

FRIENDS JOURNAL

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IN THIS ISSUE

***T**HE great fact remains that there is no greater gift than the gift of listening to God, and that there is no greater spiritual power than that which comes when a whole congregation is fused and melted in silent waiting and soul-worship before the living God, when God's presence can be felt and His voice heard so distinctly that no audible words are needed.*

—RUFUS M. JONES

Vocation in a Friends Meeting

. *by Madge T. Seaver*

The Ultimate Power

. *by Paul Blanshard, Jr.*

Suffering of Friends in Maryland

. *by LaVerne Hill Forbush*

VISA: Jobs Start; Understanding Develops

. *by Eric W. Johnson*

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Points to Ponder

By PAUL COMLY FRENCH

A SPEAKER at a recent Quarterly Meeting for Worship and Ministry discussed the functions of the Committee for Worship and Ministry in the local Meeting and gave his thoughts on how to strive for a deeper spiritual meeting for worship. He pointed out some of the difficulties of reaching an inward waiting on God and recalled his younger days, when he had been unable to understand what was taking place in meeting.

Another Friend rose and said that worship was a simple act which required only complete surrender to God. He felt that there was too little of the early Friends mystical approach to God in our meetings and that we were more concerned with temporal affairs.

The second Friend thought much of our life today revolved around material things and gadgets, and gave too little attention to the simple acceptance of God.

I have since given much thought to these talks. How many of us, I wonder, are willing to transfer our interest in many of the material and creature comforts that surround us for a complete dedication to God in the primitive sense of the early Christians or of the Friends of George Fox's day?

The second Friend who spoke felt that we devoted too much time and thought to organizational efforts, social service projects, and standing on picket lines for obviously good causes that needed to be brought to the attention of the public. Good works, he felt, had taken the place of a full surrender to God.

Friends have always held different viewpoints, and it seems to me that we will continue to see our duty to God and to man as individuals. Yet I cannot help thinking of the thousands of Friends in the early days who went to jail for their convictions. How many of us today believe in things strongly enough to accept jail, if our conscience so dictates, as a penalty for violating the laws of the state?

After listening to our second Friend, I have wondered how many recently convinced Friends joined the Religious Society of Friends because of the social and relief activities of the American Friends Service Committee rather than the Religious Society of Friends. I certainly offer no criticism of Service Committee activities because I have seen many of them overseas. It seems to me that these are points on which we might all ponder.

"Points to Ponder" is the last contribution which Paul Comly French made to our pages before his untimely death on July 3, 1960. Paul Comly French was a member of Yardley Meeting, Pa. For almost ten years he served as Executive Director of CARE. In this capacity he traveled widely to many foreign countries to confer with authorities in other nations. Earlier he had been a newspaperman and political reporter.

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FRIENDS JOURNAL

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Editorial Comments

The Gathered and the Scattered Church

IT is encouraging to see the ever-increasing effect which the discussion of the role of the layman has in the Church at large. There is even some talk about a "lay renaissance." Much of what goes on in this discussion of the Churches must concern Friends, too.

The debate centers around the attitude of the Church toward the rest of the world. Such a division in itself implies something of a black-and-white partition that seems to assign sin to the world and purity to the Church. Yet we know to what degree religious bodies themselves have been affected by worldly practices. Traditionally, the Church has set itself apart from the world, if not above it. Cameron P. Hall of the National Council of Churches has said, "The layman hears that the Church is the body of Christ. But whose body is the world?" The devil's, or God's, or whose? The world cannot be separated from the Church. The world insists on being an intruder—sometimes unwelcome—into organized religion. A religious organization tends to become introverted. Somehow we like to think of our communities as groups that can seal themselves off from the noise and unrest of the world and remain untouched by it. But the world is God's world as well as man's, and at the end of God's creation He called it "good." Still, this dear little world of ours often is far from good. Is it perhaps only a "confused, elderly" world because the Church has left it alone while primarily caring for itself? Cameron Hall thinks the Church does not like to listen to the world because it simply does not like it. But how can man live in the world and transform it without counsel from the Church?

Drifting Apart

Terms like "social action" and "social gospel" come to mind. Religious life must prepare for involvement in everyday problems. Faith and organized religion must be the leaven of life. But as someone has remarked, they no longer are the leaven; they have become the dough. Large segments of the Church—Friends included—have erred in the belief that the world can or will take care of itself. We stand for honesty, thrift, and love. Should not these virtues cleanse our social and economic life? The fact is that these virtues seem too feeble to "save"

the world. Perhaps ideals like these do not deserve to be called virtues; they simply are duties. In the last seventy-five years organized Christendom limped behind the pace of industry and city life. When millions of Christians were already surrounded by smokestacks, Christian sermons and books were still in the Currier-and-Ives stage. As the number of smokestacks increased, the gap between Galilee and modern industry widened, and the attempt to ignore the world impoverished the message of the Church. How many factories can be counted in our Quaker classics? And how many working-class or uneducated members do Friends have on their membership lists? Those worried about our small growth in membership must have thought about these problems.

A Great People to Be Gathered

The Church senses that it is not gathered but scattered. Technology is part of God's ongoing creation. It must become part of our religious concerns and be drawn into our prayers. The Catholic worker-priests in France, so harshly treated by their superiors, must be counted among the martyrs of a future Church that may yet be nearer to the New Testament than Churches were fifty or a hundred years ago. The clergy is accused of ignoring problems of industry and social order, or disorder. Is the priesthood of all believers making Friends part of the clergy in this undesirable sense?

We are waiting for the gatherers. Friends have in so many cases made remarkable contributions to the solution of industrial problems. Is it not again the call of the cities that we must heed? Was it accidental that Cain is called the first builder of a city?

Jesus wept tears over Jerusalem, the city which symbolized resistance to becoming a gathered community. For him, too, it was the city that did not know "the things that make for peace."

Desegregation

At the start of the current school year thirty more school districts were desegregated, among them Atlanta and Dallas. The National Council of Churches keeps an eye on these developments and reports that only nine of these 30 districts acted under court orders, whereas 21 others did so voluntarily. Virginia, with eight more districts segregated, now leads the South, although its

school authorities had been strongly antisegregationist. Now the state has 537 biracial schools, as compared with 103 in 1959-60. This year Texas added seven districts, and now counts 720 biracial school districts. Other states which reported new integrations this year were Tennessee,

Kentucky, Delaware, Florida, and North Carolina. Only South Carolina, Alabama, and Mississippi have as yet no integrated schools. The Churches across the nation observed Race Relations Sunday on February 11, stressing the theme "By this shall all men know" (John 13:35).

Vocation in a Friends Meeting

By MADGE T. SEAVER

IN the National Gallery, London, hangs a painting by Velasquez called "The House of Martha." The foreground consists of two figures, an old woman and Martha, who is occupied with mortar and pestle on a table where fish, eggs, and herbs are set out. The old woman is pointing to a scene in the next room, shown in a mirror in the background: Mary sits at the feet of Jesus, while an older woman stands behind her with upraised arm.

The artist's interpretation of the familiar story is so new and unexpected that one is drawn to make a further interpretation of the painting. The face of Martha's elderly companion is seen at first glance to be mild and patient. Then one notices a look of bitter self-pity. The face of the companion figure to Mary is too dim to decipher expression, but the raised arm is expressive of admiration. Martha's face is clearly unhappy. Mary is unaware of the woman behind her; she is completely absorbed in attending to Jesus, sitting above her.

A long study of this picture brings two conclusions: first, that one should go back to the story in Luke 10; second, that one clue to an understanding of the story lies in the disturbed face of Martha and the serene attention of Mary.

On rereading the story of the sisters, two phrases stand out: "Thou art careful and troubled about many things," and the more cryptic "Mary hath chosen that good part." The traditional explanation of the "good part" is that contemplation is meant. In *The Flowering of Mysticism*, Rufus Jones summarized St. Augustine: "Mary, the symbol of the contemplative life, hath chosen the better part. She possesses calm and serenity. She receives the sweetness and truth. Her treasure is eternal and unfading." Yet Meister Eckhart (*A Modern Translation* by R. B. Blakney) in his third sermon expresses a point of view which is more congenial to that practical mystic, the Quaker: "Mary was praised for having chosen the better part, but Martha's life was useful, for she waited on Christ and his

disciples. St. Thomas says that the active life is better than the contemplative, for in it one pours out the love he has received in contemplation. Yet it is all one; for what we plant in the soil of contemplation, we shall reap in the harvest of action and thus the purpose of contemplation is achieved. . . . In contemplation, you serve only yourself. In good works, you serve many people."

Eckhart leads us to conclude that the sisters represent not so much the conflict between activity and contemplation as between the serenity of the single eye and the anxiety ("care and cumber") over many things. It is a conflict which arises not only in the home but also in our Meetings. Martha's complaint brings the conflict to a crisis. Our task is to look for a harmonizing principle.

In this search, one thinks of a phrase from one of Paul's epistles which is as profound as "Mary hath chosen that good part." It is the last sentence of the twelfth chapter of First Corinthians: "Yet show I unto you a more excellent way." Paul's hymn to love which immediately follows is one of the most admired chapters in the Bible. We seldom notice that it is introduced as "a more excellent way," and that this hopeful, patient, unfailing love is the more excellent way that the many members of one body, the Church, may live together in harmony. The hymn is not to love-in-general but to love as the way in which the diversities of gifts of the members of the primitive Christian Church may form a harmonious whole.

