet all these shorter wishes will be more easily and quickly satisfied than the larger undefined, hardly apprehended desire,—only comparable with the migrating urge among birds. Only those enduring to the end are saved; only those who are never satisfied with anything which would sate their present nature will find the inexpressible experience that lies beyond.—GERALD HEARD*

## A Remarkable Document of Religious Experience

ON the eve of London Yearly Meeting, now in session, British Friends published their new Book of Discipline, adopted in 1959 after years of preparation. The volume's title is *Christian Faith and Practice in the Experience of the Society of Friends*; together with the former edition of *Church Government*, it will be considered the official *Book of Christian Discipline of London Yearly Meeting of the Society of Friends*.

Lest these titles appear somewhat forbidding, we want to state at once that the book is one of the most pleasing Quaker publications we have seen for some time. The term "discipline" does not appear on the title page. The skillful typographical arrangement of the pages facilitates the quick location not only of entire areas of material but also of each of the 677 individual quotations, their authors, and their sources. It is an excellent reference book.

Such a handy anthology invites occasional as well as systematic reading. We naturally expect under the fifteen headings chapters dealing with such basic topics as God and man, the Church, ministry, prayer, and similar ones. But the present book lists also under "The Art of Living" and "Stages of Life" interesting items such as "Careers," "Leisure," "The Arts," "Wholeness and Health," "The Animal Creation," "Living Alone," "Later Years," and "Attitude toward Death." There is rich food for further musings concerning "Marriage and the Home" and "Social Responsibilities," chapters that are as illuminating and in the best sense modern as anything we can find in contemporary Quaker literature. The material dealing with married life, its difficulties or failures, sexual morality, and other subjects speaks with candor and will prove helpful.

It is refreshing to see that London Yearly Meeting includes in this anthology significant quotations of living Friends from England, the United States, Germany, and France, and London Friends need not apologize to many Friends equally prominent whom they would have included if space had permitted. Such contributions from contemporary leaders give the volume a most desirable liveliness. The book also contains more material on science and psychology than former editions, and the chapter on communism will be especially appreciated.

The reader will sense how much closer individual pronouncements or group messages are to the frontiers of human existence than are perceptions in the United States. Britain's social tensions are testing religious faith more incisively than is the case with us. These tensions are bound to create, in turn, personal problems of greater urgency. Today's swift changes in both areas make it

amply clear that liberals are an anxious party on the rafts of time. This situation demands more vision than the return to a seemingly "safer" orthodoxy. Many passages in this book bear the mysterious mark of the kind of authority which comes only from firsthand religious experience.

We strongly recommend *Christian Faith and Practice* to our readers. (It may be ordered for \$2.00 from Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.)

## From Gallows to Stakes

### Letter from the Past — 184

THE exact tercentenary of the execution of Mary Dyer falls on June 1, 1960. The event has been mentioned in earlier Letters and it was fittingly anticipated by the Massachusetts authorities only a few months ago, when a statue of her was unveiled in front of a wing of the State House in Boston. Any special emphasis upon the event would be thought by some Bostonians to be a reflection on their predecessors, Puritan or Quaker.

There are, of course, some questions or fallacies about the event. The statue, like its counterpart of Anne Hutchinson, is only an imaginative likeness. One even meets persons who confuse the Quaker victims with those of the Salem witchcraft delusion over thirty years later. I have also heard it implied that in both instances they were burned at the stake. I believe that was the custom of Old England in executing heretics as well as witches; but it was not the custom in New England.

A more widespread illusion may be the usual assumption that the four Quaker martyrs were hanged on Boston Common. There is at least some question of place, though it was not with a question mark that I wrote lately under the title "Where the Martyrs Died" (Letter 180).

Just fifty years ago one Michael J. Canavan read a paper before the Bostonian Society, asking "Where Were the Quakers Hanged in Boston?" It was later printed in the *Proceedings*. He argues strongly for a site on old Boston Neck, a mile from the center of town and from the present (and ancient) Common, though perhaps on common land. Probably from time to time there were hangings on the Common, and when the "Gallows Elm" there was blown down a century ago, a souvenir of its wood was given by the city mayor to the Quaker poet Whittier. The assumption was that the Quakers were hanged there, perhaps from that tree. But Canavan thinks the tree was not even there in 1660, and he gives old maps and other evidence that the regular gallows stood near the outskirts of the town outside a gate and fortifications across the Neck, somewhere near, I suppose, the present Dover Street at Washington.

