

# FRIENDS JOURNAL

*A Quaker Weekly*

VOLUME 3

APRIL 13, 1957

NUMBER 15

*T*HE disciples of Christ are found in all denominations. The denominations differ just as the disciples differed as to their characters and temperaments; but they form a fellowship beyond all limits of their nature. This unity must be recognized today, in a time of desertion and struggle, which sometimes seems to be fought rather for the sake of outward forms than of essentials. It is not organization that matters, but the Light which is potent to dissolve organizations and to reshape them.

—ALFONS PAQUET,

*Wohin führt uns Jesus Christus?*

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*Poetry*

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## FRIENDS JOURNAL



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## Inward Eye

By ANN DIMMOCK

The henhouse in the hollow faces south.  
Its cloistered inmates, congregating in the sunshine,  
Are like dabs of color on the palette of an artist,  
(An Impressionist like Renoir or Monet). As I watch  
The iridescent copper tones and shining ebony  
With touches of bright coral in the pendent disks  
Of wattles, and small jagged combs, my thoughts flash  
back

To student days in England when I saw displayed  
In the British Museum, ceremonial robes and headdresses  
Of African chiefs—robes made of thousands and thou-  
sands

Of tiny feathers, marvels of workmanship and design,  
And speaking of patience beyond words . . .

This month the youngest of all countries, Ghana, has  
been born

In the Gold Coast, and History has been made . . .

Picking up an egg, I am reminded of the architect of  
Florence

Long ago, building for more than twenty years, his great  
Cathedral dome.

Small, ugly Brunelleschi, loving beauty, quarreling with  
Ghiberti

And, to his critics, demonstrating with an egg on end  
Ideas of weight and balance and support he planned to  
use.

The automatic feeder brings an Engineering slant,  
Perpetual motion and hydraulic principles . . .

Psych and Sociology are here,

For bossism and aggressiveness show up in hens as well  
as humans.

But Economics in the present scene, the low price of eggs  
And salvage value of the fowls versus the high cost of  
grain,

This is beyond my grasp. I skip this course!

Collecting eggs is just a routine task a ten-year-old could  
do.

But, says Philosophy, college education, foreign travel,  
and maturity

Give one appreciations that can stretch the mind across  
the world

And down the centuries. The mystery and awe and  
wonder of Religion

Take their place, and at this Lenten season I must hear  
again

The heartbreak in the Galilean's cry: "O Jerusalem,  
Jerusalem . . .

How often would I have gathered thy children together  
As a hen gathers her brood under her wings, and ye  
would not."

# FRIENDS JOURNAL

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## Editorial Comments

### *Jesus and the Essenes*

IT is strange that the New Testament nowhere mentions the Essenes, the monastic group in Judaism about which the Dead Sea Scrolls have given us new and exciting information. John the Baptist's strict way of life has always been attributed to Essene influences or even to his possible membership in the group during an earlier period of his life. In the case of Jesus, however, many differences from the Essenes exist side by side with conspicuous similarities. If he was, or had been, a member of the sect, he was most certainly not one in good standing. It is, nevertheless, still possible to uphold the theory that Jesus may have spent his maturing years in the monastic seclusion of an Essene community, but noticeable influences of such an experience are less convincing than in the case of John the Baptist. The New Testament's omission of any mention of the Essenes has given rise to interesting speculations. But one needs to remember that the New Testament is a book of faith, not one aiming at historic completeness. We do not know why the Essenes have been completely bypassed by Jesus, although he speaks repeatedly of the Scribes, Sadducees, and Pharisees.

Some similarities between Essene teachings and those of Jesus are striking. The need for repentance, which Jesus stressed in his early ministry, was common to both. The communal meal assumed an almost sacramental place among the Essenes, as it did in all four Gospels. A sense of intimate fellowship, a strong faith in the Law and the Scriptures, in reward and punishment after life, and in fortitude in upholding faith—all of these elements are present in the teachings of Jesus as well as the Essenes. We are almost shocked by the rigid demands of Jesus to love him more than father and mother and by other requests for a similarly unswerving dedication. Such singleness was typical also of the Essenes. Their withdrawal from the world has another correlative in Jesus' repeated desert retreats and his denunciation of wealth. The secret and graded teachings of the Essenes seem to find some echo in Jesus' repeated emphasis on the hidden meaning of truth.