With this in mind, Martha might ask, "Are all cooks? Are all sitters at the feet of the Master? There are diversities of gifts, but the same Spirit. I offer the Lord my cooking, and Mary her learning. Both are needed as the hand and foot are both needed by the body." What Martha must learn is what Mary seems to have known perfectly, that one is called to be a contemplative, another a server of meals, another a teacher, another a counselor of youth, another a visitor of the sick and troubled. The different vocations are not divisive, but, like the parts of a body, united in their service of one body.

Now the primitive Christian Church was evidently more like a Quaker Meeting than a modern Christian body, with its hierarchy of gifts or vocations from priest to deacon down to sexton. In the latter church some gifts

Madge T. Seaver is a member of San Francisco Meeting, Calif., and part-time staff member of the San Francisco Regional Office of the American Friends Service Committee. She saw the painting by Velasquez called "The House of Martha" when she was in England for the Friends World Conference of 1952.

are neglected or lost, since it has forgotten the meaning of Paul's metaphor of the body—that is, that there are two eyes and ten fingers, not just one of each in a descending order of value. The members of a Friends Meeting must be mindful, nevertheless, “that there should be no schism in the body; but that the members should have the same care one for another.”

There remain some problems to be considered. First, how does one know his vocation, and what are its signs and validity? Second, are there ever circumstances under which one lays aside his vocation and undertakes work one has not been called to do?

The tests of vocation are many. Its exercise gives a peculiar satisfaction, a sense of rightness both to the individual and to the group. One achieves efficiency without strain. Such a satisfaction must put an end to envy, self-pity, restlessness. Furthermore, one's vocation allows for maturity, development, and even the decline of powers. The minister, for example, may increase the usefulness of his gift by study and meditation; but the time comes when voice and memory begin to fail. Then he may put his rich experience to use in eldership, the counseling of the young minister. How this gift is needed!

There are clear dangers in undertaking work to which one has not been called; yet there are times in a small Meeting when a variety of functions must be performed by a very few. Children must be taught and the sick must be visited, even when no one has a vocation for teaching and visiting. In such circumstances, the body accommodates itself to the absence of one of its parts, as the blind develop keener hearing as a compensation for the loss of sight.

But what happens when the gifted teacher and Overseer arrive in the Meeting? The false appearance of corporate efficiency may make him feel unneeded. He may miss one of the joys of membership, the bringing of the gift which completes the whole. There is an equally serious consequence when the vocation is laid aside in order to do what seems more urgent. If the teacher neglects his study to serve as an Overseer or if the contemplative turns to the care of property, two results follow: the God-given talent is buried, and the real corporateness of the Meeting is infringed.

In pondering the problem of vocation in a Friends Meeting, Paul's metaphor of the body has another aspect. The parts serve the body; they do not rule it. Rule is left to the head, and the head is Christ, the giver of gifts, the one who calls us to our various sorts of service. Our care should be to know what he wills each of us to *be*, the existential imperative, so to speak. Nor need we be anxious for the management of the Meeting, for the head will rule when all the members find their vocations and offer them to the service of the whole.

Suffering of Friends in Maryland, 1658-1810

By LAVERNE HILL FORBUSH

TUCKED under the eaves or put away with a box of books that came down from great-grandfather, there are in many a Quaker attic large, heavy, leather-bound copies of the two volumes of Besse's *A Collection of the Sufferings of the People called Quakers for the Testimony of a Good Conscience, etc.* These volumes tell of the persecutions of Friends in Great Britain, New England, the Barbadoes, Maryland, Jamaica, “and several parts of Europe and Asia.” Besse lists the reasons for the persecution of Friends as their refusal to pay tithes or assessments for building and repairing structures belonging to the Established Church; their refusal to take oaths; their unwillingness to do homage to magistrates and other officials; their determination to gather for worship, “agreeable to their Consciences”; their public preaching in streets and market places; their refusal to call upon priests or ministers to perform marriages or take charge of burials; and their testimony against war and fighting.

On account of their religious beliefs, Friends met with “Trials, Afflictions and Sufferings, cruel Mockings and Scourgings, Bonds, Imprisonments and Death.” Joseph Green places the number of Friends imprisoned in Great Britain during various periods of persecution between the years 1650 and 1689 at 20,721, and deaths during imprisonment or resulting from imprisonment at over 450.

In Maryland, due to the liberality of the Proprietor, Friends were permitted to hold their own religious assemblies but were persecuted for refusing to take oaths, to share in warlike activities, and for refusing “hat honor” to public officials. After the Establishment of the Church of England in Maryland in 1692, Friends refused to pay the church tax of forty pounds of tobacco and suffered distraint of goods. They were under various political disfranchisements, such as not being able to act as executors, trustees, public officials, or to testify in court, until 1688. The last political disabilities were removed in 1702. Besse lists 64 Friends in Maryland who suffered for their principles between 1658 and 1681. Of this number, 21 lost goods for refusing to take an oath, and 34 were fined for being unwilling to bear arms or train in the militia. Two were punished for not removing their hats in court.

“Suffering of Friends in Maryland, 1658-1810” is a summary of a long term paper LaVerne Forbush wrote during the winter term of 1961 while she was at Pendle Hill. The longer work contained 26 pages of names of Friends who “suffered,” names of the sheriff, and the amount of the fines and the amount of the goods taken. Over the years LaVerne Forbush has collected this material in the Record Room at Baltimore Monthly Meeting, Stony Run. She is a member of this Meeting and served on the Friends General Conference Committee which revised *A Hymnal for Friends*.

These fines bore heavily upon Friends of moderate means. James Pascall, "a very poor man," having a wife and two small children, had the meat which he provided for his family seized by the collector. John Knap, a laboring man above sixty years of age, refused to train in the militia, and was fined "a considerable part of the small remains of many years of pain and industry." Ralph Hawkins had a third part of what he was worth taken by the sheriff. William Muffit would not join the militia, and the sheriff was ordered to take his goods, and if not his goods, "to take his Chest, and if not his Chest, his shirt." In spite of the famous Maryland Act of 1649 granting religious toleration, three Quakers went to prison in 1661/62 for "their religious testimony."

Thomas Thurston, one of the first Quaker ministers to come to Maryland, was especially objectionable to the authorities because he was an able preacher. He arrived in the colony in 1658 and was banished the next year "on pain of being given 38 lashes." It was ordered that any person assisting Thomas Thurston should be fined 500 pounds of tobacco. Five Friends were so fined for sheltering the Quaker minister, two were forced to pay toward his support while he was in prison, and John Holliday was fined and "cruelly whipped" because he would not assist the sheriff in apprehending Thomas Thurston.

Following Besse's account, there are no records of further persecution of Friends until 1744. At that time the Quarterly Meeting on the Eastern Shore began to send records of sufferings to the Yearly Meeting, and, beginning in 1759, the Quarterly Meeting on the Western Shore did likewise. Recently some of these records have come to light. A few of them are found in Monthly or Quarterly Meeting books, but most of them are on loose paper.

There are records of 145 cases of Friends on the Eastern Shore who were fined between 1744 and 1786; and of 151 cases on the Western Shore between 1759 and 1810. Although there were 34 cases in which fines were exacted for refusal to pay priest's wages, the greater number of fines had to do with military assessments, under such headings as refusal to go to war, refusal to muster, refusal to sign association papers or join the militia. War taxes were doubled or trebled when Friends refused to pay them.

On the Eastern Shore a hogshead of tobacco was considered a suitable fine for not joining the militia. Cattle were taken by the sheriff, as many as eight at a time; sheep, to the number of 18. Milk cows were seized to the number of six, seven, or nine. Evan Thomas lost 13 head of horned cattle in 1785. Horses and colts were taken in fine, some labeled "for the use of the army."

Many crops were sequestered, as well as household furniture. William Brown lost a blanket, table dough tray, and four chairs; William Brown, five pewter plates and "a quart pott"; Rachel Matthews, a silver watch; Charles Pierpont, 900 gallons of "cyder and casks"; Joseph Gamble, an "iron skillit"; and Jonathan Janney, "one looking glass and one pair of andirons."

Evan Thomas suffered "for assessment [for war purposes] and for preaching the gospel" over a period of thirteen years. In 1778 two of his horses were taken because he refused to go to war; the following year 13 head of cattle, 24 head of sheep, two oval tables, one desk, and one mare. In 1780 this Friend had confiscated eight cows and one horse; in 1781 the sheriff came three times and took on his visits 12,000 bricks and a kiln, four head of cattle, several pieces of household furniture, a wagon, and four work oxen. In 1791 Thomas Evans was forced to surrender 118 acres of land to the collector of Montgomery County "for the purpose of sinking the debt incurred by the war."

Some names recur again and again, especially during the Revolutionary War period. John Bartlett and James Edmondson were visited seven times by local authorities; William Hayward and Oliver Matthews, six times; Benjamin Powell, William Matthews, Solomon Charles, Howel Powel, and James Maslin, five times.

The stand Friends took against payment of the support of clergy of the Established Church helped to make religious tolerance a reality in Maryland. Their refusal, under heavy fines, to take any part in activities having to do with war hastened the day when the rights of conscientious objectors would be recognized by state and nation.

Questions

By BARBARA COAN

If I were hungry,
 Would my hunger be filled by a gun
 That I could carry myself?
 Would a submarine patrolling my sea
 Ease the never-quiet emptiness
 That makes a single mind?
 If I had never gone to school
 Yet somehow knew that learning
 Was a key to something better,
 Would planes above another's land
 Relieve my urge to do for me
 What others have not done?
 If I had always been
 In my land less than a man,
 And yet not anything else,
 What would my needs be?