The references by Quaker writers are consistent with this location, e.g., Thomas Story in 1699. To this I can only add the evidence from the rare Quaker tract of 1675, *New-England's Present Sufferings, &c.*, by E. W. (Edward Wanton or Edward Wharton?) mentioned in my earlier letter, which gives the site of the graves of Stephenson and Robinson as by the gallows and near the highway and out of town. In spite of all this evidence, the common (or Common) tradition persists as recently as in references in *Look* or *The Friend* to the statue of Mary Dyer as facing the Common where she was hanged.

As anticlimax to these historical problems I may mention in conclusion that last July it was reported in the press that the Narragansett Racing Park in Rhode Island

had arranged to revive "the Mary Dyer Stakes, a mile and a sixteenth race for \$25,000. The stake has been run at Gansett off-and-on, offered only in years when the strength of the distaff division warranted. . . . When Gansett announced its renewal of the Mary Dyer, 30 of the best thoroughbred members of the sex were made eligible with the list including the tops of the division for a revival befitting the memory of the Bay State Quaker," etc.

I have not ascertained the winner of that race. The connection of Quakers with horse racing was already noted in my Letter 109, and has since then had widespread portrayal in the film of *Friendly Persuasion*.

NOW AND THEN

## World Refugee Year and the Response

**A**LTHOUGH references have already been made in the FRIENDS JOURNAL to the World Refugee Year, the present is a suitable moment to refer to it again, since on April 7 there occurred the biggest single piece of propaganda so far undertaken on behalf of the Year. This consisted of the simultaneous issue by 70 states and territories of special commemorative stamps. All of these stamps have a refugee or WRY theme, and many reproduce one or other of the emblems used for the Year, the most popular being the uprooted tree, which is the emblem of the United States Committee. This unique philatelic occasion was not only a piece of propaganda; it was also an opportunity for stamp collectors to contribute to refugee funds, since many of the stamps and first-day covers were sold on behalf of refugees by an office jointly sponsored by UNRWA and the U.N. High Commissioner.

A previous reference to this subject occurred in the "Letter from Geneva" (FRIENDS JOURNAL, January 16), in which Robert Leach suggested that in addition to a World Refugee Year we need an "utterly magnificent program to meet . . . the threat of population explosion." There is, in fact, to be a Freedom from Hunger campaign under the auspices of FAO, starting in the second half of 1960 and continuing till 1965. One cannot be sure that this campaign will result in the "hundreds of billions of dollars" demanded by Robert Leach, but one can be certain that whatever it produces will not be enough. The organizers will be left with a difficult choice of what to do on the assumption that "I had a billion." The World Refugee Year is dreaming in more modest terms, but it, too, has to decide what to do "if I had a million."

One of the aims of the supporters of World Refugee Year is to assure that all the world's refugees benefit to some degree, even if it is only by publicizing their needs. Most people feel, nevertheless, that to spread their money evenly among the 25 million uprooted people in the world would not be very effective, and that it would be better to concentrate their energies on one or two sectors of the problem.

It is here that difficult choices have to be made. Would it, for instance, be best to concentrate on those problems, which, given a certain amount of money, could be finally solved as a result of WRY? If one made this choice, one would have to concentrate on two groups of refugees under the mandate of the U.N. High Commissioner. The first consists of rather more than 20,000 people who are still living in camps in Europe. The program of camp clearance has been under way for a number of years and has gained added momentum recently. A little over \$3 million is required to complete it, and there is a very good prospect that this amount will be raised during the Year.

The second group, about 7,500 people, consists of European refugees on the mainland of China for whom permanent homes have to be sought overseas in such countries as Brazil and Australia. For them the High Commissioner requires \$1½ million for care and maintenance and resettlement grants, while an additional \$2,200,000 is required by the Inter-Governmental Committee for European Migration to finance the cost of transportation from the China coast (in practice, Hong Kong) to countries of permanent resettlement. Many European countries have given top priority in their WRY cam-

paigns to these two groups, especially the first, with which they have been familiar for a long time.

There is a danger, on the other hand, that in concentrating on the soluble problems one gives the impression of being interested only in European refugees, whereas the main problems from the point of view of numbers are to be found outside Europe. For this reason there is much to be said for devoting a large part of one's million to areas of even greater need, such as Hong Kong, where there are more than one million Chinese refugees living in conditions of unimaginable squalor. These refugees are not under the mandate of the High Commissioner, but he has been asked by the General Assembly to use his good offices to encourage contributions on their behalf. The authority responsible for them is the Government of Hong Kong, which has carried out, largely unaided, a remarkable program of rehousing but finds it difficult to keep pace with the demand for increased accommodation in schools, hospitals, and community or training centers. It has issued a list of such amenities which might suitably be provided as a WRY program, at a total cost of \$7,280,000. In addition, many Voluntary Agencies have their own programs of supplementary feeding and services which require and deserve support.