### *The Differences*

Other similarities could be listed, but the differences

between Jesus' teachings and way of life and those of the Essenes are more striking. Jesus opposed oath taking, while the Essenes required it. His approach to all human relationships was different from the Essenes' hierarchical order of men. Jesus and the apostles were itinerants; the Essenes lived in permanent communities. They uttered a terrible curse of condemnation against all the men of Belial when joining their group, but Jesus taught love even for our enemies. The Essenes attempted to obey the Mosaic Law literally (Sabbath regulations, food laws, washings), yet Jesus interpreted the Law liberally, emphasizing at the same time that he had come to fulfill it. In fact, he taught that it was being fulfilled in himself, whereas the Essenes believed that two messiahs would play a role in salvation, a priestly and a lay figure. Jesus did not insist on ascetic practices and was called a glutton, while fasting was part of Essene discipline.

It is likely that crosscurrents from Essene influences touched the thinking of almost any serious Jew. Some ideas and traditions from this group may have been absorbed in Jesus' teachings. However, no more definitive conclusion can be stated at the moment. The mystery surrounding Jesus is greater than ever. Our temptation to accept daring speculations as fully established truths is also greater.

This brief sketch is indebted to Duncan Howlett's recently published book *The Essenes and Christianity* (Harper & Brothers, New York; 217 pages; \$3.50), a most instructive introduction to the entire problem surrounding the discoveries of the Dead Sea Scrolls. Its clear method of presentation and popular style recommend it highly to readers who may have been disappointed by earlier, more elaborate, and purely theological studies.

### *In Brief*

Secretary of the Army Wilber M. Brucker reported to the House Armed Services Committee that 40 per cent of the Army is stationed overseas, in 73 countries.

According to a British newspaper poll, 41 per cent of the people questioned expressed the desire to emigrate. The same desire was expressed in 1948 by 42 per cent; in



1950, by 35 per cent, and in December 1955 by 28 per cent. While only a fraction of these will actually leave Britain, the desire to emigrate is indicative of rising unemployment since the Suez crisis. The most favored choice for emigration is Canada.

A new motif appears in the photograph of the U.N. stamp released on April 8 in honor of the United Nations Emergency Force in the Middle East. It depicts the circular badge worn on arm bands and headgear by members of the first true international police force.

## Last Year's Forsythia

By MARY CALHOUN

DARBY Meeting, Pa., planned to have a discussion of Elias Hicks during the study group at the close of meeting on that particular First-day morning. Partly in preparation for this discussion I read aloud in the meeting part of a sermon that Elias Hicks had delivered to a "very large gathering" in Darby in 1826. The theme of the sermon was the feeding of the multitude and the example of the boy who had managed to plan long enough ahead to have on hand a few loaves and fishes.

It seemed to me to take considerable time to read even six of the twenty-six pages of the sermon. As I finally sat down in the stillness, I made what to me was a startling discovery: *Elias Hicks was not speaking to us*. The words read to this small group in the dim old meeting house, even on a theme forever new, could never come alive. They were not intended for this generation. They had been intended for the group that gathered here 131 years before. What is now twenty-six yellowed, brittle pages in a musty book was then the contagious, spiritual eloquence of a persuasive, vital, deeply concerned personality.

As I sat there in this somewhat surprised state of mind, staring at a sunny swirl of forsythia in a lovely old teapot, I realized that we can never enjoy *last year's* forsythia. It must be new and fresh and a signal that life is again renewed — *this* spring, while the world is still brown and dull. The spontaneous aspect of Friends' messages is important. Whatever the theme — and forsythia is the same flower each spring! — it must arise from a new and fresh experience.

So, vital ministry must grow out of the life and needs and spiritual state of its own group. Each generation has its own vocabulary and custom. Those who deal with young people must learn the language of youth. This is a matter not so much of linguistics as of a language of the heart. In 1826 Elias Hicks had spoken to the needs of his own time. But the earnest eloquence of his hour-long sermon would suit neither youth nor age in this generation.

Any great work of art, I thought, any great music, any great books, remain for all generations, but if we sat back

and enjoyed merely what has been painted and sung and written, if we ceased to paint new pictures, to sing new songs, to write new books, to find God's love anew, ours would be a living death. And I was relieved and happy to think that of all people Elias Hicks would be the first to agree with me. For the theme of his life's work was the great truth that God's love and revelation is forever renewed to our lasting salvation. Our only concern is to seek His will and follow His guidance, the light as we see it. Whatever the metaphor, the result is nothing that is in any way warmed over. He never gave permission to have his sermons written down in any way, and he would certainly have greatly disapproved their being read in any meeting for worship.

