

# FRIENDS JOURNAL

*A Quaker Weekly*

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*To consider mankind otherwise than brethren, to think favors are peculiar to one nation and exclude others plainly supposes a darkness in the understanding. For, as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged towards all men.—JOHN WOOLMAN*

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## FRIENDS JOURNAL



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ter is pending.

## German Friends Meet Again

**B**AD PYRMONT, where German Friends will soon hold  
their Yearly Meeting, is a swanky and elegant spa of old  
traditions. The meeting house, built before 1800, with its  
old burial grounds seems like a lovely, friendly island.

Last year in August, about 150 members, 50 friends of the  
Friends, and other guests, among them a large group of young  
people, came from all parts of Germany, including the Russian  
zone, and from Austria. This was a surprisingly large number,  
for West Germany, East Germany, and Austria combined have  
about 500 members, of whom more than 100 live isolated from  
any group of worship. The membership is organized in 13  
Quarterly Meetings and 37 local Meetings. Average member-  
ship in local Meetings is 11, but enlarged by members of the  
Wider Quaker Fellowship (friends of the Friends).

The general theme of the Yearly Meeting was "The Culti-  
vation of Constructive Forces in the Life of the Individual and  
of the Group." Different aspects of this theme were discussed  
in six groups. The most interesting was the group dealing  
with problems of East and West Germany in the light of the  
Quaker message. Due to the vital significance of this topic,  
smaller discussion groups formed after each session and a good  
deal of private discussion arose.

I felt that nobody present advocated the political philos-  
ophy of communism, but some of the Friends from the East  
believed in its economical and social program. They spoke of  
achievements for the people, of free education, of work for  
everybody, of freedom for worship, of just distribution of  
goods. Their argumentation, however, disregarded the politi-  
cal consequences of an enforced economy and for that reason  
found no support even among others from the Eastern zone.  
The most important single problems in that discussion were  
(1) the right of the state to coercion as against the voluntary  
action of free individuals; (2) a plea to the Western world to  
discuss problems with the East on the highest intellectual level  
possible and not to make them ridiculous as "funnies" or news-  
paper cartoons are inclined to; and (3) the danger of oppres-  
sion's intimidating the individual, breaking his spirit, and  
making him act against his conscience, thereby destroying  
entirely the spark of life, the fluidity of the spirit.

One senses always an air of reluctance and caution around  
people from the East wherever one meets them. It is pathetic to  
observe their happiness in living for a few days in a free world.

An experience in itself was to see the joy of people from  
different parts of the country in greeting each other, having  
only this one opportunity of being together within a year's time  
or more. The isolation of many members is comparable per-  
haps only to Quakers living in the early history of this country.

Since returning to this country, we have often been asked  
whether so small a group as the German Friends can have any  
influence at this time on spiritual and social life in Germany.  
It is hard to measure such a thing, but a small incident may  
give an answer. We observed in G—— a lovely 7-year-old col-  
ored girl, well adjusted and happy, playing in the streets with

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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## Editorial Comments

### *Billy Graham Abroad*

BILLY GRAHAM'S meetings in Scotland, England, and France have revived the controversies around the celebrated evangelist. Some of our English Friends have been as much stirred by Mr. Graham's undoubted success as have the members of other churches. A protracted controversy has filled the pages of *The Friend* (London), which was finally summed up in a concluding article by Bernard Canter, the editor, and one by Frank Edmead, who had voiced a critical opinion earlier. The gist of their thinking is that they do not doubt the sincerity of those who were converted; that such dedication to Christ in public is an astounding event in our secularized world; and that even the fundamentalist approach of the preacher and his converts might well mark a starting place for a higher journey. The atmosphere of expectancy, which was the result of skilfully managed publicity campaigns and, perhaps also, of a great volume of prayer surrounding the movement, created a true sense of God's presence. Nevertheless, Dr. Graham's hypnotic techniques and his dogmatic assertions, not to mention the danger of self-glorification, come in for severe criticism. The seeker is given no intellectual choices. Fear and guilt are prominent factors in the sermon topics.

Frank Edmead cannot suppress a sentiment of envy when he looks at the large crowds in front of Dr. Graham and then remembers our half-filled meeting houses. But he also says, ". . . if to fill them we have to use the methods that night after night filled Harringay and the Kelvin Hall, then the world will look in vain for the light that has been entrusted to us." William Marwick, another correspondent, reminds Friends that the resolution to "accept Christ" is not a momentary decision to be taken under emotional stress. It demands "an utter consecration of our lives in his service. . . . Who among ourselves dare say that we have accepted him?" This truth and the vast differences of taste which exist concerning the evangelist's methods will always make it impossible for millions of sincere seekers to accept this kind of evangelism.

### *The Malaise of Our Time*

Albert Schweitzer once spoke of our time as being "a strange medley of civilization and barbarism." Never before have we possessed so much physical power; nor did we ever have to live in such continuous fear of greater terror to come. We know that we are in danger of losing control over our power. War is as certain to come to men of ill will as peace is to bless men of good will.

The mass movements that are sweeping over our globe like destructive storms are proof of an emotionalism that needs redirection into constructive channels. A high proportion of the destructiveness in our personal and communal living is the outcome of unused energies and un-lived life. Modern religion must recover the broader ranges of beauty, warmth, and dedication to complement the rigidly theological and moral pursuits to which faith has given itself all too often, to its own loss and detriment. Millions are waiting to accept the affirmation of life's beauty and its sacramental dedication with a sense of eternal purpose. Our ears are tuned to the questioning voices of our generation and their denials, whereas "God is the denial of all denials," as Meister Eckhart wrote centuries ago. Seeking the true life is the only way to remove the mountains of ignorance, error, and fear that hamper our vision. Christ's promise, "Seek and you will find," will guide us to discover the treasures of eternal life and the ocean of light that overcomes the sea of darkness.