For a long time the Chinese in Hong Kong were the world's "forgotten" refugees. Under the impact of WRY their position has improved, and there are now other groups of refugees for whom the U.N. has responsibility who more nearly deserve this title. The Arab refugees from Palestine are among them. It is true that UNRWA, the United Nations agency responsible for them, is assured of the necessary funds for the care and maintenance of these people, who number more than a million. UNRWA, on the other hand, is not yet assured of the funds needed for a program of scholarships and vocational training which would help more of these refugees to become self-supporting. It is asking for \$4 million as a special WRY contribution for this purpose. Various Voluntary Agencies also have special programs for this group.

Of the refugees under the High Commissioner's mandate, those most likely to be forgotten are those who, though not living in camps, are nevertheless not settled in jobs or in satisfactory housing or both. For them a beginning is to be made with a \$6 million program, in which the handicapped are to be the first beneficiaries. Some of these people, as well as the refugees in camps, will also benefit from the special WRY immigration programs whereby a number of countries—notably Australia, Belgium, Brazil, Canada, New Zealand, and the United Kingdom—have agreed to admit refugee families with handicapped members, even including open TB cases.

The number of places made available could with advantage be increased, and it is hoped that Congress will take steps to add a U.S. contribution to the offers already made.

A much larger group of refugees whose needs are often overlooked by the international community are the "national" refugees who are accepted as citizens of the countries where they have taken refuge. Their needs vary from one country to another. In Europe the 12 million Germans who have fled to the Federal Republic are for the most part benefiting from Germany's economic boom. In Italy, on the other hand, a good deal of the money collected during the WRY campaign will be devoted to assisting Italians who have had to return home either from the colonies or territory lost during the war, or more recently from Tunisia, where they are subject to considerable economic pressure to surrender their farmsteads. In Asia the settlement of a million refugees from North Vietnam in the South has been so successful that South Vietnam has been able to make a small but generous WRY contribution for work elsewhere. In India, Pakistan, and Korea, however, there are still in all several millions of people who have not yet been able to find permanent homes or a satisfactory livelihood. For them various Voluntary Agencies, both Catholic and Protestant, are hoping to carry out relief programs based on the proceeds of their WRY appeals.

There remains a further category of refugees for whom the original sponsors of the World Refugee Year made no provision—the emergency cases. A Tibetan refugee problem, involving perhaps 12,000 people, could not have been foreseen when WRY was first proposed; but the much larger problem of refugees from Algeria was already more than a small cloud on the horizon when the project was first launched in 1958, though its dimensions were not then recognized. Now it is one of the urgent problems of the day, involving the survival of about a quarter of a million people, 50 per cent of whom are children. They have been placed under the care of the U.N. High Commissioner, who has worked out with the League of Red Cross Societies a basic rationing system which will keep body and soul together. Over and above the basic program some \$3 million is sought to provide supplementary feeding and clothing, medical care, and schooling, in order to raise living standards to an "acceptable minimum."

It is to this last group of refugees that the attention of Friends has been mainly directed during the Year. The American Friends Service Committee alone with its one-million-dollar program will provide one third of their estimated supplementary needs. Many other groups of Friends, including those in Holland, Germany,

Sweden, and Switzerland, and the Friends Service Council of London, are actively participating in this work. But Friends activities are not confined to this sector of the total problem. Aid to refugees, Hungarians and others, wishing to settle in Austria continues from the Vienna office of the AFSC; in another part of Austria, at Linz, the FSC has opened a special WRY project to enable refugees to find jobs; both FSC and AFSC are making contributions to the work of the Voluntary Agencies in the Near East; and in the Far East both have projects in Hong Kong, the AFSC having recently opened one as a special WRY effort. Quaker refugee work might be described as a judicious mixture of spread and concentration.

Friends are, however, only a small part of a large campaign in which more than 70 countries and territories are participating. Their participation naturally varies greatly in intensity, the most active being these countries who have set up a National Committee to conduct publicity and fund-raising drives. Norway is still pre-eminent, with 500 local committees which have already raised 45 cents per head of the population. On a per-capita basis, the United Kingdom will raise less, but if it reaches its target of \$11 million, as it expects to do, its success will be the result of a campaign which has made the whole population "refugee conscious." Other countries have similar achievements to their credit; in New Zealand, for instance, all but 4 per cent. of the families have had a personal call from a collector.

