

FRIENDS JOURNAL

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How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

—ISAAC PENINGTON

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Extracts from Epistles

Books — Poetry

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Books

WHITTIER-LAND. By SAMUEL T. PICKARD. Riverside Press, Cambridge, Mass. 160 pages. \$2.00

1957 marks the 150th anniversary of the birth of John Greenleaf Whittier, whose poems contain the kind of worship and aspiration that are acceptable in every Christian church. The poet's life was spent among the hills and shores of the Atlantic, mostly in a small area in the northeastern corner of Massachusetts, and *Whittier-Land* makes an excellent guide-book here. The author, Samuel T. Pickard, whose wife was the poet's niece, compiled material that he had been wisely gathering for many years and brought out the book early in the twentieth century. It went through several printings, then lapsed, "out of print."

Full of illustrations, the volume is being as warmly received as it was originally. The body of the book is untouched. The preface is new, but it fails to mention that the Commonwealth of Massachusetts has lately honored a prominent new bridge and a highway with the poet's name. The original preface states that the book is designed to meet a desire "from tourists who are visiting the Whittier homes in increasing numbers." The third chapter delightfully reveals the poet's sense of humor. The last part consists of poems that were discarded by Whittier himself.

People who desire to visit the fascinating birthplace in East Haverhill, Mass., and the home in Amesbury, where, between the ages of 29 and 85, Whittier lived and wrote most of his prose and poetry, will revel in *Whittier-Land*.

MARION E. KELSEY

Book Survey

The Church Under the Cross. By J. B. Phillips. The Macmillan Company, New York, 1956. 111 pages. \$2.50

This is the same J. B. Phillips who with a kind of spectacular pyrotechnics has translated the New Testament into unforgettable modern English, under titles like *The Young Church in Action* and *Letters to Young Churches*. But those books were Scripture. Here the content is Phillips, and "oh! The difference to me."

The Inspired Letters in Clearest English. Prepared by Frank C. Laubach. Thomas Nelson and Sons, New York. 221 pages. \$1.50

Dr. Laubach's attempt to simplify the New Testament Epistles has not only made them more readable, especially for younger readers, but has bestowed upon the text a new flavor of permanence and freshness.

Attack Upon Christendom. By Soren Kierkegaard. The Beacon Press, Boston. 303 pages. \$1.45

This book collects the most aggressive and controversial papers directed against "official Christendom." They caused such enormous changes in the thinking of Europe that they rank with Marx's writings as revolutionary manifestoes, without, of course, being political. The thesis that Christianity is an "optical illusion" is repeated in all articles with fervor, passion, irony, and acidulous argument.

FRIENDS JOURNAL

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Editorial Comments

Intuitive Forethought

AROUND 1770, twenty years before the French Revolution, a fantastic idea made its first appearance. The French architect Ledoux proposed to erect a building in the form of a huge ball. Architectural tradition, known physical laws, and all mathematical calculations denounced the project as the mad dream of a disarranged mind. Yet, quite apart from such practical considerations, the design became the symbol of much vaster changes that were to come within less than twenty years. This huge ball was something like an uncanny missile from another world. As all conventions were disregarded in such a project, so were all laws and traditions ignored in the ensuing revolution which proclaimed the new ideals of liberty, equality, and fraternity.

Between 1890 and 1900 the project of ballistic architecture again was promoted, and the huge ball actually was displayed at the Paris World's Fair in 1900. This time, too, the fantastic building seemed to be a signal for revolutionary changes occurring less than twenty years later in Russia, Germany, and other nations.

The Power of Thought

Good as well as bad revolutions evolve from our minds and hearts. The gospel speaks not only of the tiny mustard seed's growth as foretelling the advent of the kingdom but also of the power of evil thought that will produce immoral deeds. Thought inevitably tends to produce concrete reality. It also has an infectious, awakening, or suggestive effect upon others. This almost hypnotic effect is vastly increased through speech and the printed word. When Alfred Adler coined the term "inferiority feelings," literally millions of hitherto inarticulate people suddenly confessed that such psychological trouble had bothered them for a long time. Who can ever fully assess the impact of *Uncle Tom's Cabin* as a rallying symbol for thousands of Americans? George Fox's phrase "that of God in every man" was known to all readers of his *Journal*. Yet it became a semicreedal statement only in our generation after Rufus M. Jones had expounded it with his great teaching skill. Although now it has become one of our most overused propositions, it has attracted the attention of many a seeker.

Such terms and many other Quaker messages are nothing less than the outrush of a divine inspiration for which the speaker is little more than a medium. They, too, are like friendly intruders from another world. They contradict conventional ways as much as ball-like architecture puzzled generations before us. Yet we sense their authority; they precede incipient changes. An inspired message implies the creation of some future order. Like all worship, it creates the illumination of heart and mind, whether the speaker is aware of this effect or not. Sincerity and a sense of urgency should be his sole concern for ministering through the spoken word. There is something compulsive about sound ministry that deprives the concerned minister momentarily of his own freedom. In like manner will it subject his hearers to the spell of his communication, because they sense its authority.

Ministry as a New Order

Such considerations should make us appraise the ministry of the spoken word with reverence, caution, and self-criticism. The true message will always create some new order out of the chaos of our lives. It must not, or rather cannot, be the outgrowth of logical reflection alone. Prayer, the total moral endeavor of a lifetime, and an uncomfortable sense of responsibility meet in the concern to serve the ministry of the spoken word. Such convergence is never accidental. It has the stamp of divine calling. It carries the promise of eternity.

In Brief

An article in the Norwegian paper *Vart Land* tells of a spontaneous religious movement in Russia that consists largely of young people who call themselves "believers," but are popularly known as "monachki" (little monks). These non-ritualistic evangelists are estimated to number several million members; they have no sacraments, rely on Bible reading, prayer, discussion, and a non-violent way of life. Among them are a number of C.O.'s. One escaped prisoner found "believers" in 20 different prison camps.

During the fiscal year 1957, \$600,000 will be expended on the drilling and equipping of water wells on the Navajo Reservations.

The Nurture of the Spiritual Life

By RACHEL R. CADBURY

LIFE as we know it is almost wholly a matter of relationship: my relation to myself, to others, and to God, the Eternal Spirit that is without and beyond and within as well.

"An Island unto himself" a man may seem to be when he reflects upon that deep interior self whom no other knows, but in the relatedness of daily living he knows himself to be part of a great continent, peopled by others whose claims upon life are as his, and whose needs and joys, sorrows, gaieties and griefs are as poignant and as pressing as his own.