### *Late, but Not Too Late*

The mills of democracy grind slowly. An Army booklet entitled *How to Spot a Communist* has at long last been withdrawn because it was, as the military order states, "not appropriate for the purpose for which it was intended when originally issued by the Intelligence personnel." Its original purpose was to guide army personnel in discovering Communists and their sympathizers. *The New York Times* lists some of the language by which such subversives could be recognized, according to the keen diagnostic insights of our Intelli-



gence Service. The following samples occurring in the language of a suspect were to serve as clues to identifying a person of Communist leanings: vanguard, colonialism, progressive, materialist, McCarthyism, violation of civil rights, racial or religious discrimination, the military budget, and—last but not least—peace. Some of these terms are much used by Friends and other religious

groups. We have not been aware of their subversive character; nor have we any regrets to express concerning their use.

We owe a debt of gratitude to the American Civil Liberties Union for having initiated the withdrawal of the booklet by lodging a protest about it with the Secretary of Defense, Charles E. Wilson.

## Independent for What?

By HENRY F. POMMER

COMMON usage often implies that independence is an enviable freedom from all dependence, external restraint, and obligation. Actually, such freedom is neither possible nor desirable.

### *The Myth of Personal Independence*

No one can live independent of food and of its sources in nature. No "independent businessman" can fail to depend upon customers and suppliers. The independent in politics, if he is in office, is dependent upon the administrator who appointed him or the people who elected him; if he is active only as a voter, he is dependent upon the party machines and individual candidates who present the alternatives among which he chooses. Every thinker is limited by the facts and ideas known or available to him. An independent income depends upon stability of the economy and trustworthiness of corporation officials. No matter to what noun we link *independent*, we quickly discover actual dependence.

To some degree, of course, each person can and should decrease his dependence upon relatives, friends, customs, and institutions. But there is danger in thinking that all dependence can be abolished, or that we would be better off if it were. Life would lose much of its value if it lacked friends in whom we could trust, upon whom we could depend. Some wives testify that to them it is wonderful to feel dependent upon a husband. Some persons find their deepest happiness in feeling dependent upon God.

In addition to *lack of dependence*, independence can also mean *freedom from restraint*. Again, absolute freedom from restraint is impossible; nor would it be desirable even if it were attainable. Restraints imposed by civil and natural law, by parents and by doctors are an inevitable part of our lives, and are usually a beneficial part. We can grant that civil law should be kept to a minimum, that nature should be increasingly subjected to man's will, and that the restraints imposed by family

and physician count for little with healthy and mature adults. Nevertheless, when we are children we are both preserved and educated by being restrained. Restraint is a necessary condition for the cure of some physical and mental illnesses. And surely, it is good that restraints be available to protect usually responsible adults from themselves when anger, covetousness, or other temptations beset them.

Independence is sometimes used to suggest a third meaning: *freedom from obligation*. Once again any complete independence is impossible. Even the fool who denies obligation or loyalty to truth, church, country, business, and family, is still loyal to self, or to parts of personality called sloth, pride, whim. His choice, like the wise man's, is not so much among degrees of obligation as among objects of obligation. He, like the rest of us, should seek both independence *from* selfish and provincial objects of loyalty and independence *for* enriching and fulfilling ones. A man may compliment himself on being independent of idolatrous loyalty to alma mater. But does he wish to be free of worshipful loyalty to the good, the beautiful, and the holy? The myth of personal independence dies hard; yet only as it dies is the highest loyalty born—and with it the highest life.

### *Limitations of National Independence*

That independence means partial dependence, partial restraint, and a choice among obligations can be illustrated not only from the lives of individuals but also from the histories of nations. Old Testament prophets taught Israel that she suffered the defeats and indignities climaxed by the Babylonian captivity when, ignoring God's commandments, she sought to be independent of Him. Puritans and Quakers sailed to North America seeking freedom from tyranny; the other side of that coin was that they sought a more complete dependence upon righteousness and holiness. As John Winthrop told the citizens of the Massachusetts Bay Colony, the only liberty worth seeking was "civil or

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federal liberty . . . to that only which is good, just, and honest."

A century and a half later, Thomas Jefferson and the Continental Congress sought not simply independence from Great Britain, but for life, liberty, and the pursuit of happiness.

We, therefore, the representatives of the United States of America in General Congress assembled, *appealing to the Supreme Judge of the world for the rectitude of our intentions*, do . . . declare that these united colonies are and of right ought to be free and independent states.

More important than their obligation to any geographical area or political institution was these men's obligation to a universal standard of rightness. On that standard they depended for the justification of their actions. If the colonies not only were free, but of right ought to be free, then there was a standard which gave the right to independence, and which could also withdraw that right.

As history moves closer and closer to the present, it shows more and more limitations of national independence. International ties of culture, commerce, and defense have made it difficult for major countries to ignore their dependence upon others, the restraints that hedge them 'round, the loyalties among which they must choose.

#### *Our Obligations to Truth and Goodness*

Perhaps more clearly than any other issue, war or peace highlights the close interweaving of action and reaction, an interweaving so tightly meshed as to destroy much of the meaning of national independence. We Americans want to continue loyal to that "Supreme Judge of the world" who was invoked to justify our nation's founding; we want still to do everything to ensure life, liberty, and the pursuit of happiness. To do so, we may have to admit that these united nations are, and of right ought to be, peaceful and *dependent* states under world law. In order to meet our own obligations to truth and goodness, we may have to surrender the myth of national independence.

But it is with individuals that such a vision must begin. Jesus, who well knew the virtues of individuals, taught: Blessed are the meek, the merciful, the peacemakers, the seekers after righteousness—not "Blessed are the independent." Any thoughtful person can recognize that full independence is like a perpetual motion machine; we seem to be able to imagine it, but we know it cannot exist. We must seek, then, to clarify what it is we should be dependent upon for our highest loyalties and self-restraints. The major options appear to

be personal impulse, the state, and eternal and objective value. Old Testament prophets, John Winthrop, Thomas Jefferson made choices upon which we can hardly improve.

### Letter from South Africa

June 6, 1955

FIRST, warm greetings to the new FRIENDS JOURNAL and all that its launching denotes.

We are in the throes of another phase of our cold civil war. This time the fight is over a bill to pack the Senate. When the constitution of the Union was written 45 years ago by agreement of the Boers and British, who were united after two wars, two things were regarded as so important that they were not to be changed except by a two-thirds majority of the Assembly and Senate of our Parliament sitting together. They are the equal language rights of Afrikaans and English, and the franchise rights of the nonwhites of the former Cape of Good Hope, now the Cape Province of the Union.