The disappointing feature of the Year so far is that there is as yet no sign that the United States will conduct a nation-wide campaign on the scale undertaken elsewhere, although at one time the U.S. Committee announced a target of \$20 million. There will be a big hole for others to fill if this amount is not forthcoming. One of the reasons for hesitancy in the United States is, I understand, that to raise so large a sum from the American public would require the expenditure of at least a million dollars in publicity. In spite of the urgent needs of the refugees themselves, I might well consider "if I had a million" (which I do not) investing it in such a campaign to secure the tangible solidarity of the American people in this international enterprise.

J. DUNCAN WOOD

### Tolerance

By MORTON PROUTY, JR.

Score not thy brother's faith. God filled the night  
With many stars; if one of them be thine,  
The others do not, then, less nobly shine,  
But, gleaming, shall lead others toward the light.

### About Our Authors

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

A "Letter from the Past" bearing the unassuming signature "Now and Then" is a thin disguise for a well-known historian and Bible scholar, Henry J. Cadbury.

J. Duncan Wood is the representative of British Friends in the Geneva, Switzerland, Center.

### Friends and Their Friends

The American Friends Service Committee on May 13 called on the nation to "re-assess past assumptions about arms efficiency" because they are "outmoded and irrelevant" to present issues. The Committee said, in a memorandum to Senator J. William Fulbright, chairman of the Senate Committee on Foreign Relations, that "we do not expect that foreign policy can or should be based merely on a leap of faith; but neither do we believe that foreign policy can or should be based on a rigid adherence to assumptions which are outmoded and irrelevant."

The Committee wrote to Senator Fulbright, asking for the opportunity to present oral testimony when hearings are held on a study of the operational aspects of foreign policy.

Asking for a study of alternative forms of security, the AFSC said the need is crucial because the ultimate solution to the problem of war will be found in a new kind of world in which the well-being of people in every area is the pressing concern of all.

"This will never be done if America is driven by the weight of armament expenditures to calculate its response to world need in terms of what we can afford after we have paid for missiles, submarines, and nuclear bombs. The only reliable criterion is how much it will take to enable the people of Asia, Africa, Latin America, and the Middle East to raise the level of their lives.

"What is needed is not blind faith, either in militarism or pacifism, but a willingness to weigh the real consequence of our acts and to make bold changes, where not to change is to perish."

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Scheduled for publication in May is *Ceylon: Dilemmas of a New Nation* (540 pages; \$12.50) by W. Howard Wriggus of the Library of Congress and a member of the Board of the American Friends Service Committee. To be released by Princeton University Press and distributed in cooperation with the Institute of Pacific Relations, it is described as "a comprehensive and illuminating new analysis of political structure and process, social tensions, economic development, and foreign policy, of decided interest to all students of Asian nationalism and political evolution and of economic development."

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Horace and Rebecca Alexander have returned to their home in Moylau, Pa., from their trip to India.



**FAITH · SERVICE · DEVOTION  
DISCIPLINE · LOVE · COURAGE**

### **Friends General Conference**

*June 24 to July 1, 1960*

*Cape May, N. J.*

Rarely during sessions of Yearly Meetings do Friends have time to consider deeply together the critical issues facing us today. The Friends General Conference at Cape May, with its round tables on sixteen different subjects, affords such an opportunity. All round tables will be variations of the one theme

#### ***"For the Living of These Days"***

As in previous years, the Peace and Social Order Committee of Friends General Conference is offering Monthly Meetings an opportunity to sponsor the attendance of overseas guests at the Cape May Conference this June. Students and other guests from all over the world will be present, staying at almost all of the hotels. Of particular interest this year will be the presence of a number of English Friends, including Harold Reed, Clerk of London Yearly Meeting. A tea will be held in honor of all overseas guests on Saturday afternoon, June 25, at the Hotel Lafayette.

At the Friends General Conference at Cape May this June, meetings for worship will be an integral part of the sixteen round tables. Each round table session will begin with 45 minutes of worship. This arrangement is to be tried in place of the separate worship-fellowship groups. On Sunday, meetings for worship will be held at various locations, including one on the beach. These meetings for worship are under the oversight of the Devotional Meetings Committee and are a vital part of the entire conference.

One third of all Indians in the U.S.A. and 31,000 in Canada (British Columbia) are in the area of Pacific Yearly Meeting.