The Ultimate Power

Impressions at the Meeting of the Friends World Committee for Consultation, held in Kenya, East Africa, August 26 to September 4, 1961

By PAUL BLANSHARD, JR.

EACH of the two Sundays we were here we divided into carloads and busloads and clattered over back-country dirt roads to worship with Baluhya people who form the backbone of the 33,000 members in the largest Friends Yearly Meeting in the world.

On the first Sunday I rode to Namirama Monthly Meeting House, where Chebuyusi Quarterly Meeting was in session. We were warmly greeted in the Luragoli tongue and the universal language of love. All visitors sat on a raised platform in a cement building about 200 by 75 feet, and before us, with the men on one side and the women on the other in their form of *apartheid*, were maybe 700 Kenyans.

Leading the singing was an elderly man. His suit coat was torn in four places, his khaki trousers were held to his legs with bicycle clips, and he wore no shoes. Pastor Waugagi, who helped found Namirama in 1919 and who has a son studying in Illinois, delivered the sermon in Luragoli (translated to me by Kenya teacher Festo Likhaya).

Then, to our surprise, we were asked to speak. A bubbling comrade from Madagascar strode forward to speak—and preached. We who followed delivered combination sermonette-autobiographies. Surprisingly, they added up to a powerful message of international fellowship. The biggest hit, about which several in the congregation asked, was our Norwegian's story about the sun not setting for some time in his country. Anyhow, not a person slept, or even left, in ninety minutes.

Collection time was a moving experience. In their plain best clothing, members came forward to put 50 East African cents (about six cents) on the altar rail. They brought half a hundred ears of corn, one each, an egg, a lemon. They brought all they had to give, with that mixture of humility and sincerity which showed a grasp of sacrifice. They came striding, limping, dragging themselves. They came male and female, young and old, poor.

After more hymn singing (the Methodist choir in Alabama made me love hymns to this day) in Luragoli, we broke the service with silence. Outside my hand got mangled by burly farmers shaking hands as if they were milking a cow. Everyone wanted to shake and say,

"Mirembe" (good morning). After fifteen minutes of this I felt prepared to run for political office from Mt. Airy some year soon.

We then had Sunday dinner of rice, soup poured over it, hard-boiled eggs, tough beef, millet bread sandwiches with gooseberry jelly, corn cake, and tea with goat's milk in it.

The traveling letter which Chestnut Hill Meeting gave us got another endorsement. We got back to Kaimosi at nightfall, wrung out from the warmth and length of Chebuyusi's greeting.

I want to end with what was, for me, the deepest insights of the eighth FWCC meetings. These are the spiritual insights gained from our worship-fellowship group. Ours had members who lived in England, Ghana, India, Ireland, Kenya, Nigeria, Northern Rhodesia, Norway, Scotland, South Africa, and the U.S.A. Our real concern in Kaimosi was reconciliation of personal, church, and national tensions. Following are some personal notes based on nine hours of the group's meditation and spoken ministry:

The main diversities in the human family are due to different levels of spiritual development. When we can be one with God, no matter what name we call Him or how we acknowledge Him in method of worship, then we will be one with each other.

Thus every act should be toward uniting man with God. A yardstick for personal behavior toward others can be: "Does this step I plan move the two of us closer to the triangular relationship or farther away?" The pause to enable us to make judgment of this sort is what we owe as our membership fee in the human family.

How can we push aside the staccato of daily life to get at these main themes? We need the transfusion of prayer. These can be prayers of thanksgiving, intercession or instruction, said in a fifteen-minute withdrawal each morning, or on the way to work, or in nightly review before slumber.

Unless we pray and refresh the supply regularly, we can wind up many days knowing that "the spear in our hearts is far worse than the spear we have carried in our hand." With prayer we can be one with Him. When we are this way, neither fear nor anger can reach us. These are negatives, like spite or jealousy, and are lower on the scale than the power in Him.

Paul Blanshard, Jr., is stationed with his family at Lagos, Nigeria, where he represents the American Friends Service Committee. His article "The Ultimate Power" is part of an impressionistic letter he sent to Chestnut Hill Meeting, Philadelphia, of which he is a member.

A baby sees its mother not as a whole person, with the imperfections that concept implies, but as *The Mother*, center of the universal. So it is with believers. In the purity of God's love their eyes "see no evil," or rather look deeper. Their eyes see each being for the goodness in him. Recognizing the goodness, they evoke goodness from others. We may not know why we regard such persons as special friends. It is because they see in us what we wish were visible to all. Their sheltering warmth thaws the coldnesses in us. We are forced to be at our best by their expectations.

It is possible for each of us to acquire this purity of vision. It requires discipline. We must keep a silent tongue when wronged; again we must speak out against wrong to others. We must forgive. We must aspire to better behavior ourselves, and look to ourselves first as the source of all tensions.

When the vision is reached, there is a plateau along which we can walk. The winds of hate, anger, greed, etc., howl along the paths we have climbed, but won't reach us. Now we are insulated from the blasts of negative forces. We can intuitively respond with love in every act, see beyond the moment to the hours. As we lift our eyes toward the further climb, we hear God's voice above any human drums. He is saying that fear is but a too-small faith. Anxiety is doubt that faith delivers results. Doubt itself is lack of conviction that we are in His hands, and He will care for us.

Once we attain the plateau, we are "in the power which can move mountains." Our lips transmit messages aiding others to join us at this new level. Because our acts are no longer for ourselves alone, they will be trusted, accepted. Our quantity of service will be multiplied because of its consistent quality and lack of waste. The whisper which we thought was living will grow into the joyous shout which is the whole of life.

Joyous? Is the way upward not paved with guilt and feelings of inadequacy?

It does not seem so. To be in touch with the ultimate Source of Power is humbling; we may at first even overflow in tears. But true humility and honest seeking lead to exultation. The moment of truth is like knocking down a brick wall which has barred us from the sunlit court deep inside human experience.

When we have walked in the sun, faith is confirmed. Joy rides our bloodstream. Our ears fill with singing, like the sound of the bird in earliest dawn. Our eyes see beauty in every leaf and flower, every hill and valley, every man and woman.

Is this sunlit court, this high plateau, then, the path to immortality when the earthly journey is done? No one here can say. But the radiance of belief and guided action is the surest mood to be perpetuated in those who follow. The soaring, singing beauty of this high walk is as close as one gets to the essential truth of human existence.

The essential truth is, simply, that God is love. We have found Him when we know that, and keep climbing.

Meeting

By WARREN KIEWER

And splashing up to gasp and cough,
waves beneath armpit and chin
curling—wet hair in the trough
trailing—slow tread of foot and fin:

likewise my dive, dog-paddling weekly
from the hard pew, my Sunday sinking
for pearls that seek to evade not seek me,
pearl, diver, and sea sweet or stinking;

not unlike yours, Graceful Diver
to my waves' roots, where meet mud and sun,
there to toss pearls to air and higher,
so weekly dive, so rise again.

I T is trite but true that through our scientific genius we have made of this world a neighborhood; and now we are challenged through our moral genius to make of it a brotherhood. Whatever affects one individual directly affects all indirectly. We are all caught in an inescapable network of mutuality; we are all tied in a single garment of destiny. The Church must also make it palpably clear that segregation in any form is a moral evil which no Christian can accept. We cannot compromise on this point. Segregation is wrong because it overlooks the fact that all men are made in the image of God; wrong because it relegates individuals to the status of things; wrong because it substitutes an I-it relationship for the I-Thou relationship. Segregation is wrong because it distorts the personality and damages the soul; it gives the segregator a false sense of superiority, while leaving the segregated with a false sense of inferiority.—MARTIN LUTHER KING, JR., "Crisis and the Church," in the *Council Quarterly* [undated, c. Fall, 1961], published by the Georgia Council on Human Relations, Atlanta, Georgia

Used of God

By MARGARET SNYDER

THE concern of Bob Tucker about the right use of the word "prayer" in connection with such experiences as the Easter vigil in Times Square, New York City, is deeply felt, one can be sure. (See pages 486 and 487 of the issue for December 1, 1961.) At least some part of that concern must touch everyone who looks at the questions he raises about "using" God for "political purposes"; the horror of the me-and-God stance is by no means to be ignored.

But I wonder whether there is not another level of consideration on which this question of the relationship between prayer and the terrible need for political action to avert war comes into a different focus. Do we "use" God when we pray, "Give us this day our daily bread . . . and deliver us from evil"? However one may allegorize the idea of "daily bread" for which Jesus bade his followers pray, or the evil from which we pray to be delivered, these petitions can scarcely be cut off from the substantive reality of daily living.

Is there not a sense in which prayer becomes not "an end in itself" but the instrument through which we seek to open the way for the whole of life to be suffused with the power and presence of God? And I would raise the question whether a sharp cleavage between prayer and the daily business of life does not lie close to the root of our ineffectuality in the witness we seek to bear to that Spirit which alone can take away the occasion of wars.

I was one who shared in that Easter vigil. I went in deep discomfort. My very private self writhed at the thought of standing in that public place in so deliberately conspicuous a manner. But something made me go, though as we walked out of the vigil headquarters and took our places under the lowering sky, the farthest my prayer could move in those first acutely distressing moments was for grace to bear my shorn Lady Godiva state.

Once we stood in our places, something totally unexpected came to pass—as startling as the descent of the angel must have been to the Roman guards who saw the stone rolled away from the tomb.

Fear was gone. I was gone, and Times Square. Instead of cynicism and alienation, the Power was present in that place, and love was the one reality. My personal presence existed for no other reason than to serve as a channel, helping to focus that Power upon that place.