When the Nationalist government of Dr. Malan came to power in 1948, it wanted to remove the colored (mulatto) voters of the Cape from the common roll to a separate roll, as had been done in the case of the natives in 1936. The change would serve two purposes. It would get the franchise completely into line with the *apartheid* policy and (more important) gain an estimated dozen seats for a government that, having won an election, was most anxious to ensure that it would not be turned out again. Several attempts were made to get round the difficulty of the two-thirds majority, but they failed. Now with the Senate bill the government proposes to pack the Senate with enough of its supporters to be certain of success.

Feeling is running high. There are large public meetings and processions in the towns, and large headlines in the press. The Senate bill is denounced by the opponents of the government as a trick to escape the intention of the framers of the constitution. The British section sees the position of the English language in danger. And in this connection it is interesting to recall that 45 years ago it was not English but Afrikaans that was felt to be in need of special protection. With all the hubbub the chap at the center of it all is often forgotten; he is the colored voter who is anxious to remain on the common roll, not because it has brought him much benefit but because he would see in removal a further threat to his uncertain position in the South

African population. But the colored voter is only a pawn in the game of internal power politics.

An interesting side show has been set up by 13 professors of the Pretoria (Afrikaans medium) University publishing a considered statement opposing the Senate bill on moral grounds. Coming from Pretoria, their spiritual as well as their administrative capital, this seemed like sniping from the rear at the government. Mr. Eric Louw, our Minister of Finance, said in Parliament that he took a dim view of professors whose salaries were largely paid by government subsidies criticizing the hand that helped to feed them. This brought out two more professors, of Potchefstroom and Stellenbosch, who published letters to say that they supported the Senate bill but resented the suggestion that people paid by the state should not be free to criticize the state. In a generally grim situation there are brighter spots.

Garfield Todd, prime minister of Southern Rhodesia, has just made a short visit to the Union, and I have been glad of the chance to meet and hear him. As prime ministers go, he is young, 45. He is also young in outlook, enthusiasm, and idealism. A New Zealander who came to Africa 20 years ago as a missionary of the Disciples of Christ, he has left the mission field for politics and is translating his Christian zeal into statesmanship. He is finding an ample outlet for his energies in the new Federation of Rhodesia and Nyasaland and regards this infant country with beaming parental pride and hope. He is tackling his job as prime minister of Southern Rhodesia (the senior partner in the new Federation) with zest. "I enjoy being prime minister," he says. It is evident that he does.

The new Federation which is our northern neighbor is trying to tackle problems similar to ours in a rather

different way. A simple example is the application of separation in post offices. On those in the Union you will see the signs "Europeans" and "Non-Europeans." In the Federation the signs will read "Europeans" and "Africans." The casual observer might come to the conclusion that segregation is the same in the two countries. But in the Union the separation is by law, and a European can be prosecuted if he tries too persistently to buy a stamp at a non-European counter. In the Federation the separation follows custom and has no force of law. The custom can be changed if people come to feel differently.

MAURICE WEBB

### Idyl in Depth

By GERHARD FRIEDRICH

Cleansed by soft rains and overwinged with birds,  
With summer working out a deeper green,  
These hills are beautiful beyond all words;  
The narrow river overflows with flame.  
But I, a figure in this focused scene,  
Know not such filtered mornings of the mind,  
To whose geography should come the same  
Transfiguration. How must one comply  
To be so cleanly shaped and luminous:  
Sheer hills and strip of river squinting sky?  
And even as some feathered speck intones  
Bright fragments of a sun-dimensioned bliss,  
What countries does my body hold confined?  
What hymns of praise are burning in my bones?

---

*T*HERE are two ways of approaching God: the negative and the positive way. The negative way is the way of the monks and nuns, the removal of anything that may distract, the utter simplification of life to the barest essentials, so that in this utter simplicity God may be more immediately known. If I am not mistaken all canonised saints of the Church, and the large majority of the men and women to whom we go for religious guidance in the devotional literature, were unmarried and ascetics. They followed the negative way. Never can we be too grateful for what they have given us. Their contributions, in the main, have kept the Church alive. They were the pioneers, the experimenters with truth. Without them Quakerism could never have arisen, for it is built solidly on the mystical tradition of the Catholic Church.

But, if this was the only way, then profound mystical experience would be denied those who marry or those who choose to remain in the world to carry more directly its immediate burden. But there is here and there an indication that there is also a positive way, a way of discovering God through the manifold activities of life, through the full development of one's faculties physical, mental and spiritual. And Quakerism is based on the belief in the positive way, and has been the most consistent corporate attempt at actualizing it.—E. THEODOR BENFEY (*The Friend*, London)



## Some Reflections on Union and Isolation

AFTER a separation of 128 years' duration the two Yearly Meetings of Philadelphia finally united at their recent sessions. We have united primarily on the basis of mutual Christian love and respect, rather than on the basis of theological agreement, for we have found more diversity within our two groups than between them. Coming thus to a unity in love and devotion wherein small doctrinal differences are held in better perspective, we have merged with joy and expectation.

At the close of the business session of the Race Street Yearly Meeting in which it decided in favor of union, one member related that he had united with an Arch Street Friend five years ago to the day, and having never regretted the step, he surmised that the Yearly Meeting could now look forward to similar bliss.

Is it not natural, then, for people who love one another to unite, whether it be two Yearly Meetings or a man and woman? Is it not a part of love, too, for such uniting parties to share all that they have with each other?

### *Free to Grow in the Spirit*

While appreciating the recent fruits of this process of love, union, and sharing in the Philadelphia Yearly Meetings, we are reminded of the Society of Brothers (Bruderhof), a Christian communal group which has attracted Quaker interest in the past years. The basic tenet of the Society of Brothers is that men can today adhere to the principles of Christian living as best outlined in the Sermon on the Mount. Is this not reminiscent of George Fox's insistence that the "ocean of darkness" can be overcome with God's love and of his sermon on "Be ye perfect even as my heavenly father is perfect"? Both the Brothers and George Fox are emphasizing that man is free enough to grow in the Spirit if he so chooses, and that the Sermon on the Mount (Matthew 5-7) can and must be obeyed if one professes to be a follower of Christ. Their community, like that of the early Christians described in Acts 2:43-47, is led also to a full sharing of goods and a renunciation of private property. As sharing is a natural by-product of love in family life, so it is also in the life of a community which is drawn together by the love of Christ.