Robert F. Engle, 3rd, a member of Providence Meeting, Pa., placed first in the Upper Class Physics Division of the Senior Fair held at Franklin Institute, Philadelphia. His project was "The Effect of Varying Filament Temperature on the Wave Length of X Rays," for which he received a certificate of merit at ceremonies in the Institute.

Douglas Owen of the same Meeting won honorable mention at the Nether Providence Science Fair. His entry was in the field of geology, a model of a volcano with a battery-operated quiz-board attachment. There were over 500 entrants.

"Albert and Helen Baily, Friends well-known in this area for their American Indian Craft Shop," says the *May Newsletter* of Willistown Meeting, Pa., "announced recently their Gatewood Nursery, 'an attempt to encourage the lover of rare trees.' Here persons wishing to purchase rare evergreens may find such things as Bristlescone pine, golden larch, pinyon pine, mountain hemlock, Japanese water elm, various hollies, Western arborvitae, and Lawson cypress. The Baily home is at Parkersville, Pocopson Township, Pa.; telephone SW 3-1973." The Bails are members of Westtown Meeting, Pa.

Edward Jahn, one of the young members of Flushing Monthly Meeting, N. Y., who is scheduled to graduate this June from Bayside High School, has refused to sign the loyalty pledge required of all students graduating from high schools of New York City. In a statement prepared for the Meeting's *May Newsletter*, Edward Jahn says: "... My refusal was based on my feeling that loyalty is a quality which is not proved by signing a vague pledge about it; that the requirement for signing such oaths is based on distrust and fear; that such oaths serve no useful purpose; and the compulsory nature of the high school oath—it specifies punishment if one refuses to sign it—implies that all high school students must be assumed to be disloyal until they sign otherwise."

He was told by his high school principal that persistence in refusing to sign would mean losing his diploma and his state Regents' scholarship as well. He held firm in his stand. The first news story appeared in the *New York Post*, followed by stories in other papers. The New York Civil Liberties Union at this point accepted responsibility for carrying the case to the school board and, if necessary, to court.

Through three letters Edward Jahn has learned of three young men (in 1948, 1950, and 1958) who refused to sign the oath and who were granted diplomas. He has been accepted at Antioch College and so will not use his Regents' scholarship, which can be used only in New York State.

Edward Jahn's statement concludes: "While it has been difficult to accept the publicity which has attended my refusal to sign this oath, it is apparent now that discussion has resulted from the newspaper accounts, and we feel this has been worthwhile, since one of the difficulties heretofore has been the secrecy which has attended the application of the regulation. None of the reporters who called us had ever heard of it!"

"My own position is that this is a political civil liberties issue, not a religious one. For this reason, I do not wish to

refuse to sign on a basis of religious belief. However, I do recognize that the idea of refusal to sign oaths has been very much a part of the Society of Friends, and without discussion about it at home and in Friends groups, I might not feel so strongly on the subject."

David S. Keiser, Philadelphia, Pa., writes us that in addition to the students reported who received Woodrow Wilson Fellowship grants (FRIENDS JOURNAL, May 14, page 316), Melvin Keiser (Earlham) and James Matlack (Princeton), both Friends, also received the same honor. They were members of the Class of 1956 of Westtown School.

This spring Howard and Gertrude Kershner will visit three Quaker colleges. Howard Kershner will give the commencement address at Friends University on May 30. Scheduled also are addresses at the Bankers' Convention in North Dakota, the Fuller Theological Seminary in Pasadena, Calif., the Associated Industries, St. Louis, and public addresses in Portland, San Francisco, and Los Angeles County.

### **Proposed School of Religion for Earlham**

Earlham College has moved toward eventual establishment of a graduate School of Religion following a decision by the Board of Trustees on February 13. A two-year trial period of expanded work in Earlham's Department of Religion will precede the formal opening of the proposed Earlham School of Religion in the fall of 1962. The interim two-year program will consist of expanded work for the M.A. degree in religion, as well as a special summer school program and extension courses offered in Fairmount and Indianapolis, Indiana.

In announcing the decision of the Board, President Landrum Bolling stated that "the Earlham School of Religion will serve three purposes, to be a nurturing ground for sustaining the true genius of the Quaker spirit through learning, teaching, and writing; to provide the practical and vocational training needed to equip persons for leadership in Friends Meetings and in other forms of Quaker outreach; and to help in the preparation of committed individuals for Christian service throughout the world, regardless of denominational affiliation."