There are many who would repudiate any real relationship with God, but for those who feel the profound need for developing the life of the spirit there can be no question of at least a desire to come into closer relationship with Him.

In our quest for a deeper relatedness with others let us consider experiences shared by groups, some types of such fellowship, and perhaps some insights regarding their growth. The three relationships—with myself, with others, and with God—are so closely linked and related that we cannot consider one alone.

1. *Relationship with Myself.* Many of us carry about all our lives a pattern of ourselves—a picture of how we would or should be, or one projected upon us by others and carried as a kind of obligation. Often this picture is far removed from the real self, which has been pushed back, repudiated, and throttled into a mere caricature of what we were meant to be and are. Reality is not cheated; it abides, and though its discovery may be painful, it eventually must be rewarding and transforming. For reality is truth, and knowing the truth we shall be free. Need we fear it? Among the sayings of Jesus is this: "The kingdom of heaven is within you, and whosoever shall know himself shall find it."

2. *Relationship with God.* Essentially and indissolubly linked with the sincerity and humility involved in an honest search for reality in one's soul is the need for a richer relationship with God. There are as many "cures for souls" as there are souls needing cures, but probably there is none completely effectual save only prayer. Prayer must be experienced to be known; to

understand it we must try it. Patience, persistence, and prayer—at times a painful trio, but eventually a victorious one.

As we are concerned with relatedness we cannot neglect the great instrument of intercessory prayer. By that I mean the prayer that does not primarily ask for specific gifts for another (who of us is wise enough to do that?), but which carries another, in love, and lifts him up to God's healing light. We may have a part to play in God's plan for the life we are holding up (we must assume that risk), but the efficacy of such prayer, persisted in, I cannot doubt. I have seen its results.

Howard Thurman in *Deep River* has this to say: "The source of life is God. The mystic applies this to human life when he says there is in man an uncreated element. . . . In the last analysis the mood of reverence that should characterize all men's dealings with each other finds its basis here. To deal with men on any other basis, to treat them as if there were not, vibrant and vital, in each one the very life of the very God, is the great blasphemy; it is the judgment which is leveled with such relentless severity on modern man."

3. *Relationship with Others.* "We all need each other," in the familiar and beloved words of George Fox, "for each hath an office and is serviceable." Each has a gift to be shared, and each one is different. Philosophers and saints from time immemorial have laid great stress upon the importance of growth in groups. Perhaps this has been particularly pronounced in the Society of Friends, as few other religious groups meet together to wait in silence for God's leading and light. When one has experienced the heightened spirit which such fellowship can produce he never again doubts its value.

Gerald Heard has said that the small cell is the very hope of the world. It is in such cells or units that life is born and rooted and that it flowers. Since we cannot pool our experiences with such cells of life I must share with you some things I have learned through participating in several over a long period of years.

There is the group which meets regularly to discuss, read, and produce poetry, or the one which paints or sings together. Because of them, sensitivity to sound, form, and color grows: life has a new dimension. There are groups now being formed for retired and older people—those who have empty hands for the first time or who have reason to feel rejected and unwanted. It is not far to discover the therapy inherent in such projects. I wish I could impart the peculiar savor of a day some

Rachel R. Cadbury of Moorestown, N. J., is the author of *The Choice Before Us*, a lesson leaflet widely used in adult First-day School classes. This article is an abstract of a talk she gave at Friends General Conference at Cape May in 1956. Considerations by two other Conference speakers of further ways of nurturing the life of the spirit will appear in future issues.

time ago when one of these "Golden Age" clubs from a depressed section of Philadelphia went to Mt. Holly to the John Woolman Memorial to share lunch and an afternoon of poetry with a poetry group which meets there regularly. The story of it is chronicled in a captivating way in the pamphlet called *Footprints on the Sands of Time* (edited by Josephine Benton and published by the Philadelphia Center for Older People, 921 North 6th Street, Philadelphia 23, Pa.).

Then there are those groups which should be in every Friends Meeting: the few kindred spirits, never exclusive, but drawn together by interior attraction, which meet together for prayer, either for a specific need or for the Meeting. There are groups for study and meditation which can become of abiding value in the lives of their members.

One of the most significant by-products (if it is not actually the deepest value) of such groups is the quality of the friendships formed. One such group of women has been meeting regularly twice a month for many years. Its membership has changed through the years, but a nucleus of the original number persists, and the deep sense of security and love we have in each other's companionship has renewed hope in times of crises, restored serenity in hours of confusion and grief, and created a deep and abiding joy.

There are groups dedicated to spiritual healing, child study groups, and groups which read and discuss great books. Any of these, participated in regularly and with enthusiasm, will certainly quicken the spirit in surprising and unanticipated ways. Experience has seemed to indicate that the group should be limited in size, should meet regularly and (as nearly as may be) in the same place and at the same time of the day and week. We are creatures of habit, and easily fall into good ones!

Dominant and dominating spirits can destroy the harmony of such a group and kill it. On the other hand the strong bonds of love and fellowship which grow up through the years among faithful members can certainly cherish and sustain some who may seem alien at first.

These small cells are infinitely worth establishing, suffering for, and cultivating. It takes only two to begin one, and (as many can testify) the spirit grows when it is kindled by others; its flame shines the brighter when nourished by the presence of beloved friends, met together in fellowship in the presence of and for the joy and glory of God.

It has been said that "Reality between people is the basis of freedom." Reality and freedom are our basic needs in all relationships: with ourselves, with each other, and with God. "We all need each other."

Beliefs into Action

By L. EMERSON LAMB

OVER ten years ago there appeared in the *Friends Intelligencer* a modest paragraph entitled "The McKim School." In that account Elisabeth Bartlett, still a very active member of the McKim Committee, described the beautiful old building, a replica of the Temple of Theseus in Athens and an oasis in perhaps the most dilapidated, sordid area of Baltimore. She told how the building was erected in 1822 according to the will of a Friend, John McKim, to house the first free school in the city for "the education of indigent youth, without respect or preference to any religious sect or denomination"; how he left an endowment yielding an annual income of \$600, which enabled the trustees to maintain for 100 years first a school, and then, when the growth of free public education made the continuation of the school unnecessary, a free kindergarten, which is still maintained; and how in 1924 a large Presbyterian Church, which was moving away from the neighborhood, asked for the use of the building in the afternoon to hold classes for adolescent groups. This request was granted, and since then the management of what is now called the McKim Community Center has been in the hands of a committee of 12, half from the Presbyterian Church and half from Stony Run Monthly Meeting. Elisabeth Bartlett told also how in 1946, through the instrumentality of Sally Myers, the very resourceful and energetic chairman, the committee had received a gift of \$20,000 to renovate the old building.