It is disturbing to note, though, that at this time of our own union some Friends are disdainful of this movement which, like ours, is an expression of the process of love, union, and sharing. Of these critics Thomas Kelly makes the following observation: "The sharing

of physical goods in the primitive church is only an outcropping of a profoundly deeper sharing of a Life, the base and center of which is obscured to those who are still oriented about self rather than about God."

What is the commonest criticism such Friends have of the Bruderhof? Most critics say that the main deficiency is one of isolation, isolation from those who disagree with them and from those that lead a different life.

To be sure, living together with their "Brothers in Christ," they find themselves having less contact with those of a different persuasion, at least in their close neighborhood. The Brothers see this as a danger, however, and at a sacrifice of better physical living conditions, they spend much time and effort sending members to outside groups, sending children to nearby cities for advanced and technical education, and establishing new Bruderhof communities, one in New York State last year and just recently one in Germany. Already they are in England, Uruguay, and Paraguay as well.

In Paraguay their hospital is used much more by the surrounding population than by the 800 members of their three Paraguayan communities, and in Rifton, N. Y., such numbers of people are joining that this community is suffering the real pains of rapid expansion. These seekers are hardly withdrawn from "the world."

Perhaps in the end their outreach to the people who don't understand them is not the fullest, but let's compare their outreach with our own. All Philadelphia Friends have rich contact with those who are not of our persuasion. How much use do we make of this contact? How many of such acquaintances have we brought to Meeting, to Quakerism, to pacifism, or to God? In turn, how many of us have been brought, in some measure, by these acquaintances to the desire for wealth, to the desire for social station, to a belief in power politics, and to Mammon? What use do we make of our "cosmopolitan" neighborhood? Can we truthfully say that they have *not* converted us more than we have converted them? This is not a new thought. Read John Woolman's account of John Smith's message to Philadelphia Yearly Meeting in 1764 in the ninth chapter of Woolman's *Journal*. Maybe Friends could benefit by a little isolation from the "infidels" and the wealthy.

### *Isolation*

Next, how much contact do we, living chiefly in the suburbs of Philadelphia, have with the poor, the sick,

the imprisoned—in short, the needy? We contribute money and time to our committees which tend to these people, or perhaps we go to week-end workcamps; all to the good, but our service is not complete. We come back to our suburban home, eat well, and sleep soundly, isolated in our well-policed suburb from the beggar, the juvenile delinquent, and the poorly housed; and we have not shared all that we have. We maintain our own brand of isolation.

Some of the Bruderhof communities are in isolated rural communities, too, but their open door offers the beggar, the delinquent, and the homeless the identical opportunities in every sphere of life as the Brothers have themselves.

What, too, of our isolation from each other, even members of our local Meeting? How much of a feeling of community exists around your meeting house? In some Meetings the feeling of community is obviously present and is felt by nearly everyone. But could there not be a greater sharing of experiences among us, such as the Brothers have, that would help us to become better ministers to each other? Are all the sick and troubled among us visited at the right time by someone

from the Meeting who will share the burden helpfully? Is there any Meeting in the Philadelphia area that holds a meeting for worship each morning before the day's work? Could we not benefit greatly by a closer relationship with our fellow meeting attenders and a more active church life? Anyone who denies this because of "location of home," "the demands of my job," or "the pressure of time," indicates that for him his location of home, his job, or all the rest of the day's activities take precedence over community and worship. Our lives clearly indicate what we really hold to be most important.

In summary, we think the criticism of isolation—from the unconvinced, from the poor, and from each other—pertains more to Philadelphia Quakerism than it does to the Society of Brothers, but, realizing that our Yearly Meeting has now begun to follow the path of love, union, and sharing, we have hope that it will be led further by God to show the abundant life to an ever wider group of seekers.

All of us stand now with George Fox atop Pendle Hill. We, too, see "a great people to be gathered." Will we be "moved to sound the day of the Lord" as well?

MILTON AND ALEXANDRA ZIMMERMAN

## *Gordonstoun House, Boyhood Home of Robert Barclay*

ON the generous lobe of land that faces the North Sea is to be found the town of Elgin. It is a tidy Scotch village of stone houses built of grey granite, with every evidence of substantial frugality and a solid, clean life. There is one spot that mars the scene. The church stands in ruins. Just what ire was stirred amongst the Highlanders so that they raided the place and burned the kirk, or just why the people of Elgin are content to turn their former place of worship into a ruin with naked, fire-scarred walls against the sky is more than I have, as yet, understood.

Persevere in pilgrimage, and you will reach Gordonstoun. The old manor house was about to fall into total disrepair when Kurt Hahn and others interested in education came to these parts and managed to persuade the heirs to release this ancient country seat to them in order to establish a school. This was done, and Gordonstoun has become a name in England, on the Continent, and in faraway America as a very interesting place.

To Friends it has an especial appeal because it was here, in this house, that Robert Barclay grew up during

his boyhood. Little would he have guessed that some day this country house of the Barclays would be used by Lord Gordon for his many experiments in chemistry and physics during the nineteenth century or that this property would be converted into a school where British boys would have classes in citizenship, the classics, and disciplines of the sea. Much less would the boy Barclay imagine in his wildest dreams that the consort of a queen, Elizabeth of England, would spend his school days in this manor house of the Gordons and the Barclays.

To quote from a letter received from H. L. Brereton, the headmaster: "The other day my wife found an old lady shyly and modestly walking along the drive, not wishing to trouble anybody. She was seeking the home of her ancestor, Robert Barclay. We were able to take her to Michael Kirk and show her the names of his parents on the great Gordon memorial there. . . . She seemed to have liked so much the idea of boys growing up where this lad, too, got his education."

H. L. Brereton indicates that British schools have their problems, too, as another member of the Barclay family wants a son to be in Gordonstoun School and



live in Gordonstoun House, the house in which our Robert Barclay lived before he wrote his *Apology*.