After an hour of this still waiting upon the purposes of Being, the image of the Kremlin stood clear in the

center of that focus, and the task upon me was to help the Power to permeate those dark and terrible stones. For perhaps twenty minutes that was all my task. Then mind asked, "Why in Moscow? Why not in Washington?" And I tried to hold the Oval Room of the White House, our President's study, in the focus of love. But I was brought back to the Kremlin. And then to Times Square.

All this time I was not, save as a channel for transmitting some part of the loving power of the Spirit. Yet the sense of the immediate place and moment was present even more keenly than usual to ordinary senses.

My second period on that vigil did not reach such levels of awareness. Yet the experience of the first two hours was so vivid that I wrote it down, as I have copied it here, when I got home about midnight, chilled and weary.

Brother Lawrence said that "we ought to give ourselves up to God, with regard both to things temporal and spiritual." Perhaps instead of "using" God, one may be used of God—even in Times Square.

Hiroshima Maidens

By WILLIAM BACON EVANS

Hiroshima maidens

Blasted by a bomb;

Comely angel faces

Scarred without a qualm.

Who shall pay the forfeit

To the great I AM?

Stupid, backward nations

Planning life's demise;

Thoughtless of your stations,

Closing tight your eyes.

Will you ne'er take warning

When God's Spirit cries?

Insistent Northern Lights

By ALICE M. SWAIM

I hate the nothingness of sleep on nights
When all the sky is dancing Northern lights,
And knives of frost stab all the earth awake,
Insisting that each hearth-drowsed spirit shake
Off blankets of its winter lethargy
And enter realms of unveiled mystery,
Where all faint echoes of imagined sound
Are blended in a nocturne so profound
That I can understand the mystic rune
Sung by the waves to their sky-mother moon.

Margaret Snyder, a member of New York Monthly Meeting, is currently serving as provisional secretary of the Committee on a Friends College of New York Yearly Meeting.

VISA: Jobs Start; Understanding Develops

By ERIC W. JOHNSON

MOST of the 41 VISA (Voluntary International Service Assignments) volunteers sent on assignment by the American Friends Service Committee last summer are now well settled in their countries of service and are beginning to be established in their jobs.

Harry Bailey, VISA Field Director in Tanganyika, writes: "The greatest impact of the VV's has been in the area of *living and being*. Our African observers have noticed with great interest (1) the absence of servants; (2) that the VV's walk to get around; (3) that we are not as 'rich' as most of the *Mzungus* (Europeans) that they have seen before; (4) that Negro and white live together; (5) that our people associate by preference with Africans; (6) that our women live 'as sisters' with the African community development workers. This has not been seen before."

Mary Anderson, member of a UNICEF mobile training team referred to in (6) just above, writes after a visit to Bonga, Tanganyika: "In Bonga there was one family, as I guess there is in every community of the world, of especially fine people. The father was simple, uneducated except by mass-literacy-campaign standards, but curious, far seeing, and kind. He had two daughters (their mother was dead), ages 13 and 16, who were good and gentle girls. They did much to make our visit successful, taking us into women's homes, explaining our presence to their suspicious neighbors, and welcoming us warmly. The last day in Bonga I wanted to tell the father what I felt about his family, namely, that it was as fine a one as I had known anywhere in the world and that I respect him. And he responded with words which I will never forget and which represent the greatest success we had in Bonga. He said that the tears came when he thought of our leaving, but he realized, and was happy when he thought, how fortunate it was that we came at all. If men everywhere were to express love as our coming had, then they would live together in peace and understanding. Many of his people fear white men, he said, but if they were only able to sit down together and talk as we had, they would realize there was no reason to fear. He himself has felt joy when he saw us carrying firewood with his daughters, for, in this act, he saw the implementation of the love which will bring man to peace. And he prayed God's blessing on us. This is a man who knows nothing of the present crises in this world. But he knows his territory in the center of his country, and in his isolation he is able to see the world. This is an accomplishment which many of us more sophisticated, informed, and traveled people never realize."

Suzanne Long, who with her husband Jack is working in a Guatemalan village under Don Martin Alvarado Barrios, a delegate of the government department Socio-Educativo-Rural, writes: "The excursions of Don Martin are always

accompanied by great ceremony. Martin uses Mario, his son, and Jack as assistants in performing the rites of teaching. As the priest uses incense, stained glass windows, and flowing robes, Don Martin uses picture stories, agricultural tools, and insecticides. Martin never interrupts the ceremony to reach for a needed tool himself; he has Jack or Mario bring the object to him. The students sense the importance of the lesson from the solemnity of the ceremony. All show great respect for Don Martin.

"Martin must use established ceremony because he is quietly introducing revolutionary concepts into the tradition-bound practices of agriculture. Of course, Martin has on his side the fact that he can produce results that were undreamed of before. These men are aware that they are not living as well as they could be living."

Jonathan Brower, assigned to Thomonde, Haiti, describes a fundamental problem of working in underdeveloped nations: "The problem of how to provide what the community needs and cannot possibly provide for itself, without damping whatever initiative toward self-improvement there may be in the community, or whatever initiative the developing agent may be able to stimulate, is crucial. The project must be brought to the point where it can be said to have matured into indigenous organization. I'm beginning to feel the importance, and, equally the difficulty of keeping the overriding aim in view, that the external agent strive toward the day when he will no longer be needed."

From East Pakistan John Wise writes: "My work at the Center has been primarily concerned with the individual supervision of six of the probation officer trainees. I have begun examination of community surveys in which the Center is involved. Beyond this my time has been spent on the run following Bernhard (Director of the Friends Center, Dacca) in an endless procession of jobs, meetings, and errands."

From South India Shirley Clark writes: "After three weeks at Mitraniketan it looks as if my work for the next two years will be to develop a 'progressive' nursery school. I find the possibilities very exciting and challenging. I will organize the program and establish methods in cooperation with the nursery schoolteacher and Viswanathan (Director of the Center). The linguistic barrier is the immediate concern. I have many ideas regarding the nursery school, and I find that by asking questions, attention is focused on an area, and eventually more conversation evolves around it that may lead to change. The atmosphere here is very good and there is an open attitude toward change."

From the Neighborhood Center in Berlin Mary Ellen Terre writes: "During the long afternoons of making straw stars and angels I am beginning to discover what goes on in the life of a subteen-ager in Berlin. And through me they are discovering that children in the United States go through many of the same stages of growing up, have the same problems of developing their thought processes, and react in similar ways to similar situations in school and social life—contrary to the impression given by the U.S. movies about our 'young rebels.'"

Eric W. Johnson, on leave of absence from Germantown Friends School, Philadelphia, is Director of Voluntary International Service Assignments of the American Friends Service Committee.

From Jill Albert, teaching in an Indian Bureau School in Twin Buttes, North Dakota, and working after hours helping her Indian friends emerge from their rather isolated lives, comes the following: "School is going well and I just love it. If I were unhappy here, I should never be able to stay in this great wilderness. . . . My most exciting news, and that which consumes most of my free time, is that the teen-agers have declared my apartment their common meeting ground. I have established rather rigid regulations . . . all out by 9:45, no smoking. . . . Still they continue to come. We have spent many hours in gay fun, but we have also had long, serious discussions about the Indian people, school, dating, fallout shelters, and many other things. . . . Twin Buttes is the most remote spot in the whole world, I'm sure."

And so our 41 VISA volunteers meet the difficult challenges of their assignments in ten countries. The AFSC is now selecting 25 additional volunteers to go on assignment next summer. We have many excellent applications thus far, and requests for more volunteers from most of the countries where we are presently at work, and from several other countries. At the moment, limited funds restrict us to a modest supplementing of the groups in countries where we are already established.

Nondiscriminatory Suburban Home Sales ***A Report on Friends Suburban Housing, Inc.***

By WILBUR L. LEW

FRRIENDS SUBURBAN HOUSING, the nondiscriminatory real estate brokerage firm in the Philadelphia, Pa., suburbs, was established five years ago to implement traditional Friends testimony on race relations. Originally, most of its founders were members of the Religious Society of Friends; today its Directors include men and women of many faiths.

In 1961, at the Philadelphia Yearly Meeting, Friends adopted a new statement on integration, which read in part: "We should work to end discrimination in all housing. When offering our own properties, we should consider doing so on an open-occupancy basis, ever mindful of our responsibilities for social education in our neighborhood." Thus again Philadelphia Friends rededicated themselves to take action on this concern.

The firm has just sold its 70th home since its inception. Fifty-one of the houses were sold to Negro families, two to Oriental, and 17 to white families. Sales prices have ranged from \$9,000 to \$26,000. Most of the homes sold to Negro buyers were in all-white neighborhoods. Most of the white buyers have bought in integrated residential areas.

FSH, organized originally by a group of suburban property owners, is primarily dedicated to overcoming discrimination in housing. Technically a profit-making firm, it has had a loss every year. Intense opposition from real estate boards and

brokers in suburban communities has made it difficult for FSH to operate in the black.

The firm is endorsed by two committees of the Philadelphia Yearly Meeting, the Community Relations Division of the American Friends Service Committee, and other religious and civil-rights groups.

Working mainly in Philadelphia's four suburban counties, FSH accepts listings only from persons willing to sell without regard to a buyer's race or creed. FSH seeks listings only in good residential sections and where there are some friendly neighbors nearby.

Friends Suburban Housing cooperates with human-relations agencies and local groups interested in integrated housing. The firm's members frequently meet with neighbors in areas where nonwhite families are moving in to answer questions on property values and race. Reliable studies on this matter show that in areas where neighbors stay put despite the entrance of a nonwhite family, property values remain and frequently rise.