During the ten years since the writing of that account, the McKim Community Center has realized an almost unbelievable growth, which should, I think, interest all Friends. Much of it is owing to the inexhaustible courage and enthusiasm and the tireless labor of Robert Meyer, a young Presbyterian minister, who for eight years combed the surrounding slum area night and day, making friends with the waifs and strays, the young thieves, the incipient murderers, and the sex perverts, and showing these boys that boxing, wrestling, going on camping trips, and playing games at McKim were more fun than the life of the streets. By the end of two years he was able to say in his annual report: "A hundred thieves no longer steal. Thirty boy and girl prostitutes under fourteen years no longer sell themselves. Nine boys who have tried to commit murder belong to our clubs."

Often homeless boys spent the night at the Center, and soon Bob Meyer realized that he must have a home

L. Emerson Lamb is a member of Stony Run Monthly Meeting, Baltimore, Md.

for some of the most neglected and most depraved of his boys. At the end of 1949 Milton and Margaret Wagner of Stony Run Meeting offered him an old 20-room house across town from McKim, and this became Boys' Haven, where soon Bob and his wife were living with eight or ten of the worst "criminals," boys whom the superintendent of the state boys' reformatory called "the most baffling incorrigibles in the state's recent history." By this time the Juvenile Court and the State Reformatory were in close contact with McKim and often sent their worst cases to Bob Meyer. After "gradnating" from Boys' Haven, nine out of ten of these boys usually made good.

So much for McKim's past! Bob Meyer left in the spring of 1955, and John Sexton of Stony Run Meeting, who had been working with him, held the reins till last February, when the present set-up was established. Ever since 1924 a small Presbyterian Church has been housed at McKim, so the Reverend Joseph Rigell is now general director of the recently formed McKim Community Association, which includes the Church of the Saviour (meeting at the Center), McKim Community Center, and Boys' Haven; the latter recently has moved to a fine, large house, oddly enough across the street from the old Park Avenue Friends Meeting House. The yearly budget, now \$43,000, in impressive contrast to the former \$600, is indicative of the growth of the enterprise.

In charge of the Center is Robert Russo, a Friend, a dynamic young man who is responsible for the eight afternoon clubs, the two youth choirs, the four evenings of "open house," in short, for all the activities of the Center. It counts 3,000 entries per month. The Department of Public Welfare supplies the food used, but for the rest of the budget, aside from the original \$600 income, the McKim Association must depend on private donations.

In addition to the Center activities in town, there are week-long summer camping trips of 13 clubs, also directed by Bob Russo. Here boys who never have sat

down to a meal learn not only camp craft but something of civilized living. Just over half of the clubs include both white and Negro youths, and Bob is working toward complete integration.

The McKim Association rents from the city for \$1 a year the adjacent old Friends Meeting House, built in 1781, with its surrounding yard, used as a playground. The meeting house consists now only of walls (all windows are broken), but the Association is trying desperately to find funds to renovate it in order to make a handicraft shop, a room for the nursery school, two bathrooms, and a conference room.

The work of Boys' Haven is perhaps even more exciting than that of the Center. In charge of it is James Elmore, aided by his wife, Betty, and his helpers, Leighton and Gay Wilson. In addition, a social worker, Mrs. Melby, is there in the daytime, sorting out the many applicants to the Haven (boys who are too difficult to be kept in foster homes or with whom the reformatories cannot cope), and trying to keep in touch with the boys' parents. At present nine boys are living at the Haven. Life is not always easy there, and the Haven is not a calm place. One boy ran away 11 times in two months, and when he left he apparently had not been helped by his experience. But, says Jim Elmore, "You never know what the boys have gotten, and the good will come out in time." On the other hand, one boy seems to have been completely reformed through the love of the old colored cook.

Jim Elmore, a big, stalwart fellow who does not hesitate to spank a boy once in a while, is yet so deeply religious, so aflame with the love of God, of Jesus, and of his boys that religion comes alive among them. During a recent "open house" at the Haven it was a joy to see with what pride the boys conducted their many Presbyterian and Quaker visitors around the premises.

If John McKim could see the far-flung results of his gift, he would, I feel sure, be proud and happy that it had made possible such a fine example of Friends testimony on putting beliefs into action.

YOU should watch the wise bee and do as it does. It dwells in unity, in the congregation of its fellows, and goes forth, not in the storm, but in calm and still weather, in the sunshine, towards all those flowers in which sweetness may be found. It does not rest in any flower, neither on any beauty nor on any sweetness; but it draws from them honey and wax, that is to say, sweetness and light-giving matter, and brings both to the unity of the hive, that therewith it may produce fruits, and be greatly profitable. . . .

So the wise man will do like the bee, and he will fly forth with attention and with reason and with discrimination, towards all those gifts and towards all that sweetness which he has ever experienced, and towards all the good which God has ever done to him. And in the light of love and with inward observation, he will taste of the multitude of consolidations and good things; and will not rest upon any flower of the gifts of God, but, laden with gratitude and praise, will fly back into the unity wherein he wishes to rest and to dwell eternally with God.—JAN VAN RUYSBROECK

Extracts from Epistles

(Continued)

Illinois Yearly Meeting

We recognize the value of the larger gathering. Here Friends have felt a renewed strength in their consciousness of a fellowship extending beyond the smaller circle of our everyday associations. This recognition has prompted us to seek a greater assumption of responsibility toward Yearly Meeting on the part of the Monthly Meetings. It also prompts us as individuals to a greater assumption of responsibility toward the world-wide community of the Society of Friends and to the larger community of men and of God.

In a spirit of gratefulness for that fellowship which makes possible our Quaker way of life, we send to you this expression of our love. May we help each other to an increased awareness of the power of that of God in all men, at all times, everywhere.

Indiana Yearly Meeting (General Conference)

We are grateful to have so many visiting Friends. Especially do we wish to mention the visits of Friends from our neighboring Wilmington Yearly Meeting, and our visits with them.

Our Yearly Meeting, in those fields of activity that interest all Friends, is cooperating both in time and in money.