If any Friend is drawn toward the Highlands of Scotland or reaches the misty shores of Inverness or stumbles upon Elgin, I urge another step to Gordons-toun School and to Gordonstoun House and to the Square Yard and to the houses by the sea and to the cabins of the sea watchers and to all the various ways that the school not only uses an ancient property but serves the present in training youth to save life. Robert Barclay need have no apology for the use made of family holdings in this, the twentieth century.

HOWARD W. ELKINTON

### German Friends Meet Again

(Continued from page 18)

the white children of university-educated people. Everybody spoke of the fine job the foster mother was doing. Her action influenced the whole neighborhood. Months later in Pymont we found her to be a member of the Friends.

A small project of the Austrian Friends impressed me likewise. The concern was about the almost sadistic preference that our time gives to the criminal, the morbid, the sensational, the negative aspects of life, as apparent in newspapers. This concern resulted in the publication of a small monthly wherein they record good and positive actions of people in all walks of life. They call it *Bulletin of Humanity*. It is distributed in all schools and printed as a poster and distributed to post offices and other public places. Reprinting is not only allowed but encouraged. The motto is: "We see the good in the other fellow; we hear the good from the others; we write about the good to the others; may the good travel freely."

Last summer religious life in Germany seemed to be much more active than 20 years ago, when we lived there. We noticed, for example, that the Protestant church was having tent-mission meetings in many towns. Nationally known preachers spoke and even answered questions afterwards. I went to one of the meetings and found it excellent. The capacity of the tent, approximately 1,000, was filled long before the beginning. Participants came from all walks of life, intellectuals and laborers.

As a whole, the Protestant church still suffers from too much theological argument. The ministers are not close enough to the people's problems. They often speak about God as of someone far away and ununderstandable. The single member of the congregation is passive during the service. Once we found ourselves in the company of young Mormons doing missionary work in Germany, their success being due to the fact that the Mormons represent a layman's religion. The Quaker message of the Inner Light, of God who is love, who is near and close when we love and help our fellow men, this belief is needed and searched for. It seemed to me that the time to speak everywhere about the Quaker message has come.

MARGARET E. SEIFERTH

### Two Travellers

*The following letter, dated June 2, 1955, was sent by London Yearly Meeting to the Representative Meeting of Philadelphia Yearly Meeting.*

Dear Friends,

Our Yearly Meeting in London was enheartened by the news of your accomplished union. We rejoiced with you in the evidence of God's guidance, and of the answer to the prayers and labors of Friends through the years. Though Meeting for Sufferings has sent a message to your Standing Committee earlier last month Yearly Meeting asked me to write again on its behalf.

Two travellers may separate and go their several ways. The terrain to be explored may, in the main, be similar but each will observe different objects, or see the same object from different points. When the travellers reunite and converse, they bring to each other the riches of their varying experiences on the same journey, and their communications to each other are enjewelled by their several discoveries and insights.

Similarly, the two streams of which your message of third month 1955 speaks, when they meet and flow in a united river, are greater than one and one; they become a new dimension of power and serviceableness. That this may be your experience is our fervent prayer.

We desire that we may learn from you, and with you, of the Divine Charity which enables us to transcend all divisions that weaken our witness, and in knowing which we are fitted, you and we together, for those tasks which God has for us in His will for these times.

Yours sincerely,

On behalf of London Yearly Meeting,  
HAROLD REED, Clerk

### Friends and Their Friends

Canada Yearly Meeting, Conservative, Canada Yearly Meeting, Five Years, and Genesee Yearly Meeting, Friends General Conference, decided on June 24 during the sessions of their joint Yearly Meeting to unite as the Canadian Yearly Meeting of the Religious Society of Friends. A deep unity of spirit was felt in the meetings for worship. Attendance was about 30 per cent greater than in previous years. The Committee on Closer Affiliation was asked to continue its work in formulating a common Book of Discipline. The total membership of Canadian Yearly Meeting is about 800.

Elwood Cronk, a member of Scarsdale Meeting, N. Y., took up his position as executive secretary of the Young Friends Movement, Philadelphia Yearly Meeting, on June 21. He follows Joanna Ayres, who held that position for five years.

During the past academic year Elwood Cronk was a student at Pendle Hill. For three years he was in CPS and for one year in prison. He sees the Young Friends Movement as

"a body of water which touches on numerous bodies of land, the potential of bringing them together." He has contributed articles to the *Friends Intelligencer*, *The Friend*, Philadelphia, *The Canadian Friend*, *The American Friend*, and to two Presbyterian young people's magazines, *Forward* and *Venture*.

Curt Regen of Rahway and Plainfield Monthly Meeting, N. J., will carry out a third visit to European Friends under the direction of the Friends World Committee in July. Among other groups he intends to make contact with friends of the Friends in Madrid. A special objective will be to visit with Friends from Eastern Germany. For part of the time he will be accompanied by B. Leslie Metcalf of London Yearly Meeting a member of the Far-West Relations Committee, who has had the experience of visiting Russia with the 1951 British delegation. The Berlin Neighborhood Center of the A.F.S.C. will be the location for two conferences with German Friends, at which also Dirk Meynen of Netherlands Yearly Meeting is expected.

Right after the closing session of Germany Yearly Meeting at Bad Pyrmont, Curt Regen will return by air to be in attendance at New York Yearly Meeting the next day.

A number of Friends families in Bucks and Montgomery Counties, Pa., have started an experiment in intervisitation. Ten Meetings are cooperating in the venture. The families will attend meeting for worship, have a picnic lunch (which they will bring), and stay for a time of fellowship afterwards. Two of the Meetings (Yardley and Gwynedd) have already been visited. The dates and places of the remaining Meetings are as follows: Langhorne, July 10; Plymouth Meeting, July 17; Newtown, July 24; Reading, July 31; Falls, August 7; Wrightstown, August 14; Upper Dublin, August 21; and Abington, August 28.

Alfred Stefferud of Hillsboro, Va., received the citation of Distinguished Alumnus at the 80th commencement in June of his alma mater, St. Olaf College, Northfield, Minn. He is a member of the Goose Creek United Monthly Meeting, Lincoln, Va., and since 1945 has edited the Yearbooks of Agriculture of the U. S. Department of Agriculture. Previously he was a correspondent for the Associated Press in Europe. He has written a number of books and magazine articles.