Though FSH was not involved in any way with the sale to the first Negro family in Levittown, Pa., a few years ago, it has since sold homes to eight other Negro families there in different sections. Today Levittown's Negro families are accepted and have become an important part of the 17,000-home community.

Most of the educational and community-relations support for this revolutionary firm comes from the Housing Subcommittee of the Philadelphia Yearly Meeting Race Relations Committee. This subcommittee's program is aimed at helping suburban communities accept new Negro neighbors.

Today, however, a critical shortage of listings of homes for sale still exists. FSH has a list of 400 minority-family home seekers, and in many cases they have been waiting three to five years to find a decent home in a decent section in suburban Philadelphia.

Annual Meeting, Friends World Committee

THE American Section of the Friends World Committee held its annual meeting in Indianapolis, Indiana, at the First Friends Church, January 26 to 27, with an out-of-city attendance of approximately 100 persons. The total registration was 137, and a few probably overlooked the registration table. A number came long distances, including one from California, two from Texas, and one each from Oklahoma, North Carolina, and Canada.

Thomas R. Bodine of Connecticut gave a beautifully illustrated account of his trip to the Eighth Session of the Friends World Committee in Kenya last summer. Marshall O. Sutton reported the work of the Midwest Committee and office. Xen Harvey of Fairmount, Indiana, told with enthusiasm of the Youth Pilgrimage which he and Betty Harvey escorted to England last summer. J. Floyd Moore of Guilford College explained the opportunities available under the Biddle Foundation for study and training for Quaker leadership. Tom Bodine and George Loft spoke to a large audience on Saturday night regarding the Quaker United Nations Program. The Society is taking increasing interest in this activity, and

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the World Committee has been granted three places on the Committee which guides the work in New York.

Young Friends of North America have a concern to visit among Evangelical Friends in Oregon and elsewhere next summer. The Committee encouraged them in this project and offered to help as way opens.

Concern was expressed for the proper welcome and care of overseas Quaker students in this country. The office was asked to compile a list and then circulate it so that these visitors may be received by Friends near them. A canvas of such students as we know about is to be made regarding their possible attendance at Friends General Conference next June.

In looking toward the future the question was asked whether the Committee had reached the stage when it might communicate on deeper levels. Could we, for instance, discuss religious commitment, the philosophy of Quaker education, simplicity, and other similar themes? Possibly something worth while might be published on these subjects. If we are a committee for "consultation," we have need to prepare ourselves to be consulted. One Friend wishes we might list the ideas Friends hold in common. Another suggested that perhaps we need a set of World Committee queries. For instance, do we sincerely seek to visit and understand those who live across the boundaries which separate us? The discussion was constructive but diffuse. Within certain established guidelines the future pattern of the Friends World Committee for Consultation remains fluid.

Books

ADAM TO DANIEL: *An Illustrated Guide to the Old Testament and Its Background.* Edited by Gaalyahu Cornfeld, assisted by Bible Scholars, Historians and Archaeologists in Israel. The Macmillan Company, New York, 1961. 559 pages. \$13.95

This is a very substantial book, but a readable one. The last quality is due in part to the hundreds of sumptuous pictures, many of them in color, and in part to the freedom of the text from notes and references. The Bible passages are nearly always briefly quoted rather than referred to.

The authors have set themselves the task of retelling the development in and behind the Hebrew scriptures. They use copiously the data of archaeology in the Near East to illustrate features in the Bible. The historicity of traditions in and about the Bible is often doubtful. We get halfway through the book before we reach the first assured historical figure, David. Contemporary color and local color, Egyptian, Mesopotamian, and Syrian, are used to the full to make up for this lack. The pictures are, apart from landscapes, mostly of archaeological finds, up to the most recent ones. Where interpretation of the data is still or recently in dispute, up-to-date alternatives are proposed with the names of sponsoring living scholars.

Residence in Israel of the collaborators is not as great an advantage as is the sensible balance. Present religious and political affiliation has not been allowed to prevent admission of unhistorical, alien, or unorthodox features in the Bible story.

The book is better read in solid sections. There are 23 chapters. It can hardly be used for reference. There is neither index nor list of the photographs, which are perhaps its most valuable feature.

HENRY J. CADBURY

ON THE EIGHTFOLD PATH: CHRISTIAN PRESENCE AMID BUDDHISM. By GEORGE APPLETON. Oxford University Press, New York, 1961. 156 pages. \$2.50

This little volume will be of special interest to Friends, because in the course of "seeking the Christian presence in Buddhism" it not only covers the principles of Buddhism with admirable brevity and clarity but also helps us to see how close Buddhists and Friends are in some respects. This is an unintentional byproduct, since George Appleton nowhere mentions Quakers. But ideas congenial to Quakerism keep cropping up—the Buddha's reliance upon inwardness, upon seeking "within himself the answer to his questions"; the nature of Dhamma (Dharma—the Law) as a fusing of rational and ethical elements, "almost an inner light"; the accent upon experience and, in the eightfold path, upon right thought, right action, right concentration; the importance of meditation and a concern with its methods. George Appleton believes that Christian and Buddhist could engage in a mutually beneficial dialogue, but "God and Nirvana are the two ultimates that have to be discussed in the Buddhist-Christian encounter."

BRADFORD SMITH

THE SHAPING OF AMERICAN RELIGION, Volumes I, II.

Edited by JAMES WARD SMITH and LELAND JAMISON. Princeton University Press, Princeton, N. J., 1961. 514 pages; 427 pages. \$8.50; \$7.50

The first two volumes in the series on *Religion in American Life* indicate clearly the high standard to be anticipated when Volumes III and IV will be published. The set of four volumes is \$32.50, and they are in handy encyclopedia format printed in giant novel book size.

The index in the first volume shows eleven references to "Society of Friends, see Quakerism." In the second volume there are a dozen references. If this keeps on, the Friends will continue to gain in pages and references about as fast as we accelerate in membership each successive year!

The major comment on the Quakers and their contributions to the religious aspect of American culture (and civilization) seem very carefully and accurately handled for non-Quaker writers. They have gained their knowledge from published books and cite their authorities and comment on them in footnotes.

Friends schools and colleges will find these new books welcome additions to such titles as *The Story of Religions in America* and *A Guide to the Religions of America*.

Particular attention is given to the real and essential and distinctive quality given to the practice of Quakerism as viewed in the structure and architecture of American (and British) meeting houses. This is a growing interest amongst Friends and will be greatly enhanced when the new books by Hubert Lidbetter and H. Wickliffe Rose are circulated in England.

and America. Lidbetter's book on Quaker meeting houses has been published. Rose has completed the manuscript for a monumental picture reproduction with accurate descriptions of every house of worship erected in this country prior to 1789 now extant. When both books are published, they will make the chapter by Donald Drew Egbert on "Religious Expression in American Architecture" even more valuable. That is in the second volume of this series, so well-manufactured and published by the Princeton University Press.

RICHMOND P. MILLER

BRIGHT GALAXY: TEN YEARS OF UNITARIAN FELLOWSHIPS. By LAILE E. BARTLETT. Beacon Press, Boston, 1960. 248 pages, including 27 appendixes. \$3.50

What are the opportunities for a lay religion? How can such religion be helped so that it is more effective and spreads? Some light on these questions may come from the Unitarian program for lay-led religious Fellowship groups in communities without Unitarian churches. Experiences of these groups are described and analyzed by the wife of the Dean of a Unitarian School of the Ministry. She has visited many groups, and thought much about their implications.

A flexible program was developed, a staff of two was hired, and manuals on organization, leadership, and program planning were prepared. The success of this program is shown by the organization of 315 Fellowships in the first ten years. Of these, 40 died out, and 26 became churches. In 1958, 40 Fellowships were active in communities of less than 10,000 people. Over 12,000 persons new to Unitarianism joined these Fellowships, about a third of the denomination's total membership growth in the period. In the tenth year contributions from the Fellowships equaled that year's salaries and expenses of the Fellowship office.

The book has chapters on historical backgrounds and on the experiences of Fellowships and their Sunday schools. The trials and rewards of the members of these groups make interesting reading. So does the impact they have had on the thinking of the denominations. Some of the feelings between Unitarian churches and Fellowships are reminiscent of those sometimes heard between birthright members of old Friends Meetings and convinced members of new Meetings. Perhaps Friends can get perspective, ideas, and inspiration for more effective advancement work by study of this description of the progress of another denomination.

KENNETH IVES

THE MODERN USE OF THE BIBLE. By HARRY EMERSON FOSDICK. The Macmillan Company, New York, 1961. 280 pages. Paperback, \$1.95

The lectures comprising this book, first issued in 1924, were addressed to ministers under the Lyman Beecher Lectureship Foundation of the School of Religion, Yale University. Many readers will be able to hear again through these pages the intonation, balanced structure, varied references, and stirring faith for which they eagerly listened when Harry Emerson Fosdick was a familiar radio speaker and the beloved minister of Riverside Church, New York City.

Those who have been disturbed by changing conditions in all areas of life and thought will find here a message capable of restoring their faith in God and in the Bible as a guide to living. Fosdick sees in the Bible an evolution in the idea of God from the relation of a social group with its heavenly chieftain to, in the New Testament, a personal, intimate fellowship of the soul with God, who cares for the individual and is universally available to every seeking soul. "In the fact of Christ we have seen the effulgence of His glory."