While we have a slight gain in membership, we miss the young people that we have, as they are working. However, activity has been provided by concerned Friends for the many children present.

Iowa Yearly Meeting (Conservative)

In moments of self-examination, we attempt to recall the Quaker message of 300 years ago, but we fail unless we can rediscover the faith out of which that message was born. In 1652 George Fox ascended Pendle Hill, and the Lord showed a vision of the places where He had a great people to be gathered. We have an opportunity equally great today. We realize here in the Middle West that we are far from attaining that gathering. When we attempt to confine ourselves to a spiritual isolation we are in danger of falling into decay. Where is the faith that led the early Publishers of Truth to face persecutions, hazards of ocean crossings, and journeys through wild frontiers? Were those messengers not also seekers with boundless faith in the men and women to whom they brought the message?

Iowa Yearly Meeting (Five Years)

We have been brought to a sense of need to be much more in prayer for our missionary workers, for their support, for their adequate preparation for service, and for the people whom they serve. It was pointed out to us that the American Friends Board of Missions is anxious to send to the field those individuals whose heart preparation, whose educational preparation, and whose physical qualities meet with the requirements of the board and the governments under which they serve. This challenges us to pray "that He would send forth laborers into His harvest."

Ireland Yearly Meeting

The interest shown in Friends' views by other Christians should make us re-examine our witness today. Discussion and argument may reveal important differences, but as we keep close to the personal experience of the guiding Holy Spirit, unity is maintained.

"Keep your meetings waiting in the light, and know one another in the life, and in the power, which comes from the Lord Jesus Christ." To realize this advice of George Fox means a new dedication to God and a more active care for all our members.

Japan Yearly Meeting

At this session, we have chosen to look ahead to the coming years rather than to dwell too long on the past. We are resolved to face the future with hope, as "children of the light," undaunted by the difficulties which may tempt us, and believing in the One who gives us strength and unity and supports us from within.

The recent disturbances in the Middle East and in Eastern Europe have grieved us deeply. We fully support the message sent by the Peace Committee of the Japan Yearly Meeting, and we pray that peace be maintained and peacemaking efforts be strengthened in every part of the world.

(To be continued)

Senecas Struggle for Their Homes in 1957

AFTER personally viewing the hard life of American Indians and prophesying forthcoming events, George Fox as early as 1682 entreated Friends to treat the Indians courteously and with "Christian kindness as well as to educate them in the useful arts as opportunity offered." These words have characterized Friends' many concerns for Indians generally and, more specifically, for the Seneca Indians of New York and Pennsylvania. It was among the Senecas at Tunesassah that our Society maintained a school for well over 160 years, and there Clara Finch, a member of Philadelphia Yearly Meeting, continues to help these people.

Today we note with a great deal of feeling that, despite many material comforts and more widespread education, these Senecas are immersed in the same atmosphere of fear and anxiety that troubled their ancestors. Their attention and resources have been diverted from pressing needs of education, hygiene, and other problems by the constant necessity to defend their right to the land which originally was "guaranteed in perpetuity." The "Great White Father," they say, has two standards: a large and just one for the whites and a "small and crooked one" for the Indians. In fact, if not in word, they ask, as did their ancestor, Cornplanter, "... where is the land which our Children and their Children after them are to lie down upon?" The Senecas have not been content to sit in despair and wait to be dispossessed. They have laid before the Indian Committee of Philadelphia Yearly Meeting a paper calling on their "Friends the Quakers" for help.

The two reservations—Allegany (Tunesassah) in western New York State and Cornplanter in Pennsylvania—are cur-

rently being considered as a site for an enormous reservoir which would inundate the Seneca lands and make these people homeless. Over 160 years of struggle to achieve a decent life would be washed away overnight. This, the Kinzua Reservoir, has been projected and planned by the Army Engineer Corps at Pittsburgh under the guise of "flood control." It purports to protect the area of the Upper Allegheny River in New York and Pennsylvania and to prevent such floods as the one that wreaked so much havoc on the town of Warren, Pennsylvania, in the spring of 1956.

The engineers, of course, buttress their controversial project with citations to prove its validity. The Indian Committee, together with other organizations and individuals, white and Indian, are convinced that, quite apart from its tremendous cost of one hundred million dollars, this reservoir will not protect Warren and other towns on the Allegheny from floods. The opinion of conservationists who have been studying this problem for several years favors the erection of local dams on the Allegheny's tributaries. These, together with planned reforestation, not only would afford real protection but could be achieved at a fraction of the hundred million dollars which the engineers plan to spend.

We deplore the tendency of government officials to ignore and override the treaty rights of the Indians. We urge that these officials soberly reflect on the fact that the government should be morally bound by its pledges. In these days of rising taxes and increasing governmental costs, it is incumbent upon officials to think deeply about projects which will further burden the taxpayer. We hope that all Friends will be moved to protest against this project so that the Senecas can live in peace, unmolested on their ancestral lands.

SARAH M. STABLER,

*Chairman, Philadelphia Yearly Meeting
Committee on Indian Affairs.*

All across the country, dams have been built upon Indian land. In some places it undoubtedly was necessary, but one wonders how it could possibly be that so very many of these dams have had to be placed where they flooded the best land of tribe after tribe, forcing the Indians back onto the rocky, unproductive acres that are left. Can it be that this is one way to reduce the tax-exempt land areas? To cite just two instances: the Osage Reservation was cut in half by the dam built there, and only recently the Fort Berthold Indians had to move back into their worthless land while their fertile valleys were flooded.

The Committees on Indian Affairs in New York and Philadelphia Yearly Meetings are working with the Indian Rights Association, Friends Committee on National Legislation, the Association on American Indian Affairs, and the Seneca Nation to see what can be done to obtain needed flood control without gross injustice to these Indian people who in the Treaty of 1794 were promised that the U.S. "would never claim the (land within the aforementioned boundaries) nor disturb the Seneca Nation, nor any of the Six Nations or of their Indian friends residing thereon and united with them, in the free use and enjoyment thereof; but it shall remain theirs until they choose to sell the same to the people of the United States who have

the right to purchase." The Seneca Nation has declared its unanimous opposition to this projected dam.

Those concerned to support these Indian people in their effort to obtain justice are urged to write to their Congressmen to refuse to give authority for destruction of these Indian homes and to refuse to appropriate the \$100,000,000 required for construction of the Kinzua dam.

Friends are reminded that we have worked with this particular tribe since the end of the eighteenth century, and they always have looked to us for support and help. Let us continue to keep faith with them.