A Board of Advisors and an Administrative Committee will have responsibility for the Earlham School of Religion, under the final authority of the Earlham College Board of Trustees. The aim will be to open the school in the fall of 1962 with a minimum of 25 students and four full-time faculty.

Subsequent to action by the Earlham Board of Trustees in February, President Landrum Bolling has announced three appointments to help initiate the expanded program over the next two years. Dr. Alexander C. Purdy, retiring Dean and Hosmer Professor of New Testament at Hartford Theological Seminary, will join the Earlham faculty in September as visiting Professor of Religion. Alexander Purdy is well-known among Friends for his many years of service to them and for his distinguished career as a teacher, scholar, and writer.

The second appointment is that of Dr. Wilmer A. Cooper, Associate Professor of Religion at Earlham, to serve as Administrative Secretary in charge of the expanded program leading to the establishment of the affiliated graduate school in 1962. Wilmer Cooper came to Earlham in April, 1959, to conduct a six months' survey about the need and possibility for a School of Religion oriented toward the training of Quaker leadership.

The third appointment is that of a visiting professor for the 1960 Earlham Summer School, Dr. Arthur O. Roberts, Professor of Religion and Philosophy at George Fox College, Newberg, Oregon. In the regular fall program, beginning in September, graduate and undergraduate courses in religion will be offered by Professors Elton Trueblood, Hugh Barbour, and Joe Elmore, as well as Alexander Purdy and Wilmer Cooper. For further information, write Wilmer Cooper at Earlham College, Richmond, Indiana.

### **Letters to the Editor**

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

At a recent meeting of our Committee, a concern was raised with regard to intervisitation among meetings for worship. It might have been raised quite as fittingly in other committees or at some other level, as indeed it has been in the past.

The variation of habit on a First-day morning when a Friend or family deliberately attends some less familiar meeting often brings unexpected pleasure to both visitor and visited. This is particularly true of some of our smallest meetings, which though known to be within easy reach of many Friends, sometimes long to have the added interest and presence which visitors bring. Instead of depending on some elaborate schedule and formal organizing, the committee suggested that this concern could well be laid upon the consciences of Friends generally.

Philadelphia, Pa.

HENRY J. CADBURY, *Chairman,  
Continuing Committee of the  
Philadelphia Yearly Meeting  
on Worship and Ministry*

On Thursday, May 12, Pablo Vargas was carried to his death in Sing Sing's electric chair, struggling, screaming, and protesting his innocence to the end. Outside the prison, six persons, including myself, and three other Friends picketed in silence, protesting the death penalty in general and its application in this particular case. I am certain that none of us will ever be able to erase from our memories the agonized cry of the condemned man's wife a few minutes past 10 p.m., the hour of execution, when she realized that there was no longer hope for reprieve. One small child and two teen-agers are now fatherless.

To my knowledge, this is the first time within many years that there has been such a demonstration at Sing Sing. Prison and state officials are particularly sensitive to publicity, preferring to hide the execution under a cloak of silence. We intend

to return again each time it appears that a man will be executed, leaving only after a reprieve has been granted or the extreme penalty has been inflicted.

My concern is to urge Friends in the New York area to join us, and for Friends elsewhere to consider picketing, in silence and with dignity, whenever there is to be an execution in their state. Capital punishment has too long been merely a Book of Discipline concern. Now that there is an active abolition movement at work, Friends should bestir themselves to witness actively to our ancient concern against the taking of life.

195 Willoughby Avenue,  
Brooklyn 5, N. Y.

JAMES B. OSGOOD, Member,  
Prison Committee,  
New York Yearly Meeting

The state, under the guise of the law and justice, has taken the life of a fellow human being, Caryl Chessman, by the practice of barbaric, premeditated legal murder. Once more the abomination of capital punishment has been illustrated. We have derived no good from this or any other execution, but have merely destroyed. Needless destruction of human life is the sole result of the death penalty.

The action of many persons during the period prior to the execution was appalling. The evil delight of the prospect of a man going to his death in the gas chamber was possessed by many. Others seemed genuinely thrilled by the impending execution.

The execution of Caryl Chessman has proved the fact that we have matured tragically little in the respect for human life. Perhaps we shall have learned a lesson from this needless waste of life and hasten the eventual abolition of the death penalty.

La Jolla, Calif.

PAUL VON BLUM

During our first year of operation our school has been understaffed. We hope that this will not happen again, and would like your help in finding people who over the next few years might be interested in coming to Argentina for a year or more to participate in our venture in secondary education.