Fosdick directly deals with the problems inherent in a cruel legalism, in allegorizing the Bible, in miracles (which he carefully defines), and in a thoughtless liberalism. "Jesus himself and Paul after him," he says, "were antilegalists." The ultimate test of a religious movement is its richness of spiritual life and the ethical consequences which flow from it. This is a living cosmos, and God is the immanent life of the universe.

M. A. P.

THE CHRISTIAN AS A DOCTOR, *The Vocation of Medicine: Its Ethics, Demands, Opportunities, and Dilemmas.* By JAMES T. STEPHENS and EDWARD LEROY LONG, JR. Part of the Haddam House series on "The Christian and His Vocation," Association Press, New York, 1960. 128 pages. \$2.50

The authors of this slim book are a practicing Protestant physician and a philosopher-writer. The collaboration is evident in the combination of practical problems of moral judgment in the day-by-day life of the doctor and the setting of this particular doctor's religion and philosophy within the framework of philosophical and religious trends of our times.

The authors consider the Christian doctor should have perspective on man as a "total personality," that his skills should grow from an "interest in both biology and psychology," and that he must do more than "tinker with a mechanism." The reviewer finds these slants on medicine most congenial.

What disappoints us is a lack of spaciousness. The authors do not seem to find a large enough arena in which the Christian conscience can exercise itself seriously with the inevitable sins of those in and near the profession. With pardonable parochialism, I would like to recommend consideration of the subject to a symposium of representative doctors of the Friends Medical Society. I believe they could do a more exciting job.

ROSS ROBY, M.D.

RELIGION IN THE DEVELOPING PERSONALITY. Academy of Religion and Mental Health. New York University Press, New York, 1960. 200 pages. \$3.00

This small volume is a record of "the discussions of a group of religious leaders and medical and behavioral scientists who met at Arden House, Harriman, N. Y., on December 5, 6, and 7, 1958," for the second annual symposium organized by the Academy of Religion and Mental Health.

The four parts of the book deal with religion and childhood, adolescence, maturity, and a review of the whole, with

plans for the future. Included are an introduction and epilogue. Participants were clergymen of the Catholic, Jewish, and Protestant faiths, practitioners or teachers of medicine, psychiatry, psychology, and interested laymen.

Since the purpose of the symposium was not to arrive at specific conclusions, it could focus attention instead on problems and areas of investigation. The discussion centered around "man's probable behavior and ways of affording him a chance to improve it."

The book is not for the beginner and perhaps not even for the general reader. It does have considerable value for the individual who is working professionally in the field of relationships between religion and psychology-psychiatry. It is a record of discussions between such men as Karl Menninger, Gordon Allport, Hans Hofmann, Frederick H. Allen, Earl A. Loomis, and others. To the experienced reader it affords an opportunity for listening in on some vital and exciting discussion between such men.

WILLIAM CLEVELAND

AFSC News

Annual Report

THE American Friends Service Committee spent \$4,429,274 in its fiscal year ending October, 1961, for world-wide projects in international service, community relations, international affairs, peace education, and youth services.

The Committee said in its Annual Report that \$3,367,942 was contributed in cash and securities by individuals, foundations, and corporations through the national office here and 11 regional offices throughout the country. In addition, there were gifts of material aids and surplus food valued at \$712,846.

The Committee's newest program, Voluntary International Service Assignments (VISA), assigned more than 40 volunteers to two-year periods of work in nine countries. They are serving in Tanganyika, Haiti, Guatemala, India, Pakistan, Tunisia, France, Germany, and the United States.

More than \$1,336,000 was spent for relief programs among some of the 300,000 Algerian refugees in Tunisia and Morocco, as well as among displaced persons in Europe and Hong Kong, and for social and technical assistance in Africa and other countries. Over \$132,000 worth of United States surplus food was distributed overseas by the Committee.

Equal opportunities in housing, school desegregation, merit employment, and work among American Indians were the major concerns of AFSC programs in its Community Relations Division. Its efforts to broaden housing opportunities for minorities were concentrated in Burlington County, New Jersey; Cambridge, Massachusetts; Dayton and Cincinnati, Ohio; Chicago, Illinois; Des Moines, Iowa; Denver, Colorado; and San Francisco, Santa Clara County, and Pasadena, California.

Among AFSC programs in the field of international affairs was the second of two experimental international seminars conducted under an agreement between the AFSC and the

U.S.S.R. Committee of Youth Organizations. The seminar was attended by 35 young people from 13 countries and held at Poughkeepsie, New York.

Other programs to improve communications and understanding on international issues were conducted at the United Nations and through Quaker Centers in many key cities of the world.

The Peace Education work of the organization continued to emphasize institutes and seminars, summer camps, a speakers' service, and literature publication.

American-English-Russian Projects

A series of summer work and study projects sponsored by the American Friends Service Committee, the Friends Service Council of London, and the Committee of Youth Organizations of the Soviet Union will be launched this summer. The AFSC announced that the first work camp will be held in England in the summer of 1962. In following years similar projects will be held in the Soviet Union and in the United States. Participants in the work camps will be involved in community service, and time will be provided for discussions and trips. The camps will be held for three or four weeks during July and August. American participants will have the opportunity to attend other work camps during the summer.

The fee for the project will be \$600, which includes transportation, maintenance, insurance, orientation, and participation in one additional work camp during the same summer. Americans presently in Europe may apply for the project. The AFSC announcement said that young men and women over age 20 are being sought for the project. Ten participants will be appointed by each organization. A knowledge of Russian and previous project experience are desirable.

The new program will follow two experimental international seminars held during the summer of 1960 in the Soviet Union and in 1961 in the United States. Both the AFSC and the Committee of Youth Organizations named participants for the seminars.

High School Institute

The Fourth Friends High School Institute for the New York area, sponsored by the American Friends Service Committee, will be held on May 5, 1962, at Friends Academy, Locust Valley, L. I., N. Y. The general theme is "Creative Peacemaking." The keynote speaker is Cecil R. Evans, who will deal with the "Quaker Program at the United Nations." Several seminars will center around such topics as the representation of China at the U.N., the raising of living standards abroad, nuclear testing, colonialism, etc. For information call Gene Angsted, AFSC, in New York City; telephone SP 7-8700.

Civil Defense Pamphlet

The 17-page pamphlet *Civil Defense, Both Red and Dead* by Arthur Waskow was published by the Peace Literature Service of the American Friends Service Committee, Philadelphia, Pa., and is available for 25 cents. The pamphlet is a criticism of the recently stepped-up civil defense program from the standpoint of military strategy, political and moral values, and over-all effects on American life and economy.

Friends and Their Friends

Western Union Telegraph Company has a reduced rate on Monday to citizens who have something to say to Washington. The Company will wire 15 words of anybody's opinion to the nation's capital at a cut rate of 75 cents, plus tax. The service is an experimental one for "personal opinion messages," intended for those who want to express their views to President Kennedy, Vice President Johnson, or any Senator or Representative. From anywhere in the United States, excluding Alaska and Hawaii, the cost of a message of 15 words or less, followed by the sender's name, address, and title and organization if desired, will be 83 cents, including the eight-cent federal tax.

The *Calendar of Yearly Meetings* of Friends around the world for 1962 is now published and ready for distribution. This useful leaflet gives the date, place, and Clerk of the various Yearly Meetings and annual gatherings, as well as a list of Friends Centers. Copies may be secured free from either of the Friends World Committee offices, Wilmington College, Wilmington, Ohio, or 152-A North 15th Street, Philadelphia 2, Pa.

Wendell Thomas, a Friend active in the Celo Community, Burnsville, N. C., has published a 44-page brochure entitled *There Is But One Individual; a Religion for Today's World*. The writer draws on his rich background of study and work in India, the United States, and Hawaii for elucidating the potential of his community idea. The booklet is available at one dollar from the Celo Press, Celo Community, Route 5, Burnsville, N. C.

Lewis H. Rohrbaugh, Vice President of Boston University, is this year also Acting Dean of Boston University School of Medicine. With his wife Ruth Bunker Rohrbaugh, and their children, Steve (at Harvard Law School), Lewis (at Amherst), and Joanna (at Pembroke), he is a member of the Friends Meeting of Washington, D.C.

The Barclay Press, 600 East Third Street, Newberg, Oregon, has announced publication of *Fruit of the Vine*, a daily devotional booklet of meditations written by Friends. Each meditation is a page in length with scripture references given. A year's subscription is \$1.40; single copies, 35 cents each.

Malcolm R. Lovell of Coral Gables, Fla., has donated to Brown University a handwritten manuscript of the original verses of the university's alma mater song, which is sung to the tune of "The Old Oaken Bucket." The manuscript, written about 1818 by Samuel Woodworth, an itinerant printer, is the only known copy in existence and has been called "one of the rarest manuscripts of all American popular poems." The gift was made on behalf of the donor and two sons, Malcolm R. Lovell, Jr., and A. Buffum Lovell, Brown alumni, all three of whom are members of New York Monthly Meeting.

A bronze statue representing a Polish peasant scattering grain has been presented to Florence M. Barrow, according to the October *Wayfarer*, London. The gift is an expression of gratitude for the work of the Polish Mission of Friends War Victims Relief Committee, 1919 to 1924. The statue has been placed in the library of Friends House, London.