GLAD SCHWANTES,

*Secretary, New York Yearly Meeting
Committee on Indian Affairs.*

Retrospect

By JAMES DICKINSON

Yes! once I knew just what the blackbird meant,
Could read the deep romance of his stout song.
When the May blossom faded in the hedge,
I hailed the yellowhammer's silver lilt.
Along the old, old crumbling stonebuilt wall,
The little friendly wren popped in and out,
Always ahead, as though he welcomed me—
As all things did. There was no mystery!
The colors of the slowly fading day
Were beauteous beyond the power to tell.
Why should I tell? Did I not know?—
And was supremely happy in the knowing.

Once violets thrilled me with an utter joy,
A joy I hugged most closely to my heart,
And knew I had the whole of it safe held.
The starry heavens and the wide, wide sea
Gave me no thoughts beyond my soul's outreach.
Did I not know my soul was part of all,
Could neither be drawn in nor be shut out?
And now shall I complain that life has gone
Far from my hold, and left me desolate?
Such was the thought that made me lift my pen.
But no, the memory of the morning joy
Brings back again the early peace I had.
For I in heart am moulded of the earth,
Made man by Him who made me heir of all,
And all I find in this great world is mine.
Now it finds speech in me; my life in it,
And as life deepens, satisfaction grows.
Cooperate with all the universe—
Its sorrows? Yes! With its deep-lying joy
Still more.

The above poem appears in *Poems* by James Dickinson, published in 1942 by Island Press, New York.

Friends and Their Friends

George and Helen Bliss, New England Friends who recently made an extended tour to evaluate Friends' testimony for the education of their children, report in *The New England Friend* their findings that "Education is in the forefront of Friends' thinking everywhere. It is a fact, however, that a very small percentage of Friends can afford the high cost of boarding schools for their children. Visits to seven Friends' schools and to many others that were either run by Friends or were experimental in nature, and talks with many educators, confirmed our conviction that Friends have a real opportunity and perhaps an obligation to find ways and means of providing the 'religiously guarded' education for their children that early Friends found important, and that is still needed in a troubled world today."

George Bliss has announced his intention of opening an experimental Friends School next autumn in Shelburne, Mass.

"The Quaker sculptress, Sylvia Shaw Judson of Lake Forest, Illinois," reports the *Bulletin* of the Friends Meeting at Cambridge, Mass., "has been commissioned by the Boston Arts Commission to make a statue of Mary Dyer, one of the early Quaker martyrs in Boston. Her model for the statue was accepted some months ago over a number of others submitted in a competition. The statue, when completed, will be placed on the front lawn of the State House in Boston, balancing that of Anne Hutchinson."

Robert S. Burgess of West Barrington, Rhode Island, a member of Providence Monthly Meeting, R. I., is resigning on May 1 from the executive secretaryship of the Rhode Island Heart Association, where he has served since 1950, in order to assume a similar post with the Family and Child Welfare Division of the Health and Welfare Federation of Allegheny County, Pa., with offices in Pittsburgh.

In connection with the use and enjoyment of the new *Hymnal for Friends* in an increasing number of Meetings and First-day Schools, a Friend sends us the following extract, recently unearthed in his family's archives, from a letter written in 1853 by a young Friend to his sweetheart (also a Quaker) in Chester County, Pennsylvania:

"I went into church the evening I last bade thee farewell and heard some strange doctrine preached but the singing I liked and wondered if such tones would make vibrate in thy heart the chords they strike in mine. It seems like a momentary enjoyment that turns the mind to a brighter sphere where we some day hope to rest. Music has and will, while last my youthful days, afford a pleasure that turns my thoughts heavenward or for a time stirs the feeling that wafts me to a happy land. Thee may perhaps think that this is departing from the valued Quaker doctrine, but no, from it I never shall turn, for its principle fulfilled is an essence from heaven that carries us on our journey to the home of homes."

In his preface to *Crossroads of Freedom, the 1912 Campaign Speeches of Woodrow Wilson*, the editor, John Wells Davidson, writes appreciatively of the "magnificent piece of work" done by Inez C. Fuller of Amherst, Massachusetts, upon whose transcriptions of the shorthand reports of Wilson's campaign speeches the book is based. Inez Fuller is editor of the *Newsletter* of the Middle Connecticut Valley Monthly Meeting; she is also an artist, two of whose paintings were shown at the January Mount Holyoke College exhibition of local artists.

A number of Friends and friends of Friends living in the "South Shore" communities of Hingham, Cohasset, Braintree, Weymouth, and Scituate, Massachusetts, are now meeting regularly for worship and study on the first Monday evening of each month in the homes of members. Information as to the places of meeting may be obtained from Lee Lovell of Hingham.

The annual meeting of the Associated Executive Committee of Friends on Indian Affairs will be held on May 4 and 5 at the meeting house at Montclair, N. J. In addition to the business sessions on Saturday morning and afternoon and a final meeting Sunday afternoon there will be a Saturday evening meeting, of interest to all Friends, designed to give a comprehensive picture of Quaker work among Indians at four centers in Oklahoma. Visitors will be welcome at all sessions.

Libuse Lukas Miller is the author of *The Christian and the World of Unbelief*, published on January 7 by the Abingdon Press, Nashville, Tenn. (240 pages; \$4.75). The book is a comprehensive critique of modern culture, written for the person of faith who must live in a world in which other values are prevalent. Libuse Miller's husband, Franklin Miller, is a member of Plainfield Monthly Meeting, N. J., and chairman of the physics department at Kenyon College, Gambier, Ohio.

Joseph Havens, now on the staff of Wilmington College, Ohio, will begin his service as counselor at Carleton College, Northfield, Minn., in September of this year. Joseph Havens was secretary of the Philadelphia Young Friends Movement from 1947 to 1948.

Alice Craft of Gwynedd Monthly Meeting, Pa., is teaching weaving at the Pennsylvania School for the Deaf at Mount Airy.

Ruth M. Trimble has sent us the following excerpt from the annual Worship and Ministry report of Westtown Monthly Meeting, Pa.: "We need most to deepen the loving fellowship in our Meeting because the life of the Meeting depends upon this loving fellowship. Indifference, willingness to believe ill, hesitancy in ministry spring from loss of an awareness that each of us needs forgiveness. It is our common bond. An experience of forgiveness is part of our recognition of the love of God and love of one another, without which we cannot lay our gifts upon the altar."