Quakers and others interested in work of the American Friends Service Committee are invited to make the new Friends House or Casa de los Amigos their home while visiting Mexico City. Reservations may be made by writing to Florence Smith, Ignacio Mariscal 132, Mexico, D.F. The new quarters, two blocks north of the "monumento de la Revolucion" near the heart of the city is the former home of the artist Jose Clemente Orozco.

A letter written by Mrs. Toki Tomiyama on May 22 in Japan has been shared with this office: "... I am happy to tell thee that on May 20th I was presented by the government the Medal of Blue Ribbon for my 'long and worthy service for girls' education.' And yesterday the alumnae of Friends School gave a party to congratulate this occasion and also the 70th year of my age.

"Tomorrow I am to have audience with the Emperor, and after that I am granted to see all the buildings on the Imperial grounds which will take two hours and half, as I am told.

"... when I had honor of receiving the Medal my deep gratitude went out to ... those American friends who had done so much for me, and also to my predecessors and co-workers in the school, both past and present. And above all may God be praised! He has brought me here all the way through."

Mrs. Tomiyama was principal of the Friends School, Tokyo, from 1926 to 1949, including the very difficult war years and postwar period.

Plymouth Meeting, Pa., has been awarded \$5,000 by the Fund for the Republic, Inc., New York, an organization established in 1952 to fight restrictions on freedom of thought, inquiry, and expression in the United States and to develop policies to protect civil liberties under the Bill of Rights. The Meeting, praised for its "courageous and effective defense of democratic principles," had refused to discharge a librarian who would not take the state loyalty oath. The only public library in the community is on the grounds of Plymouth Meeting, which owns and operates it. The librarian had been asked by the local school authorities to take the oath. On a previous occasion she had invoked the Fifth Amendment in a hearing before a Senate Internal Security Committee.

The Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, has published a 70-page biographical booklet entitled *Rufus M. Jones*, by Mary Hoxie Jones, his daughter. The publication is one in a series called "Quaker Biographies." We shall publish a review of the booklet in a later issue.

Barbara Graymont has left her position as secretary to Howard Taylor, coordinating secretary at 1515 Cherry Street, Philadelphia 2, Pa. She is going to the University of Chicago for graduate study in the field of theology. In January of this year she was ordained a minister in the Congregational Church.

The Young Friends Committee of North America has been asked to publicize a Youth Conference of the National Social Welfare Assembly, to be held at Oberlin College, September 8 to 13, 1955. An invitation has been extended for at least

10 to 15 Young Friends to attend, and the Young Friends Committee felt after discussion at its spring meeting that this is something to which Young Friends should give serious consideration. The theme is "Freedom in the Balance," and the aim is to bring together youth from all parts of the country and from all major churches and social service organizations for discussions of our responsibilities in community and world affairs. For further information Young Friends are urged to write to David Potter, Camp Onas, Rushland, Pa.

The first Friends U.N. Seminar on the Pacific Coast was held in San Francisco, June 19 to 22, in connection with the tenth anniversary celebration of the United Nations. Its able leaders were Elmore Jackson and Sydney Bailey. The 82 participants came from Calgary, Alberta, to Carlsbad, Calif., and represented California, Oregon, and Pacific Yearly Meetings and three regional offices of the A.F.S.C. The purpose was to consider the past achievements and future possibilities of the United Nations, ways in which Friends can keep in touch with the U.N. and help to further its high objectives. There was great enthusiasm for such gatherings in the future, with the hope that more Friends can have such opportunities and can thus spread the knowledge of the good work of the U.N. more generally.

GRETCHEN TUTHILL

## Letters to the Editor

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

Howard Hayes' article in the *Friends Intelligencer* on "Answering That of God" concludes that we should "answer when there is some hope of being answered." We can hardly accept George Fox's advice as applying to every man unless we recognize how easy it is to express some form of answer in certain conditions. It is important to point out the normal and instinctive expression of his principle so that the further and more difficult applications may not be generally regarded as utopian and impossible.

Since God is love, "something of God" involves a capacity to have regard for others and to cooperate with others. Most people clearly show this capacity, and when they are treated in a friendly way, we may say "that of God" is being answered.

But in some people, such as delinquents, criminals, and racial or minority groups, that seed of God is often not easily recognized and accordingly is not answered. Recent scientific studies of crime and delinquency, however, have revealed that there is actually something of God even in the worst offenders, and the only successful way of dealing with them is by answering and assisting in the development of that divine spark. Some mild form of punishment or coercion may be useful if not inconsistent with love, which is the essential factor in overcoming evil. (Of course the findings of these studies are not usually described in religious terms.) This method has not been generally adopted in dealing with offenders of all types, but religious motivation should widely extend its use and

bring about an important advance in our society. Discrimination in race relations and other forms of prejudice should be overcome in the same way.

In international relations today it is important to realize two factors: (1) that the war method in this interdependent atomic age is both futile and suicidal, and (2) that love of God and neighbor involves using our minds and understanding of conditions as well as our feelings and sympathy. This means that every local human problem is different though similar methods are used. As specific problems are successfully dealt with by such methods, it becomes clearer that something of God in all men can be depended upon, and world peace should be sought by appealing to it.

Brooklyn, N. Y.

MARY S. McDOWELL

We have been sending missions to the heathen in the East for some time. Now since the Bandung Conference it looks as if there should be missions sent back from the East to the West. At Bandung there were some non-Christians who seemed to see things more clearly than has any Western spokesman.

A few weeks back something took place that should have been a real world-shocking event. I refer to the conference between the Soviet leaders and Tito, what they did and how, literally making their approach as penitents with their shoes in their hand. Everything about the case would indicate that their compulsion was great. Yet all the newspapers and government officials treated it as a news item for the day only.

Our own exhibition of weakness is shown by lack of plain understanding of the meaning of words. Our minds have become so muddled under the onslaught of the Communist narcotic peace movement that people literally cannot see straight. Tactics on methods are one thing; objectives are something else. Methods change any time to fit changed conditions; objectives never.

The softening of Communist attitude is simply a change of method, not a change of objective.

Englewood, Florida

H. C. MATHESON

Friendship is a manifestation of brotherhood as brotherhood is a manifestation of love, and so friendship is love in action, being the fruit of love.