I rose to say a few of these things. In a few minutes someone mentioned that she had felt this very strongly for some time in regard to the peace testimony. We Friends today, she explained, faced with new problems, must necessarily think through again our stand on peace. Simply accepting the historical position "against war" or "for peace" is inadequate.

Again I think Elias Hicks would most certainly have concurred. True to the Friends' position on peace through two wars that pressed in on him, his was not a position accepted because it was traditional. As he helped to alleviate the sufferings of Friends in New York during the War of 1812, he said, "We should no longer love as man loves in his fallen state, from a selfish motive, but we should love as God loves, with a disinterested love, and then we should love, not our friends and neighbors only, but our greatest enemies also; and we should become qualified to pray to God for them. We should then be brought to discover that all such among Christians as pray for the downfall or overcoming of their enemies by force of war, or by any other means than pure disinterested love, pray not in a Christian spirit, nor by the leading and influence of the spirit of God."

The more I think about it, the more I begin to see that Elias Hicks, in a way I had not anticipated when I read his sermon, *did* have a message for Darby meeting 131 years later!

Mary Roberts Calhoun is a Moorestown, N. J., Friend who attends Darby Meeting because she lives nearby.

## A Quaker Interpretation of William James

By WILLIAM D. LOTSPEICH

RECENTLY I read again William James's *Varieties of Religious Experience*. At an earlier age this book had not noticeably moved me. But now, at a later stage of maturation, it affected me with more force. I was struck by the fact that James speaks so directly to Quaker thought, and for this reason it seemed worth while to examine this great American philosopher and commend him to Friends.

In philosophic terms William James was an empiricist, that is to say he believed that experience is the great teacher of truth. He had no patience with those who would erect a view of life on purely intellectual or rational grounds. Like Albert Schweitzer he believed that attempts to reach a life view on purely rational grounds are doomed to failure, because in the end a life view comes from a commitment that is a mystical, nonrational act. James believed that the whole function of thinking is merely a part of the formation of habits of action. For him a thought had no significance unless it made a difference in one's active habits of behavior.

These ideas certainly speak to a related facet of Quaker thinking. Quakerism is a religion of experience, and is therefore essentially empirical in its approach to the discovery of spiritual reality. Quakers must *experience* what they come to believe about man's spirit and his relation to God. This is Quakerism's great mystical calling, and this aspect of it was predominant during its first phase. Today, I feel, Quakerism must rediscover its mystical well springs, and for this rediscovery our subject, William James, has much to say.

There were two main influences which molded William James. One was his father, Henry James, Sr.; the other was his great teacher at Harvard, Louis Agassiz.

Henry James, Sr., was a man of tremendous force of personality. He was theologian, writer, and friend of most of the eminent thinkers on both sides of the Atlantic. In his own philosophy he finally adopted the thinking of the Swedish mystic Swedenborg. He was a man of great seriousness and at the same time great wit and good humor. These two characteristics he transmitted to his son William in full measure. Whether

his children always agreed with him or not, he also transmitted to them the need to reckon with the problems of the spirit.

From Louis Agassiz, the zoologist, James learned to appreciate the experimental method of science. In *Memories and Studies* (1911) he recalls how Agassiz exhorted him to "Go to Nature; take the facts into your hands; look, and see for yourself." Agassiz was a tremendous influence on the young James. He taught him to use effectively the scientific method of observation.

Shaped by two such strong influences, it is no wonder that James was faced at an early age with the necessity of achieving a synthesis in his own philosophy of life between science and religion. His stature, both as a philosopher and a man, rests on the unique way in which he reached this synthesis in his remaining years. Not only was he a great teacher in psychology and philosophy, but he incorporated the results of his scholarship into his own personal life.

James took a long time to see this direction. After a helter-skelter education gained by bits in various parts of Europe and the Americas, he finally received a formal education in science. He was graduated in medicine from Harvard in 1869; never practiced, started academic life as a professor of physiology at Harvard Medical School, and became progressively more interested in psychology. He switched to that field, wrote his great work *The Principles of Psychology*, and began to find his interests leading him further into the field of philosophy. Thus, the cycle turned through medicine and psychology to his ultimate field of philosophy. Although known best as philosopher, the influence of this scientific background remained indelible.