The following account of a 40-year relationship of Friends with the people of Poland appears with an illustration of the statue in the *Wayfarer*: "American and British Friends were engaged in relief work there [in Poland] from 1919 to 1924, and again from 1946 to 1949. Between the wars a number of Friends helped to promote a successful scheme of peasant industries and handicrafts; and in 1939, when Poland was overrun from both East and West simultaneously, the Friends Service Council jointly with the Polish Relief Fund sent out a commission of three to investigate the plight of Polish refugees in Hungary and Rumania. In the years immediately following, Friends worked among Polish refugees in places as far afield as Palestine and East Africa. The work in the postwar years included the distribution of food and clothing and help in the rebuilding of Poland's devastated towns and villages. In more recent years Friends have been able to renew their friendship with the Polish people through international seminars and work camps."

Billy Graham, according to *The Watchman-Examiner*, national Baptist paper, for February 8, 1962, has been denied permission to hold an evangelistic service in the city baseball stadium at Barranquilla, Colombia. Mayor Ricardo Gonzales said only the Roman Catholic Church is allowed to propagandize.

Quakertown Meeting, N. J., formerly an indulged Meeting under the care of Bucks Quarterly Meeting, Philadelphia Yearly Meeting, has become a Monthly Meeting. *The Messenger* for February, 1962, sponsored by the Representative Meeting of Philadelphia Yearly Meeting, says it is the 92nd Monthly Meeting in this Yearly Meeting.

David S. Richie, Secretary of the Friends Social Order Committee, Philadelphia Yearly Meeting, is leaving March 3 on a second five-month trip to Africa to encourage and participate in the work-camp movement there. His first visit will be to Ghana to participate in the annual meetings of the Voluntary Work Camp Association of Ghana. He will next participate in the UNESCO-sponsored Conference of International Work-camp Organizers to be held at N'Kpwang, Cameroun. In April he will help organize and recruit for the American Friends Service Committee summer work camp planned for Eastern Nigeria. In May he will participate in a camp sponsored by the Protestant Council of Youth in the Congo and in week-end work camps sponsored by Friends in Salisbury, Southern Rhodesia. He hopes to take part in three leadership-training work camp weekends in South Africa in June, and in the first Ecumenical Work Camp in Tanganyika in July. He is returning by way of Helsinki, Finland, to participate in an East-West Work Camp Seminar and Work Camp in August.

The Connecticut Friends Committee on Social Order, 144 South Quaker Lane, West Hartford 7, Conn., is now offering the sixth edition of a 24-page booklet *What Do the Churches Say on Capital Punishment?* at 30 cents postpaid (quantity rates for 25 or more copies). The booklet is a compilation of official statements of 17 religious bodies; national, state, and local Councils of Churches; and a few other groups.

The November, 1961, issue of *Cross Currents*, the Philadelphia organ of the Blue Cross, devotes an illustrated article to Esther Whitson Cope, an Enrollment Representative of the Blue Cross. She was first a volunteer nurse for the American Friends Service Committee in a hospital of Châlons-sur-Marne, France, during the First World War. After a childfeeding assignment in Germany, she served in Russia as a "nurse on horseback," visiting epidemic-ridden back villages and ultimately contracting malaria herself. Back in the United States, she acquired a degree in social work from the University of Pennsylvania, worked in the medical-social field in a Harlem Hospital, New York City, and later in the Blue Cross organization of New York and now in Philadelphia. In her capacity as an Enrollment Representative she has repeatedly received awards for her unusual performance.

The Advancement Committee of Friends General Conference at 1515 Cherry Street, Philadelphia, Pa., has recently published *How Can Friends Meetings Make Themselves Known?* The pamphlet is based on the results of a questionnaire on outreach which summarizes answers received from 173 Monthly Meetings; on a workshop on outreach held in December, 1960; and on the pamphlet *Quaker Publicity* by Charles Hadfield, published by the Friends Home Service Committee of London Yearly Meeting.

The Friend, London, for January 12, 1962, contains on page 42 another advertisement in the series of advertisements of the Society of Friends which has been appearing in English journals at the order of the Friends Home Service Committee. Local Meetings are encouraged to consider inserting similar advertisements in local newspapers. The advertisement begins: "John Dalton was a Quaker. The discoverer of the atomic theory was one of many scientists who found in the Society of Friends a satisfying expression of Christianity. It did not violate his intellectual integrity, for Quakers believe that religion is an experiment in living rather than a code of rules or dogma. Conduct not creed is their test of true Christianity. They try to seek the good in all men.

"This positive attitude to life is reflected in Quaker Meetings for Worship. In quietness, without set forms or ritual, they wait in the presence of God."

Later paragraphs deal with participation in meeting for worship, the all-pervading character of religion, the need for balancing individualism with tolerance for the views of others, and the endeavor to apply Christian faith to daily life and contemporary problems. The last paragraph offers to send literature or to put the inquirer in touch with the nearest Quaker Meeting.

A limited number of staff positions in the Junior Conference and High School Sections at the forthcoming Cape May Conference, June 22 to 29, 1962, are available for qualified Friends. Teachers in the Junior Conference who work in the mornings and evenings receive \$50; others, \$40. High School Conference staff, who will live at the Congress Hall Hotel with the young people, receive board and room plus a travel allowance. Requests for an application form should be sent to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

The classic devotional book *Spiritual Energies in Daily Life* by Rufus M. Jones has been reprinted by the Book and Publications Committee of Philadelphia Yearly Meeting. While many of the books by Rufus Jones are out of print, this one, which the author called the best of his devotional books, speaks to those today seeking the reality of the inner life. Significant chapters deal with the home, death, life after death, and mysticism, which clarifies what Rufus Jones considered a normal experience. He was speaking of World War I when he wrote, "There was perhaps never a time in the history of the world when an application of this principle and method—God's way—was so needed in the social sphere of life." The entire book has a message today. The new paper edition may be purchased for \$2.00 from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Alan Paton Speaks, an eight-page leaflet on the thoughts of the famous South African writer, has just been issued by Katharine E. Cook and Leonard S. Kenworthy, both Brooklyn Friends. This brings to a total of 46 the leaflets in the well-known Speaks Series of biographical booklets. Other recent titles include Laurens van der Post, Julius Nyerere, and Woodrow Wilson. Twelve of the titles in the series are on Quakers. These booklets may be obtained from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., or from World Affairs Materials, Brooklyn College, Brooklyn 10, N. Y., at 10 cents each, two for 15 cents, or 18 for one dollar.

Maurice A. Mook, a member of State College Meeting, Pa., has contributed an interesting article "A Quaker Funeral at Saratoga Springs" to the Summer, 1961, issue of *New York Folklore*. The article relates the impressions of James Silk Buckingham, a traveling British journalist, who in 1838 happened to witness a Friends funeral service in Saratoga Springs, N. Y. His impressions of the funeral are vividly described in his three-volume book *America: Historical, Statistical, and Descriptive* (London, c. 1841).

Mary Knowles, librarian of the William Jeanes Memorial Library at Plymouth Meeting, Pa., states in her 1961 report for the library that the circulation of books has risen from 17,034 in 1950 to 47,360 in 1961. The daily average last year was 173.7 books.

Hugh Borton, President of Haverford College and Chairman of the American delegation to a binational conference seeking to improve Japanese-American cultural interchanges, has transmitted to President Kennedy his report. It is the result of a week-long meeting in January that took place in Tokyo between United States and Japanese representatives. Commenting upon his return from Tokyo, Hugh Borton was enthusiastic about the conference. He said, "I was greatly pleased to note the obviously improved attitude of Japan to the United States since my last visit there almost two years ago." (See FRIENDS JOURNAL for July 9, 1960, page 409.) His report to the President contains specific recommendations transmitted to both governments. They were as follows: "(1) Encouragement should be given to more joint research efforts and more binational or multinational seminars on both academic and nonacademic problems of mutual concern.

"(2) An appropriate division of labor between public and private agencies should be clarified, and the capabilities of all such existing organizations should be strengthened and more fully mobilized to promote international cultural and educational interchange.

"(3) Increased emphasis should be given to the arts by the interchange of high-quality educational and cultural TV programs; talented young performing groups between the university communities of the two countries; small, high-quality exhibits and performing groups for smaller communities; established creative artists and promising younger artists for extended periods of work in the other country; and specialists on the role of arts in elementary and secondary education.

"(4) There should be developed more adequate counseling, orientation, language improvement, and other important service for all exchange students of both countries.

"(5) The transmission of Japanese thought and scholarly research findings to the United States should be greatly improved through increased translation, abstracting, and binational cooperative research and publication efforts."

Swiss Friends and Atomic Weapons

The following statement was approved by the Committee of Switzerland Yearly Meeting at its annual session, held on January 28, 1962, in Bienne: "In 1958, 73,000 Swiss citizens, among them the male members of Switzerland Yearly Meeting of Friends, petitioned their government for prohibition of the manufacture or use of atomic weapons of all kinds on Swiss territory.

"This petition, called 'initiative populaire,' was rejected by the two Houses of the Swiss Legislature. However, since it was in the form of a constitutional amendment, its submission to the electorate as a whole was required. Therefore, on April 1 of this year the Swiss people must vote upon a matter of principle which may have immense importance for the future position of Switzerland in Europe.

"Quite aside from the purely military problem, which we do not consider here, the problem is raised also of our moral and religious responsibility, which we share with Quakers of every country. We ask ourselves: Has a small country like ours, heretofore unharmed in the midst of warring Europe,

the right to authorize its government to use means of destruction which we know very well to be criminal?

"It is true that in its official report our Federal Council has stated that it will support all efforts toward disarmament. But can our people, without being guilty of hypocrisy, wish for atomic disarmament of the major powers and, at the same time, request to participate in atomic armament?