Friendship is rooted in the soul.

Friendship always knows its place. It never intrudes; yet it stands ever ready to heed every call from a fellow creature in need.

Friendship is divinity in man. Love is the seed; friendship is the fruit.

Portland, Indiana

HOWARD J. BOURNE

The article on "Friends and the Law" by Henry Cadbury in the *Friends Intelligencer* for June 4, 1955, is a striking example of the relevance of the history and experience of Friends to our contemporary problems. It is impressive to see specific instances in which Quakers used the law and legal



rights not only for themselves but also "for the sake of the general good in maintaining civil liberties."

Aware of this heritage in Quaker faith and action, liberty by law may prove a most important way of extending and strengthening freedom of conscience today, especially if through and beyond specific cases we can see more clearly the religious dimensions of civil liberty.

Philadelphia, Pa.

A. BURNS CHALMERS,  
A.F.S.C. Secretary for Education

## Coming Events

### JULY

10—Members of the Joint Committee for Montgomery and Bucks Counties will attend meeting for worship at Norristown Meeting, Pa. (11:15 a.m.). Box lunch and business meeting will follow.

10—Riverside Meeting, 15th floor of Riverside Church, 122nd Street and Riverside Drive, New York City, 3:30 p.m. Dr. Robert J. McCracken of Riverside Church will make his annual visit.

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry Meeting, 9 a.m. Francis Bosworth of Friends Neighborhood Guild, Philadelphia, will address the children's meeting at the Recreation Center, 10 a.m., and the adult meeting in the afternoon on "Education for Quaker Responsibility." Bring a box lunch.

17—Chester Quarterly Meeting of Worship and Ministry at Chester, Pa., 2 p.m. Meeting for worship, 11 a.m. Bring lunch; beverages will be provided. The second Query will be considered.

17—Riverside Meeting, 15th floor of Riverside Church, 122nd Street and Riverside Drive, New York City, 3:30 p.m. Howard W. and Helen F. Hintz will attend.

23—Westbury Quarterly Meeting in the Westbury, N. Y., Meeting House, 10:30 a.m. Please bring a box lunch; dessert and beverage will be served. Trains arriving from New York

will be met by Westbury Friends. The speaker is to be announced.

24—Parkerville, Pa., meeting for worship, 3 p.m. All welcome.

28 to August 1—Germany Yearly Meeting at Bad Pyrmont, Germany.

29 to August 5—New York Yearly Meetings in joint sessions at Silver Bay, N. Y.

### BIRTHS

SAVAGE—On June 24, to Robert H. and Deborah Furnas Savage of Bart, R.D., Pa., a son named JOHN FURNAS SAVAGE. He is the grandson of Paul and Betty Furnas.

WETHERILL—On May 28, to Richard M. and Alice Minthorne Wetherill, a son named TODD MARSHALL WETHERILL.

### MARRIAGES

ALDEN-BREWER—On June 25, at Wrightstown, Pa., Meeting House, ANNE BRENNAN BREWER, daughter of Nathaniel and Hilma Brewer, of Newtown, R.D., Pa., and JAMES COOPER ALDEN, son of Francis C. and Mary Alden. The bride is a member of Wrightstown Monthly Meeting, Pa., and the groom is a member of Abington Monthly Meeting, Pa. They will reside in Jamison, Pa.

WOOD-WOODWARD—On June 25, at Old Kennett Meeting House, Kennett Square, Pa., ELIZABETH DILWORTH WOODWARD, daughter of Norris H. and Mary T. Woodward, and CLEMENT WOOD, son of the late Ralph Edward and Mary Gibson Wood of Wilmington, Del. The bride and her parents are members of Kennett Square, Pa., Monthly Meeting.

### DEATHS

BALLINGER—On May 22, EDWIN BALLINGER, aged 83 years, a lifelong member of Medford Monthly Meeting, N. J.

CADBURY—On June 24, at his home in Moorestown, N. J., BENJAMIN CADBURY, husband of Anna B. Dudley Cadbury, in the 82nd year of his age. He was a member and for many years clerk of Philadelphia Monthly Meeting for the Western District. He had recently retired as secretary of the Hajoca Corporation, and had been for many years a member of the Friends Select School Committee. He was elected in 1907 an Overseer of the William Penn Charter School and continued to serve in that capacity until the time of his death. Besides his wife, two sons of a former marriage survive, Joseph Moore Cadbury and Benjamin Bartram Cadbury.

CARPENTER—On May 16, MILDRED WADDINGTON CARPENTER, aged 42 years, a valued member of Salem, N. J., Monthly Meeting. She is survived by her husband, John S. Carpenter, and two children, John S., Jr., and Barbara Carpenter.

FERREE—On May 29, suddenly, at her home near Fishertown, Pa., ELENOR FERREE. She was not a member of Dunning's Creek Meeting, Pa., but was the wife of Emory Ferree, Jr., and mother of Samuel Humes, both of whom are members. She attended the Dunning's Creek First-day School and meeting

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frequently and always enriched the discussions with revelations from her keen mind. She is survived by her husband and her three sons, Samuel, Graham, and James Humes. Many young Friends especially have enjoyed the charm and hospitality of this home.

**JANNEY**—On May 13, at The Taylor Home, Baltimore, Md., **BERTHA JANNEY**, daughter of the late Joseph J. and Anna T. Janney, in her 85th year. A lifelong member of Baltimore Monthly and Yearly Meeting, Stony Run, Bertha Janney gave loyal service to the committees of her Meeting and took an active part in the work of Friends General Conference as long as her health permitted. Integrity of character and loyalty to her Meeting were an example for the younger Friends who follow her.

**MACPHERSON**—On May 22, suddenly, **RONALD MACPHERSON**, husband of Florence Schiela MacPherson of 171 Fulton Street, Massapequa, N. Y., in his 47th year. Surviving besides his wife are two children, Charles and Schiela May; his mother, May Hendrickson MacPherson; two brothers, Charles and Mahlon; two sisters, Rachel and Mary. Ronald MacPherson graduated from George School in 1929.