James's major and continuing interest as a philosopher was a study of the nature of religious experience. This pursuit drew him on not only because of its intrinsic scholarly value, but because he saw it as an essential aspect of his own search for a belief. James wanted a belief. The absence of one was a great burden and cause for depression. One of the most significant mileposts in this search for a belief came with James's acceptance of the "will to believe." He was a firm believer in the reality of the will and its power to turn the course of events. In a great act of personal conviction, he decided to use his own will and to accept the truth of man's religious nature and his need for a faith to live by. Thus, as a working hypothesis, he willed to believe that he must accept the idea of spiritual reality.

William D. Lotspeich, M.D., is professor and chairman of the Department of Physiology of the College of Medicine, University of Cincinnati. He is a member of East Cincinnati Friends Meeting, having recently transferred his membership there from Friends Meeting, Oxford, England, which he joined in 1951 while working at Oxford University. He and his wife Sylvia have served on the staff of International Student Seminars of the American Friends Service Committee both in Europe and the United States.



This act is beautifully described in his essay *The Will to Believe* (1891). Significantly, this decision acted as the very catalyst which actually created for him the mature belief that he sought. This is essential in our understanding of the meaning of his life. We can know certain realities only if we will the decision to open ourselves to them. This is what happened to James, and he wanted it to happen to others.

His study finally found definitive form in his Gifford Lectures delivered at Edinburgh in 1901-2. It was these lectures which were published under the title *The Varieties of Religious Experience*. This beautiful work, brought to completion despite failing health, constituted both a consummation of James's study of religious experience and the realization of his own philosophy of life.

There is one more aspect of James to consider here, that is, his concern for the heroic in man. He spoke of this in his essay "The Moral Equivalent of War" (in *Memories and Studies*). Here, speaking very much to Quaker thought, James took his stand squarely with the pacifists, but at the same time challenged mankind to discover a moral focus for action that would demand a degree of courage, sacrifice, discipline, and heroism equivalent to the demands of war. In this essay we are challenged to find a positive, assertive, imaginative expression of the testimony for peace. What can Quakers do in their outreach to create, with the heroism required by war, its moral equivalent in the construction of peace? And how can we as individuals, through a "will to believe," deepen our experience of the inner light?

### Letter from Germany

**T**HIS year's German Yearly Meeting will take place on August 2 to 6 in Eisenach in the German Democratic Republic (East Germany)—a "historic" city for German Quakerism, for there in 1925 the newly established German Yearly Meeting held its first independent session. The theme of the study groups and of the Richard Cary Lecture, to be delivered by Ruth von Gronow, will be "The Place of the Bible in Quakerism."

Afterwards we hope to make it possible for foreign and West German Friends to take bus trips to such historic sites as Weimar (city of Goethe and Schiller), Jena, Erfurt, and Naumburg, and to gain an insight into life in East Germany. The visit of Young Friends is to be followed by the long-hoped-for work camp. Young Friends now have permission to spend three weeks in August following Yearly Meeting in Karl-Marx-Stadt, working about six hours a day in building a children's playground and fixing up new green sites in the destroyed part of the city.

We hope to have an international group of about twenty.

Our Peace Committee has been very active. We are happy that the new settlement for conscientious objectors in Western Germany follows closely the outline of possible alternative service based on English and American experience that Margarethe Lachmund proposed. Friends have also written a letter expressing our deep and serious concern over the atomic and H-bomb experiments; sent out in German and English to all Yearly Meetings, churches, and other groups that might share this concern, it calls on them to unite with us in trying to stop these experiments.

One of the vital questions being discussed (quite foreign to Americans) is that of dual membership in the Society of Friends and one of the other churches (Protestant or Catholic). The policy of the churches touching our peace testimony, inseparable from membership in the German Yearly Meeting, worries many Friends. We hope that all our members, whether they retain their membership in a church or not, will, as far as they are able, support and work with those segments in all churches who hold with us that war and conditions that cause war are not reconcilable with the teachings of Jesus and with our basic belief in the sacredness of all life and "that of God in every man." Five hundred people in a nation of 60 million are a sadly small number, and we can hope to work constructively only if we combine forces with all those who work for a similar cause, even if we do not agree on all details of religious belief.