Since we are limited in the number of students we can house, it may be years before we can pay what approaches standard professional salaries. With a subsistence-salary of this sort, someone who teaches here will feel either that he would like to contribute a year or more to the venture (with basic expenses covered), or that he would like to join us in Argentina who are attempting to live at a simple standard of living.

Argenta Friends School  
Argenta, B.C., Canada

JOHN STEVENSON, Coordinator

Friends and their friends in Madison, Wisconsin, are building up a scholarship fund for a visiting student, son of a Quaker pastor in Kenya, 200 miles from Nairobi. He has made a very good record as a freshman in State College, Stevens Point, Wisconsin, and has exhausted the savings he

brought from Kenya. He deserves the chance of further study leading to a degree in Commerce or Economics to train him for government work in Kenya. Gifts for his scholarship fund will be gratefully received by Dorothy Ludwig, 5705 Dogwood Place, Crestwood, Madison 5, Wisconsin.

Madison 5, Wisc.

JOANNA LEHMANN

H. S. Crumb, Oxford, N. Y., raised a good question: What is the pacifist's attitude toward law and law enforcement on the local, national, and international level? Since many of those who regard themselves as pacifists are also nominally Christians, it is pertinent to discover whether pacifists as such uphold a similar contradiction.

From my limited observations it appears that belief in armed might as the "necessary" if not the ideal sanction for the maintaining of societal order at all levels is common among pacifists. That trespassers against the law might actually be met with one's own forgiveness, kindness, and persuasion is said to be unrealistic. That the law itself may be predicated upon unsuspected inequities in the folkways of all commercial peoples is deemed utterly fantastic. When urging the logical application of the teachings of Gandhi and Jesus, I have more than once been met with the following exclamation of despair, uttered by pacifists: "What are you plugging for, outright anarchy?"

There are, on the other hand, a few pacifists in my acquaintance who dare to be, as Dan Wilson said (Pendle Hill Bulletin No. 147), "... wholly vulnerable individuals who trust creative response to life as it happens." These latter know that a humane peace cannot be built in the shadow of the big stick.

Burnsville, N. C.

WENDAL BULL

## Coming Events

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

### MAY

27 to June 1—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

29—Baccalaureate Meeting for Worship, George School, Pa., 10:30 a.m.

### JUNE

3 to 9—College Institute of International Relations at Camp Fernbrook, near Pottstown, Pa., sponsored by the Middle Atlantic Region of the American Friends Service Committee. Theme, "Conflict: Can It Be Resolved—Within Ourselves? Between Groups? Among Nations?" Staff, Norman J. Whitney, Ajai K. Mitra, Jessie Barnard, Wilson Head, William Worthy. For further information write Liz Jallie, 20 South 12th Street, Philadelphia 7, Pa.

4—George School, Pa., Commencement Exercises, 11 a.m.; address, Edward P. Morgan, news analyst. Luncheon, 12:30 p.m.

4 to 6—France Yearly Meeting at Paris Quaker Center, 12 rue Guy de la Brosse, Paris 5, France.

4 to 6—Norway Yearly Meeting at Stavanger, Norway.

4 to 6—Switzerland Yearly Meeting at Schloss Hünigen, Stalden, near Berne, Switzerland.

10 to 12—Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Topic, "Religious Experience and Its Communication—in the Christian Tradition and in Eastern

Religions." Leaders, Arthur W. Hummel and J. Calvin Keene. Discussion; recreation. For further details write Susan A. Yarnall, 5337 Knox Street, Philadelphia 44, Pa.

11—Philadelphia Quarterly Meeting at Green Street Meeting House, 45 West School House Lane, Germantown. Meeting on Worship and Ministry, 2:30 p.m.; worship and meeting for business, 4 p.m.; supper, 6 p.m.; at 7 p.m., Edward M. and Esther H. Jones will give a program (illustrated) on "A Glimpse of Eastern Religions."

#### BIRTHS

**BARROW**—On May 7, to John Gulick and Lorraine Feuer Barrow of Austin, Texas, a son, **JOHN BARROW**. He is the first grandson of John Graves and Ethel Gulick Barrow, members of the Friends Meeting of Austin, Texas.

**FORBUSH**—On May 5, to W. Byron, II, and Ann Farquhar Forbush of Friends Academy, Locust Valley, N. Y., a son, **NORMAN DOUGLAS FORBUSH**. His sister, Marjorie, his brother, Bill, and his parents are members of Matinecock Preparative Meeting, N. Y. His maternal grandparents, Douglas and Helen Farquhar, are members of Sandy Spring Monthly Meeting, Md. His paternal grandparents, Bliss and LaVerne Forbush, are members of Baltimore Monthly Meeting, Stony Run.