"We do not think so. And we would like Friends everywhere to know that, even if the majority of Swiss citizens, driven by fear, should support the government by giving it the right to introduce atomic armament—if the government finds it necessary—there will be a strong minority who will refuse to support such an act, judging it contrary to all pacifist principles based upon love and respect for our fellow men."

Langley Hill Friends Meeting

On December 18, 1961, a Preparative Meeting in Northern Virginia, to be called Langley Hill Friends Meeting, was authorized by the Friends Meeting of Washington, D. C., together with consent to use funds from the Monthly Meeting's reserves to help finance the acquisition of a building. (For the first announcement of this new Meeting, see page 520 of our issue for December 15, 1961.)

Friends have been meeting in Northern Virginia for two and a half years, first at Vienna and lately at a Lutheran Church at the junction of old Route 123 and Route 193. It is this Lutheran Church which the Preparative Meeting is acquiring on land where there has been a church since 1842. The building is in excellent condition. Set on a third of an acre, with shrubbery and three large maples, it is adjacent to the Happy Hill School, where rooms will be available for the First-day school. The price has purposely been set low for sale to a religious group.

Meeting for worship is now being held regularly at the church on Sundays at 11 a.m., and First-day school classes are conducted through high school age.

Northern Virginia Friends with interested non-Friend attenders have worked hard and enthusiastically towards the formation of the Preparative Meeting. Its establishment, with the promise of an extension of Quakerism, is a source of satisfaction, thankfulness, and hope to them and to the whole parent Meeting.

The structure of the Preparative Meeting has been worked out through discussions in the Committees of Ministry and Counsel, Overseers, Finance and Property, and the Board of Trustees of the Friends Meeting of Washington, D. C., and approved in the minute adopted December 18, 1961.

Letters to the Editor

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

The other morning our walk to Friends Meeting was cheered with a beautiful double rainbow, raised by the mixture of rain and sunshine. Both are needed to lift the lovely curves of color into the air. And so it is in life. Let us seek for the

sun in the rain. Finding it, we may lift up our vision to the added blessing of a heavenly archway of beauty and hope above all.

It has been truly written that God is our life, and this is our rainbow promise of life eternal. It is well to behold the everpresent God, or Christ, in self and others, as did Jesus of Nazareth nearly two thousand years ago. Understanding brings us the rainbow of harmony as we help one another. Let us find the divine light of God's goodness shining in each person or situation we meet. Good, the substance of God, is always present. It is the perfect rainbow, the complete circle around the shadow of our true selfhood. Christian friendship with all others is the glowing way to perfect peace, prosperity, humility, happiness, health, and harmony—to perfect unity with the Father.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

I should like to use this column to extend hearty thanks from Gilbert and Marga MacMaster, 20 Allmendstrasse, Basel, Switzerland, to the many persons who signed the letter to him during the annual meeting of the American Friends Service Committee in January. He wrote that it was "the nicest New Year's greeting" they had ever had. He would like to write each person but cannot, and he asked if somehow his and Marga's great appreciation could be conveyed to the message writers.

Moorestown, N. J.

MARGARET E. JONES

While trying to arrange study for a course in Intergroup Relations at the University of Pennsylvania, I was referred to two pamphlets published by Friends that are now out of print. They are *Handbook of Friends Agencies*, published in 1945 by the Social Service Committee of Philadelphia Yearly Meeting, 43 pages, first or second edition; and *A List of Organizations Managed Wholly or in Part by Members of the Religious Society of Friends in Philadelphia Yearly Meeting*, published in 1897 by Arch Street Friends in pamphlet form. If any Friends have copies of either of these and would be willing to lend or give them to me for this project, I would be most appreciative.

4052 Chestnut Street,
Philadelphia 4, Pa.

BARBARA MILFORD

BIRTHS

PASTON—On December 12, 1961, to Thurman R., Jr., and Laura Strance Paston of Dobbs Ferry, N. Y., a daughter, SARAH MARGARET PASTON, who joins a son, Andrew Edwin Paston, aged two and a half years. Both are members of New York Monthly Meeting, N. Y.

PICKERING—On January 1, to William and Katherine Pickering of Harrisburg, Pa., a daughter, LAURA LYNNE PICKERING. The father is a member of Middletown Monthly Meeting, Langhorne, Pa., and the mother is a member of Abington Monthly Meeting, Pa.

ROSENBERG—On February 8, to Albur and Esther Darlington Rosenberg, a daughter, ELIZABETH ESTHER ROSENBERG. Her father is a member of Central Philadelphia Monthly Meeting, and her mother is a member of Woodstown Monthly Meeting, N. J.

DEATHS

PENNELL—On October 22, 1961, at Wawa, Pa., ELIZABETH S. PENNELL, in her 86th year, a member of Middletown Monthly Meeting, Lima, Pa.

PENNELL—On March 18, 1961, MARY SMEDLEY PENNELL, wife of James R. Pennell, Wawa, Pa., in her 86th year. She was a member of Middletown Monthly Meeting, Lima, Pa.

READ—On January 2, MARIANNA READ of Santa Monica, Calif., a member of Haddonfield Meeting, N. J. In recent years she attended the Santa Monica Meeting, Calif., which she helped to found.

THORP—On January 21, at the Barclay Home, West Chester, Pa., ELIZABETH SMEDLEY THORP, wife of the late J. Albin Thorp, in her 93rd year. She was a lifelong member of Middletown Monthly Meeting, Lima, Pa.

VIVIAN—On November 13, 1961, WILLIAM O. VIVIAN, husband of Helen J. Vivian, Media, Pa. He was a member of Middletown Monthly Meeting, Lima, Pa.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

MARCH

3—Haverford Quarterly Meeting at Merion, Pa., Meeting House, Montgomery Avenue. Worship and Ministry: business, 3 p.m.; open forum on "Friends Testimonies," 3:15 p.m. Meeting for worship, 4:30 p.m., followed by business; supper, 6 p.m.; at 7 p.m., Mary Hoxie Jones, recently returned from Europe, Asia, and the New Delhi WCC Meeting, "Perspectives from Abroad."

3—Nottingham Quarterly Meeting at Nottingham Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; lunch served by the host Meeting; business, followed by Conference session, at which Bliss Forbush will speak.

4—New Jersey Friends Committee on Social Order, at Shrewsbury, N. J., Meeting House, Broad Street and Sycamore Avenue, 1 p.m. Topic, "What Can Friends Do to Help in Abolishing Capital Punishment in New Jersey?" Meeting for worship, 11 a.m.; bring a box lunch (dessert and beverage provided).

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Jerome D. Frank, M.D., Professor of Psychiatry, Johns Hopkins University, writer, "Sanity and Survival: The Non-violent Alternative in 1962."

9 to 11—Southeastern Friends Conference at the Friends Meeting, 316 East Marks Street, Orlando, Fla.

10—Philadelphia Quarterly Meeting at Germantown, Pa., Meeting, 47 West Coulter Street. Meeting on Worship and Ministry, 3:30 p.m.; meeting for worship, 5 p.m., followed by business; supper, 6:15 p.m.; at 7:15 p.m., discussion of Monthly Meeting Annual Reports led by representatives of each Meeting.

10—Haddonfield Quarterly Meeting at Haddonfield, N.J., 3 p.m.

10—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

11—Baltimore Quarterly Meeting at Baltimore (Stony Run) Meeting House, 5116 North Charles Street. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch served by host Meeting; business, followed by Conference session: E. Raymond Wilson, Executive Secretary Emeritus of the Friends Committee on National Legislation, "World Council of Churches Meetings in New Delhi, India."

14—Quiet Day at Pendle Hill, Wallingford, Pa., 9:30 a.m. to 2:30 p.m. Elizabeth Furus, leader. No reservations required.

22 to 28—Philadelphia Yearly Meeting at 4th and Arch Streets, Philadelphia, 10 a.m., 2 p.m., and 7 p.m.

30 to April 1—Spring Committee Meetings of the Young Friends Committee of North America at Earlham College, Richmond, Ind. All Young Friends interested in attending are welcome. For further information write Box 447, Earlham College, Richmond, Ind.

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. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

CALIFORNIA

BERKELEY—Friends meeting. First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1835 Upland; Clerk; HI 2-3647.

DENVER—Mountain View Meeting, 10:45 a.m., 2028 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 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

JACKSONVILLE—Meeting for worship, 11 a.m. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 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 Street, Lake Worth. Telephone: 585-8060.

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. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5857.

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 8-3060.

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

OAK PARK (suburban Chicago)—11 a.m., YMCA, 255 S. Marion, south from Marion sta., of Lake St., El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

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

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

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

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

WESTPORT—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, one

Meeting for worship at 10 a.m., with no adult forum or Sunday School for the summer months.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

MINNESOTA

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6953.

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

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

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, 10:30 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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 and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

NEW MEXICO

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

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 TX 2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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

22 Washington Sq. N.
Earl Hall, Columbia University
110 Sohermerhorn 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.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m., Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call FR 5-5949.

DURHAM—Meeting for worship and First-day school, 11 a.m., Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

PENNSYLVANIA

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 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., 10:15 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—818 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, Patsy Hinds. Phone 32-7-4615.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches

Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

VIRGINIA

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

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

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

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

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SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-9883.

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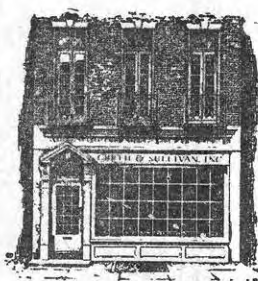
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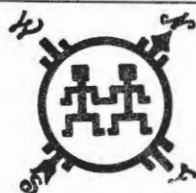
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