Another problem that has recently come up again more strongly is one American Friends are well acquainted with, the conflict between what we might call orthodox and liberal thinking among Friends. Larger and smaller groups all over Germany have been discussing such questions as: Are we a Christian Society? What does Jesus mean to us? Do we have to believe in the Trinity? Is the Bible the sole foundation of our religious life? It is difficult to formulate a minute of what Friends feel and of their reactions. Personally I hope that Friends will continue to live and work together in tolerance and love, remembering that the spirit is more than the letter and that each of us must listen carefully to that "still, small voice" within and find his own guidance in all these matters. I hope that we will never split up over the "letter of the law." During my visit among Friends in the States it seemed to me that in all the branches I met the basically common areas were much larger than the areas of dissent. Yet once a group has split up it seems very difficult to get together again.

During the past six months several of us visited Friends in England, Sweden, and the United States. Some of us came together afterwards in Leipzig to compare notes and

exchange views. Four of the travelers were from East Germany, and for three of them it was their first trip outside of Germany. The hospitality and guidance of Friends gave them a much better chance of getting acquainted with the life of the countries they visited.

I was one of two German Young Friends invited by the Young Friends Committee of North America. My itinerary included visits among Friends in the North, South, East, and Middle West of the States and in Ontario, Canada. Staying with Friends in their homes, seeing them in their everyday environment, is most valuable. It makes one more adaptable, helps one feel at home with all people, gives one security in new situations. My hosts and I always felt that the time was too short, that we had to part when we had just begun to get acquainted. Back home now, I have vivid, clear snapshot impressions of everybody I met—and these snapshots I like very much.

I came to you with a message from German Young Friends, something we had learned in studying about and visiting the "other side" of our two hostile worlds. Many of the actions and reactions of both sides result from fear. Friends have always had something of a prophetic and pioneering outlook on the problems of their day, and they have this outlook today (*Speak Truth to Power!*), but many of us do not support this point of view urgently enough to give it real weight. It is our responsibility to gain in knowledge and understanding, and to do this we must be willing to see and respect the other as he is, his point of view, and admit the right in him and his methods.

In the name of all Young Friends for whom your hospitality made trips like mine possible, I should like to thank you and express the hope that we may all benefit by this exchange.

LOTTELORE ROLOFF

### "Where in the Quiet, Country-smelling Rain"

By GERHARD FRIEDRICH

Where in the quiet, country-smelling rain  
But other aches in other hideouts grow,  
While thrushes interweave their silver rain  
Crisscrossed by goldfinch-feathered spurts of light,  
I sit beneath the cool of patient trees  
And watch two-legged meanings passing by.

I sit here in the shade of spirit trees,  
Intent on other beings, sit and eye  
Through dreams of blended greens a hedge of bright  
Unending roses steeped in ancient reds,  
And wonder what the ageless roses know  
To rise sheer beauty from their winters' beds,

And enter as a minor country fact  
The quiet rain with harmonies compact.

### Mau Mau and Its Aftermath

AT a time when the world is incensed—and rightly so—at the agony in Hungary, the thoughtful citizen, glad that his country is so ready to rally to the aid of the sufferers, is yet driven to reflect somewhat ironically on suffering in other parts of the world which have elicited a less decided response in the hearts of our people. In Hungary there has been a recognizable oppressor, a clear-cut issue. In Egypt this was also so. But in Britain's Kenya Colony there is also, at this moment, vast suffering as the aftermath of the Mau Mau rebellion, military operations against which were declared by the Governor on November 13, 1956, to be at an end.

An expert on Kenya affairs pointed out to me the other day that in all the discussions of Mau Mau the explanation was usually advanced that "the Kikuyu had had their land taken from them" as the excuse for the barbarities of the rebellion. What was lost sight of, he continued, was the fact that for fifty years there had been in Kenya a calculated policy of keeping the African in a position to provide cheap labor for whites and to prevent 5,750,000 Africans from competing with 45,000 Europeans on any grounds. The African was not allowed to grow lucrative crops such as coffee until recently, he was paid starvation wages in industry, he received little or no education, and was restricted to arid and rapidly overcrowded areas in a land where in the fertile "White Highlands" thousands of acres lay unused. Constitutional methods of bettering his lot—by letters and deputations to London, etc.—had been tried and tried, but to no avail.

Mau Mau was then (and it has been explained to me in these terms by a Kikuyu not connected with Mau Mau) the last resource of desperate leaders who saw in an uneducated people's primitive fear of the consequences to themselves in breaking an *oath* their only weapon against white domination. These people were not allowed firearms; butchery with knives and the attendant excesses had to be the result. This is not to excuse these excesses, which were vile, but to explain why the revolt took the form that it did. And the appalling fact is that Mau Mau, at least partially, *worked*. There is an effort at last, belated and not yet sufficient, toward reform: increased voting power and representation for the African, subject to many restrictions, and attention to his plight from a shocked world.