An interesting letter from an Indian correspondent came to Douglas V. Steere during the past holiday season. While traveling in India, Douglas Steere met in Barpali, Orissa, Bhagirathi Pattanayk who was at first, as Douglas Steere writes us, "a sharp critic of our work in Barpali and then [became] perhaps its strongest supporter in that region. I had a long personal talk with him about the spiritual views of the Quakers when I was there. We sat on a string bed in a little narrow street outside his house in Barpali and, with an interpreter, had an amazingly searching talk. . . ." Now, in his recent letter, Pattanayak writes as follows: "Our philosophy and religious prejudices have caused a great havoc in the shape of thousand and one castes in our society. Lord's light of the western countries has greatly influenced Santh Vinoba and other honest and sincere leaders of our country to break down this barrier of 'castism' and to create each village into one family and the entire country into a bigger one. The attention of these leaders has been drawn towards universal brotherhood. . . . Let the hearts of the Americans be as vast as their wealth. Let not that vast wealth be spent over the atom bomb and the exploitation of other countries. Let your religion give you the belief and conviction. Permit me to present you all these greetings of mine during this holy Christmas. May Lord grant you happy and prosperous New Year."

The present situation in Europe and the resultant difficulties in finding adequately prepared interpreters to serve in many emergency situations have moved Herbert M. Hadley, the general secretary of the Friends World Committee, to direct in his *Occasional Letter No. 15* the following appeal to Friends everywhere: "Consider studying the less usual foreign languages (including Russian and Chinese)." This reminder seems to imply that we are already serving the need for a more thorough study of the "usual" ones (French, German, Italian, Spanish).

Any Family Relations Problems?

Is there a rebellious teen-ager in your family? Or a cantankerous grandfather? Or do husband and wife develop serious disagreements?

On March 2 we are publishing a special issue on family relations featuring contributions from Dr. Robert A. Clark, psychiatrist and Friend, and Rev. J. C. Wynn, one of the counselors of the Friends Committee on Family Relations, as well as a statement by the Committee itself.

To give the widest possible distribution to this issue we suggest ordering extra copies now (15 cents, plus 2 cents for postage; ten or more copies to one address, postage free).

FRIENDS JOURNAL

1515 Cherry Street

Philadelphia 2, Pa.

Charles A. Rowe, Yardley, Pa., informs us that the reconstruction of the Ameley Meeting House in England has now been completed. Its foundation, the roof, and the cross timbers are in satisfactory condition, as are also the other features of the project that needed attention.

Friends may remember that Charles Rowe directed an appeal to Friends shortly before the 1956 Friends General Conference at Cape May. The generous response by many Friends made it possible to complete the project as planned. The meeting house is almost 300 years old and was given to the Society by Roger Prichard.

Eugene Friends Meeting at Eugene, Oregon, affiliated with the Pacific Yearly Meeting, recently received from Cheecy Ishida, a Japanese attender, the application for membership. Cheecy is a junior in physics at the University of Oregon and has attended meeting for the past two years because of the "comfortable" atmosphere there which impressed him greatly. He writes, ". . . Quakerism has a particular appeal to me. I would like to quote a passage from *Uncle Tom's Cabin* which I read a long time ago. It said, 'Flee northward. There are kind people called Quakers, and they will help you.' After 17 years I still remember it, and perhaps I shall never forget it. . . . Quakerism is a door, on which I once timidly knocked. It was opened to me, and through it I have realized what seems to me a divine inspiration. The encouragement to face life and to live in it has come to me also. It is, indeed, a joy to feel that way and my firm conviction is that through Quakerism I can make the most use of myself to serve mankind as a tiny part of the Creator's purpose. . . ."

The Tuttle Hotel in Miami, Florida, where the Miami Meeting has been gathering, has been taken over by the Y.W.C.A. Miami Friends will continue to use it for their meetings, however.

The Society of Brothers in Rifton, New York, had an \$80,000 fire on February 4. No one was injured. The fire completely destroyed the center building which housed offices, dispensary, kitchen, bakery, dining room, food, household supplies, and tool rooms.

All records were lost; hence names and addresses for Brotherhood mailing lists are requested. The toy business, Community Playthings, lost its records and needs addresses and details on recent orders. The shop is intact and is shipping as usual.

Among the 200 people at Rifton are five Brotherhood families formerly of Friends Meetings in the Philadelphia area. All residents are living in crowded conditions, but the large school-house makes possible a temporary center. In faith the Brotherhood has started to rebuild on the old site.

Australia General Meeting

The 53rd Australia General Meeting, held January 6-11 at Friends School, Hobart, Tasmania, was outstanding for its

opening session's quality of worship and ministry. It had been preceded by a fruitful three-day summer school on "The Power of Prayer," which was concluded by a silent retreat.

David K. R. Hodgkin of Canberra Preparative Meeting was appointed clerk to succeed E. Sydney Morris.

Among matters of interest brought before the meeting was the proposed publication of a book for children to be called *The Quaker Way*, intended as a Junior Book of Discipline. A draft of this had been prepared by Clive Sansom for the Education Committee. The hope is that it will be ready for publication by midyear.

The report of the London Yearly Meeting Committee on Marriage and Parenthood was considered. A deep sense of individual responsibility for marriage guidance was felt. On the question of marriage according to Friends usage for divorced persons, it was recommended that the present practice of leaving this to the discretion of Monthly Meetings be continued.

A. Sydney and Violet Wright, reporting on their pastoral visiting, said that they had traveled over 8,000 miles by car, visiting 350 Friends and children in 90 homes. Their travels included crossing the 850-mile Nullabor Desert from South Australia to Western Australia, first in mud and then in dust. Often they stayed overnight in the homes of Friends, but otherwise they camped, sometimes in wind and rain or on bare, dusty paddocks. This pastoral visit, undertaken at the request of General Meeting, will extend to all States. The contacts made have resulted in renewed interest in the Society.

Friends were impressed during their stay by the new Frank Wells Preparatory School, which is part of Friends School. This simple modern-style building, set on a grassy slope, has six classrooms and an assembly hall, and is one of the best examples of happy cooperation between architect and teaching staff.

Victoria, Australia

KENNETH BOTTOMLEY

Letters to the Editor

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

I am preparing a biography of Rufus M. Jones, and I should appreciate it very much if any FRIENDS JOURNAL readers who have letters from him would make them available to me. Any letters lent to me would of course be carefully and promptly returned.