**PARK**—On June 6, at Wayne, Pa., **GEORGE R. PARK, JR.**, in his 63rd year. He was a member of Valley Meeting, Pa.

**PAXSON**—On June 21, suddenly, at his home near Willow Grove, Pa., **WILLIAM L. PAXSON**, son of the late Charles S. and Tacy L. Paxson. He is survived by one son, William L. Paxson, Jr.

**POTTS**—On June 13, at his home, 254 West Walnut Lane, Germantown, Philadelphia, **THOMAS CHARLES POTTS**, aged 83 years, formerly president of the Horace T. Potts Co., a steel firm. He was a member of Coulter Street Meeting, Germantown, and had been for many years a member of the Representative meeting of Philadelphia Yearly Meeting, Arch Street. He represented the American Friends Service Committee in 1920 during the child-feeding program in Germany. He was treasurer of Germantown Friends School for 25 years. Surviving are his wife, Ethel Rhoads Potts, two daughters, three

sons, and two brothers. A memorial meeting was held at Coulter Street Meeting on June 17.

**RULON**—On May 23, at his home in Mickleton, N. J., **HOWARD J. RULON**, in his 92nd year. He was a valued member of Mickleton Meeting, N. J., for many years. Surviving are his daughter, Mary R. Dawson, two granddaughters, Viola D. Reed and Mildred D. Luzier, and a great-granddaughter, Mildred Mary Reed, all of Mickleton, N. J.

**RUSSELL**—On June 27, in the Burlington County Hospital, Mt. Holly, N. J., **EDWIN A. RUSSELL**, aged 66 years, a member of Moorestown Monthly Meeting, N. J. He was vice president and a director of the Philadelphia Quartz Company and had been active for many years in the Boy Scouts of America. Surviving are his wife, Theresa Oswald Russell; two daughters, Anne R. Loring and Kathryn L. Russell; three sons, Walter S., Dr. Robert M., and Thomas K. Russell; and three sisters, Ethel R. Goodwin, Edith R. Richie, and Ruth R. Vail.

**WADDINGTON**—On June 17, **SUZANNE WADDINGTON**, born on June 14, 1955, infant daughter of Edward C., Jr., and Sylvia A. Waddington of Millville, N. J., members of Woodstown Monthly Meeting, N. J.

*Caroline Foulke Urie*

1873-1955

The Cleveland, Ohio, Meeting of the Religious Society of Friends suffered a deep loss when Caroline Foulke Urie died on April 4, 1955. Caroline Urie's tender reverence for that of God in every man lighted her many concerns. She was thoroughly devoted to Gandhian pacifism. She worked ardently for world government and world brotherhood. She had an especial love for children and was concerned for them where she found them—in Cleveland Meeting, in the Chicago slums, in an Italian town, or by way of UNICEF.

She served the Cleveland Meeting in many ways. . . .

It is impossible to think of Caroline Urie as other than alive. . . . Her influence in the lives of others meant more courage, more triumphs of the spirit, a greater faith.

FLORENCE ASHLEY

## REGULAR MEETINGS

**BUFFALO, N. Y.**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

**CAMBRIDGE, MASSACHUSETTS**—5 Longfellow Park (near Harvard Square). Meeting for worship and First-day school, 11 a.m. Telephone TR-6-6883.

**DETROIT, MICHIGAN**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

**DOVER, N. J.**—Randolph United Meeting, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**DOWNERS GROVE, ILLINOIS**—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

**GAINESVILLE, FLA.**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**HARRISBURG, PA.**—United meeting for worship each First-day, 11 a.m., Y.W.C.A.

**HOUSTON, TEXAS**—Friends Worship Group each Sunday, 7:30 p.m., 2336 North Boulevard; telephone JUstin 6453.

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

**LONG ISLAND, NEW YORK**  
Bethpage (Meeting House Road): Meeting for worship and First-day school, 11 a.m.  
Jericho (Old Jericho Turnpike): First-day school, 9:45 a.m.; meeting for worship, 11 a.m.  
Manhasset (Northern Boulevard at Shelter Rock Road): First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

**LYNN, MASS.**—Visiting Friends welcomed for worship, July - August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone LYnn 2-3379.

**MANASQUAN, N. J.**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Meeting House on Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MERION MONTHLY MEETING, PA.**—Corner of Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**MIAMI, FLA.**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**MONTREAL, CANADA**—Meeting for worship Sundays, 11 a.m., Room 218, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

**NEW YORK, N. Y.**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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**PASADENA, CALIFORNIA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

**PHILADELPHIA, PENNSYLVANIA**—Meetings for worship.

Race Street and 12th Street held jointly at 20 S. 12th St., 10:30 a.m.  
Chestnut Hill: 100 East Mermaid Lane, 10:30 a.m.

Fair Hill: Germantown Avenue and Cambria Street, 11:15 a.m.

Frankford: Unity and Walm Streets, 11 a.m.

Germantown: 45 West School House Lane, 11:15 a.m.

For information about time of holding First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

**PHOENIX, ARIZONA**—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

**ST. PETERSBURG, FLA.**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

**SANTA FE, NEW MEXICO**—Friends meeting for worship at Garcia Street Club, 569 Garcia St., First-days, 11 a.m. Also First-day school and care of infants.

**SHREWSBURY, NEW JERSEY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

**WASHINGTON, D. C.**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

**WORCESTER, MASSACHUSETTS**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone 4-8887.

**WANTED**

**RESIDENT POSITION** desired by Philadelphia business woman, month of August—hotel, institution, or private family. Box H52, Friends Journal.

**COUPLE** interested in serving as caretakers for Friends' burial ground; house on grounds. Contact Burial Ground Committee, Stony Run Friends Meeting, 5116 North Charles Street, Baltimore 10, Maryland.

**HOUSEKEEPER:** responsible woman: cooking, laundry for elderly, able Quaker gentleman. Live in; country, Chester County, Pa.; bus service. References exchanged. Write Box H54, Friends Journal.

**AVAILABLE**

**FOR RENT** to married couple: Fine old farmhouse belonging to seventeen-year-old George School senior, in return for his and hired man's room and board. Write William L. Paxson, Willow Grove, Pa. R. D.

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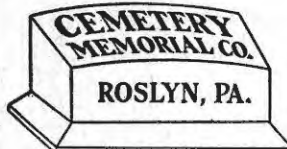
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