But not enough attention. For as I write some 40,000 Kikuyu are still in detention camps. On June 6, 1956, Arthur Creech Jones, former Colonial Secretary for the Labour Government, said in the House of Commons: "These persons are detained without charge, and not as a result of an order by a court. They are just swept up because some of them are suspected of disloyalty. Both innocent and guilty are in the camps, and the innocent, refusing to confess to any offense, are treated as if they were guilty of disloyalty and were subscribers to the Mau Mau oath."

He spoke on the day on which Miss Eileen Fletcher's charges were heatedly debated in the House. For into these

A list of pamphlets mentioned on p. 244, with their prices, is available on request from the American Committee on Africa, 4 West 40th Street, New York 18, N. Y.



camps in 1954, as a rehabilitation officer with years of experience in social work, went an English Quaker, anxious to do what she could to alleviate the dreadful situation. Soon after she arrived she was made staff officer in charge of the rehabilitation of women and girls. She stuck it out for a year, and then conditions against which she could make no headway forced her resignation and return to England, with the determination to spread abroad what she knew of these camps. She made her allegations—of police brutality, of incompetent personnel, of the separation of families, of forced labor for children, of wretched sanitary conditions and the like—to the Colonial Office and to the world in a pamphlet, *Truth About Kenya*, which as yet no one has effectively refuted. She received serious attention in Parliament and in the press.

British Friends are active in relief and other work in Nairobi, but their numbers are small. Have we in America not a concern here, too?

Tom Mboya, the youthful Secretary of the Kenya Federation of Trade Unions, a non-Kikuyu, has recently toured the United States in the endeavor to explain, in gentle and eminently reasonable terms, the oppression of his people and their aspirations for political autonomy. He is thought highly of by such African experts as Margery Perham of Oxford and Michael Scott of the Africa Bureau, London. He is seeking, with others, the long-term answer to the problem which Mau Mau so violently exposed. His pamphlet, *The Kenya Question—An African Answer*, as well as *The Future of East Africa, A Summary of the Report of the Royal Commission* (which deals chiefly with the land question and is published by the African Bureau, London), and Eileen Fletcher's *Truth About Kenya* are eminently worth the perusal of concerned Friends. Must we leap to the aid only of those whose oppressors are Russians?

WINIFRED F. COURTNEY

## Books and Recordings

**THE BIBLE SPEAKS TO CHILDREN.** Recordings by CLAUDE RAINS. Bronze Records, Inc., 475 Fifth Avenue, New York, N. Y., 1956. \$7.98 (available postpaid in the U. S. from Bronze Records)

These two 12-inch long-playing records give selections from the Old and New Testaments. The Creation, Moses' babyhood, David's fight with Goliath, Daniel and the lions, and Jonah's journey to Nineveh are the Old Testament selections. From the New Testament are the story of the Nativity, the miracle at Cana, the raising of Lazarus, the parable of the good Samaritan, the story of Salome, excerpts from the Sermon on the Mount, and the story of Jesus blessing the children.

Each selection can be used separately to fit the program of the class. The whole recording takes about an hour and three quarters to play.

Each selection has a helpful introduction written by Bertam and Sylvia Beerbohm. The text of the Authorized Version is used.

The fine voice of Claude Rains and his excellent diction demonstrate once more the splendor of sound as well as the treasure of wisdom and insight which are ours in the English Bible.

First-day school and Scripture teachers should find these recordings helpful.

RICHARD R. WOOD

**JESUS, THE CHILDREN'S FRIEND.** By MARY EDNA LLOYD. Illustrated by Grace Paull. Abingdon Press, New York and Nashville, 1955. 12 pages. \$1.00

**FIRST TO BE CALLED CHRISTIANS.** By ETHEL L. SMITHER. Illustrated by Kurt Wiese. Abingdon Press, New York and Nashville, 1955. 80 pages. \$1.50

*Jesus, the Children's Friend* is written for kindergarten children. It portrays the simple, natural play of children, the human experience of families going together to see a great man, their disappointment at the disciples' rebuff, and their joy when Jesus took time to talk with the children and accept their gifts. The setting for the story is provided by the illustrations. The end papers picture the village, and the story is told by the illustrations on each page as well as by the text. The large print and simple sentence structure should make it possible for first-grade children to read it for themselves.