333 West Mt. Airy Avenue
Philadelphia 19, Pa.

ELIZABETH GRAY VINING

I would like correspondence with Friends who have letters or records of any kind made by Friends who participated in either of the major cross-country movements of many groups of Friends from Virginia and North Carolina to Iowa and Indiana and, later, from Iowa to Oregon and California.

The subject of my recent study is William Hobson, who was responsible for the founding of Newberg (Oregon) Friends Church. He was born in 1820 in Yadkin County, N. C. From 1847 until 1876 his residence was in Hardin County, Iowa. He led a movement from Iowa to Oregon and California. During his three trips to Oregon between 1871 and 1876 he wrote many letters to North Carolina and Iowa.

Many other Friends besides William Hobson may likewise have written diaries and letters.

The Library
University of Oregon
Eugene, Oregon

EDWARD P. THATCHER

Now that there is no longer any excuse to keep those lovely Christmas cards remember how their message of joy and sharing has been extended in recent years by Ruby Dowsett, 51 Ponsonby Road, Karori W3, Wellington, New Zealand. The Service Committee has been greatly benefited by the renovation and resale of the cards we have placed in Ruby's loving hands. So cut off the personal messages, pack up these last remnants of the Christmas spirit, and send them to Ruby Dowsett at the above address.

Larchmont, N. Y.

GLAD SCHWANTES

In "Can God Teach Men?" (January 26 JOURNAL) Thomas S. Brown has presented the core of the Christian faith with his usual insight and conviction. The proposition "God transposed to human terms is Christ" surely expresses the dynamic of Christianity. But it seems to me that Thomas Brown snubs back this same dynamic when he turns away from its corollary, that Christ, as the divine in the human, must have a universal validity. Wherever God is, can Christ, or the Inner Light, be far away? In spite of Albert Schweitzer's words about Paul (and Albert Schweitzer's theology often seems to me much less luminous than his own life!), it seems clear that Paul, in being a "Christ-mystic," is not therefore prevented from being also a "God-mystic." Indeed, his letters and acts (for instance, *1 Corinthians*, 2, 10, or the Mars Hill sermon) show that "Christ-mysticism" has introduced Paul into the most profound and daring "God-mysticism." Is this not as it should be? It seems to me neither good "Christ-mysticism" nor good "God-mysticism" not to be able to recognize any "living religion" or, as Friends say, "that of God," in such illuminated spirits (and, incidentally, profoundly ethical teachers) as Spinoza and, say, Epictetus.

Claremont, Calif.

FERNER NUHN

Coming Events

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

FEBRUARY

24—Adult Conference Class, Green Street Meeting, 45 West School Lane, Philadelphia, 10 a.m.: Elwood Cronk, secretary of Young Friends Movement, "What Young Friends Are Thinking and Doing."

24—Conference Class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m.: Richmond P. Miller, "Invitation to Reading."

24—Henry J. Cadbury will speak on "The Dead Sea Scrolls" at Haddonfield, N. J., Meeting House, 7:30 p.m.

24—Forum on Quaker history at Friends Center, Columbus, Ohio, 7:30 p.m.: Dr. Thomas Ross, "Early Quakerism."

24—Friends Forum at the meeting house, 108 N. 6th Street,

Reading, Pa., 8 p.m.: Louis Schneider of the American Friends Service Committee, "A.F.S.C. Work with Hungarian Refugees."

24—Budd Schulberg will discuss the effect of mass media on the novelist at 8:15 p.m. in the Swarthmore Meeting House, Pa., under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

26—Fellowship Choir concert at Newtown Baptist Church, Newtown, Pa., sponsored jointly by the church and by Newtown Monthly Meeting; 8 p.m. Admission 50 cents. (Note correction from earlier notice.)

27—At the meeting house at Woodbury, N. J., at 7:30 p.m., George Walton will speak on "Love and Unity." This is a Forum Meeting of the Mickleton, Mullica Hill, and Woodbury Meetings.

27—At 8 p.m. in the auditorium of the Lansdowne Meeting House, Pa., Arthur E. James of West Chester Meeting and the Temple University faculty will speak on "Pakistan—a New Asian Republic."

27—Annual meeting of the Tract Association of Friends at Pendle Hill, Wallingford, Pa., 7 p.m. Representatives of a few of the 14 groups in Philadelphia concerned with publishing Friends material will speak on "Distribution of Friends Tracts, Pamphlets, and Books." All invited. Make reservations for dinner at Pendle Hill prior to meeting, if desired, with Marjorie Ewbank, 1150 Woods Road, Southampton, Pa. (ELmwood 7-3977).

28—Annual series of noon-hour meetings at the meeting house at 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Eleanor Stabler Clarke, "Do This, and You Will Live."

28—Rev. Ralph D. Abernathy of Montgomery, Ala., will speak at 8:15 at Holy Trinity Church, High and Union Streets, West Chester, Pa., on "Our Long-Range Goals."

MARCH

1—Rev. Ralph D. Abernathy of Montgomery, Ala., will speak on "Non-Violence and the Struggle for Equality and Justice" at the Berea Presbyterian Church, Broad and Diamond Streets, Philadelphia, 8 p.m., under the auspices of the American Friends Service Committee.

2—Nottingham Quarterly Meeting at Oxford, Pa.: Ministry and Counsel, 10 a.m.; meeting for worship, 11; business meeting at 1:15 p.m., followed by a conference on religious education led by Bernard Clausen. Topic: "The Little Red Schoolhouse, Plus." Luncheon will be served by Oxford Friends.

2—Haverford Quarterly Meeting at Merion Meeting House, Montgomery Avenue and Meeting House Road, Merion, Pa. At 2 p.m., Worship and Ministry: "Teaching Religion," led by John Burrows; at 4 (for children), A.F.S.C. projects; (for older children) a movie, "The Toymaker," and discussion; (for adults) meeting for worship, followed by business meeting; at 6, dinner; at 7:30 (young people), "World Religions" (slides), led by Saylor Jacoby; (adults), Mona Darnell, "Adventuring in Service."

3—Adult Class, Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, following the 10:30 a.m. meeting for worship: speaker, Elizabeth Gray Vining, author of *Windows for the Crown Prince, The Virginia Exiles*, etc.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ira De A. Reid of the Department of Sociology, Haverford College, "Desegregation—Social Engineering." Tea and social hour following address.