#### DEATHS

**DEW**—On July 2, 1959, suddenly, at home in Wilmington, Del., **MARY ELEANOR DEW**, aged 59 years, a member of Wilmington, Del., Meeting. Born in Salem, Ohio, she was the daughter of the late Joseph R. and Anna M. B. Stratton and the wife of Walter A. Dew. Always interested in church work, she participated in it actively in many places the family lived. She served at the Yearly, Quarterly, and Monthly Meeting levels of the Society of Friends, was Chair-

man of the Overseers of Wilmington Meeting, a member of the Board of Managers of Friends School, Wilmington, and a member of the Female Benevolent Society. For years she was a member of the Board of Directors of the YWCA and active in women's club work. Also surviving, besides her husband, are a son, Thomas R., of Chadds Ford, Pa.; three daughters, Mrs. Marilyn D. Maisano of New Castle, Del., Deborah S. and Margaret E., at home; one grandson; two brothers, Dr. Paul E. Stratton of North Canton, Ohio, and J. Russell Stratton of Salem, Ohio; and a sister, Mrs. L. John Patterson of North Canton, Ohio.

#### William J. Gordon

William J. Gordon's passing on March 2, 1960, has brought deep sorrow to all his friends, many of whom had come to America's shores as refugees and immigrants during the past 25 years. For them he held a particularly warm spot in his generous heart. He helped them to bridge the gap of adjustment which faces every newcomer, young and old.

For many years he was primarily responsible for the Friendship Parties and Picnics for New Americans which have been held under the auspices of the Social Service Committee of Philadelphia Yearly Meeting. Although he worked hardest for this program, which provided enjoyment and sociability for the newcomers and some personal contacts with native Americans, he never wished to be in the limelight. His modesty, even shyness, his devotion to the cause, his service to his fellow man endeared him to all of us who had the privilege of knowing him and of working with him. To be greeted by Bill with his warm handclasp and the friendly twinkle of his eyes was a rare experience. We shall miss him deeply and always remember him lovingly.

JOHN O. REINEMANN

### MEETING ADVERTISEMENTS

#### ARIZONA

**PHOENIX** — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

#### CALIFORNIA

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

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

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

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

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

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

#### COLORADO

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

#### DISTRICT OF COLUMBIA

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

#### FLORIDA

**DAYTONA BEACH**—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

**JACKSONVILLE** — Meeting for worship, 11 a.m., YWCA. Contact EV 9-4346.

**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.

**MIAMI**—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

**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. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

#### 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).

**INDIANAPOLIS**—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

#### MARYLAND

**SANDY SPRING** — Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

#### MASSACHUSETTS

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

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

#### MINNESOTA

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

#### NEW JERSEY

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

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

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

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

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

#### NEW MEXICO

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

#### NEW YORK

**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  
187-16 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.

**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  
Lucile Knight, Clerk, at EA 1-2769.

**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 Lan-  
caster Pike and Haverford Road. First-day  
school, 10:30 a.m. Meeting for Worship at  
11 a.m.

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

**PHILADELPHIA** — Meetings, 10:30 a.m.,  
unless specified; telephone LO 8-411 for  
information about First-day schools.  
Byberry, one mile east of Roosevelt Boule-  
vard 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 Waln Streets, 11 a.m.  
Green St., 45 W. School House L., 11 a.m.  
Powelton, 36th and Pearl Streets, 11 a.m.

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

**READING** — 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, William Hewitt, MU 3-9646.

**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.; FL 2-1846.

**HOUSTON** — Live Oak Friends Meeting,  
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Building, 9 Chelsea Place. Clerk, Walter  
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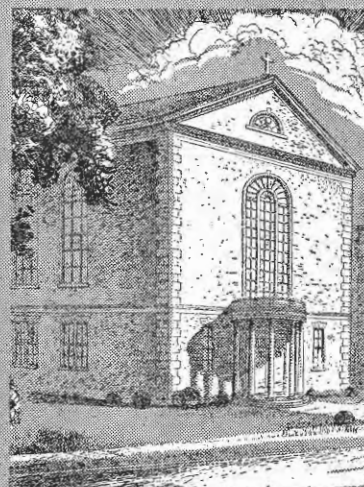
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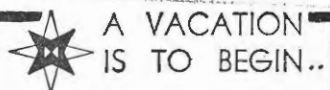
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