3—Open house at meeting house, 221 East 15th Street, New York, 3:30 to 6:30 p.m. Speaker, about 4:15, Clarence V. Howell, well-known leader of "Reconciliation Trips" in New York. Topic: "Going Abroad in New York." All are welcome.

3—Race Street Forum at Race Street Meeting House, Philadelphia, 7:15 p.m.: Norman Thomas, author and Socialist Party leader, "Civil Liberties—American Freedoms and the World's Peace."

3—Merion Friends Community Forum, 7:30 p.m., Friends School, 615 Montgomery Avenue, Merion, Pa.: panel discussion on "Rebels Looking for a Cause—Problems Facing Young Americans." Panelists: Dr. Katherine Whiteside-Taylor, Baltimore public schools; Edward Snow, former principal, Ardmore Junior High School;

C. Rushton Long, Youth Study Center, Philadelphia; Richard McFeely, principal, George School.

3—Harold Clurman, director and producer, will discuss the effects of mass media on the theater at 8:15 p.m. in the Swarthmore Meeting House, Pa., under the auspices of the William J. Cooper Foundation of Swarthmore College. Public invited.

5—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown: 2 p.m., meeting on worship and ministry; 4, meeting for worship and business; 6:30, supper; 7:30, oral reports from Monthly Meetings on "The State of the Society."

7—Annual series of noon-hour meetings in the meeting house at 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: James E. Bristol, "Our Basic Assumptions, Challenged by Jesus."

8—Friends Forum at the meeting house, 108 North 6th Street, Reading, Pa., 8 p.m.: Willis D. Weatherford, Jr., associate professor of economics at Swarthmore College, "The Revolution of Land Reform."

8-10—Florida Friends Conference at St. Petersburg Meeting House, 130 19th Avenue, S.E. Friday: supper (\$1), 6 p.m.; opening business session, 7:30. Saturday: 9-11 a.m., round table discussions on peace, interracial problems, community living, and the life of the Meeting; 11:30 a.m., business session; 1 p.m., dinner (adults \$1.35, children 50 cents); 2:30, address by Ralph A. Rose, Friends World Committee; 6, supper (\$1); 7:30, business session, with address by B. Tarrt Bell of the Greensboro A.F.S.C. office. Sunday: 9:30 a.m., round table groups or follow-up committee meetings; 11, meeting for worship.

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

9—Quarterly Meeting at Haddonfield, N. J.: 3 p.m., meeting for worship and business; 5:30, supper; 7, evening session, with speaker from Friends Committee on National Legislation.

10—Adult Conference Class at Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: George E. Otto, "What Can One Quaker Do?"

21-27—Philadelphia Yearly Meeting. Program later.

BIRTHS

KIRK—On February 9 to N. Leroy and Sarah Weaver Kirk of Broomall, Pa., a son named BRUCE GILBERT KIRK. His father and his paternal grandparents, Nelson L. and Katharine Lewis Kirk of Broomall, are members of Willistown Meeting, Pa.

SIBINGA—On February 10, to Maarten and Cecilia Bradbeer Sibinga of New York City, a son named MICHAEL FRANK SIBINGA. His mother is a member of Media Monthly Meeting, Pa.

DEATHS

BOND—On February 9, at his home at Clearbrook, Va., after a long illness, WALKER MCC. BOND, aged 81 years. He was an active member of Hopewell Monthly Meeting, of which for many years he served as clerk. He served also on Ministry and Counsel and on the Friends Service Committee. A graduate of Swarthmore College, a civil engineer, and an orchardist, he was very active in community affairs and had held a number of public and organizational offices. One year the local Chamber of Commerce awarded him its medal as the outstanding citizen of Winchester, Va. Surviving are his wife, Carrie D. L. Bond; one brother, Allen B. Bond of Frederick County, Va.; and a number of nieces and nephews. The funeral was held in the Jones Funeral Home in Winchester.

DICKINSON—On September 6, JAMES E. DICKINSON of Corbridge-on-Tyne, England, in his early 80's. In 1939-1942, upon retirement from business, he visited widely among Friends Meetings in the East, spending his winters in St. Petersburg, Fla., and attending Meeting there. In England he was a leader in the early days of the Adult Education movement, and during World War II he worked abroad with English Friends. Recently he had become totally blind. His was a beautiful and courageous spirit. He left among his friends in this country many examples of his creativity in the form of poems, paintings, and uplifted hearts.

HARPER—Suddenly, on February 4, in Sarasota Hospital, Sarasota, Fla., JOHN K. HARPER of 1 Golf View Road, Wallingford, Pa., husband of Helen Eastwick Harper. A member of Swarthmore Monthly Meeting, he was active in work for the West Chester Friends home. Surviving, in addition to his wife, are four children: John R. of Runnemedede, N. J.; Mrs. Thomas S. Wood, Jr., of Corning, N. Y.;

Richard E. of Wilmington, Del.; and J. Alan of Landenburg, Pa.

KEEVER—On January 27, MARTIN WYNNE KEEVER, aged 3 months and 22 days, son of Dudley and Helen Keever. He was a birthright member of Milwaukee Meeting, Wis.; his father was formerly a member of Purchase Meeting, N. Y.

REGULAR MEETINGS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

PASADENA—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.

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

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—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.

FLORIDA

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

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

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

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

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

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

MICHIGAN

DETROIT—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.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9075.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW JERSEY

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

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

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 85 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 8-6242.

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

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

NEW YORK—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 East 15th Street May–September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor–Riverside Drive and 122d Street, 8:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day. Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

LEWISBURG—Meeting at Clara Stoner's home, 118 South Fifth Street, 10:30 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

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

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

DALLAS—Meeting for worship each Sunday, 10:30 a.m., Seventh Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Religion Department, S.M.U.; telephone LA 8-9810.

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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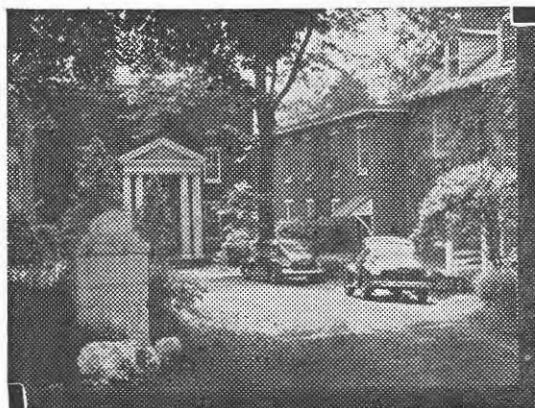
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