*First to be Called Christians* is a retelling of stories in the Book of Acts and the letter to Philemon. While true to the spirit of the biblical account, descriptions and conversations help to make Peter, John, and Paul seem like real people with real experiences. Miraculous events are not rationalized away, nor portrayed as magic, but are occasions for wonder and joy and deeper understanding.

This book is intended for 7- to 11-year-olds, who will find it interesting either as a supplement to First-day school texts or as a gift to read at home.

The imagination of the authors and illustrators can serve as a stimulus to the child's own creative understanding of Bible stories.

RACHEL C. GROSS

**INSURED BY HOPE,** *Pendle Hill Pamphlet No. 90.* By MILDRED BINNS YOUNG. Pendle Hill, Wallingford, Pa., 1956. 24 pages, 35 cents

Are you troubled by the realization that the Weinberg baby was kidnapped and murdered because a man was that desperate to get \$2,000 to meet instalment payments in order to avoid the humiliation of having his prize possessions taken away? With indebtedness on instalment purchases in the United States currently estimated at \$30 billion, can you imagine the mental havoc a business recession would precipitate?

With our present "prosperity" supported by the annual expenditure of \$35 billion for armaments, are you troubled by the realization that our beloved nation is increasingly feared, if not hated, abroad?

With hundreds of millions of poverty-stricken people throughout the world struggling frantically and with jealousy for our rich material standard, are you troubled by the esti-



mate of economists that if Americans would not buy what they could do without, 40 per cent of the merchandise would be left on the shelves?

If you *are* troubled, deeply troubled, and yet frustrated by a sense of personal ineffectiveness or helplessness, then this most recent Pendle Hill pamphlet offers a fresh challenge to do what lies within your power, to accept poverty voluntarily!

Perhaps it does not lie so easily within our power, addicted as we are to our own fleshpots of comfort and mobility, but the challenge is clear. If we want to feel our solidarity with all mankind, if we want to will one thing, the will of the Creator of us all, the way is in the direction of identification with the poor, the way that Jesus and Gandhi and our own John Woolman have shown us. After 20 years of trial among the sharecroppers of the South, Mildred Young affirms that in this way we, too, will be "insured by hope."

DAVID S. RICHIE

## Easter

By SAM BRADLEY

All's spring to a child. How can a child  
But wonder at eclipse at the turn of the year?  
How long on a child can love shine clear?  
Clouds are his kin, and wind is his friend—  
A best baptizer. Will he depend  
On news that brings star-springing glory  
To an end?

Silence, a bright seal. Seal for a child's song  
As God's light dies down. At last, alone,  
How can he believe silence is stone?  
Wakens the beaver, the mole, and the hare  
In sanctities. Seeds stir, and bear  
Prophecies for the sun. How could a child  
Cease to care?

"These are my friends!" And a child commands  
Beyond safe places, citadels of words.  
He upbraids the fish, the beetle, the birds  
To know his witnessing. Who can despise  
Kingship of his eyes, his willful eyes?  
If he be mute or loud, who can take of his joy  
And believe that he dies?

## Friends and Their Friends

Dr. Leon Saul, Friend and psychiatrist, will lecture at the annual conference of the "Friends Conference on Religion and Psychology" at Swarthmore Friends Meeting House from May 3 to 5, on the theme "The Roots and Fruits of Hostility." High lights will be frequent meetings of small discussion groups; a session on "Creative Techniques," following Saturday lunch; and a Spring Festival after tea. On Sunday morning the conference will discuss the application of the theme to Friends Meetings.

Errol T. Elliott has announced his resignation as General Secretary of the Five Years Meeting of Friends and Editor of *The American Friend*. He will assume duties as Minister of the First Friends Meeting in Indianapolis about September 1, 1957.

Errol Elliott has been in his present position since 1944. He served from 1936 to 1942 as Pastor of Indianapolis First Friends, and from 1942 to 1944 as President of William Penn College at Oskaloosa, Iowa. During Errol Elliott's thirteen years with the Five Years Meeting as General Secretary that organization has observed its fiftieth anniversary, moved the Central Offices from downtown Richmond to a new building at Quaker Hill, and initiated an effective promotional program with a full-time secretary; this past year it received the best financial support it has ever had.

Errol Elliott is also chairman of the Friends World Committee.

During the First World War he served with the American Friends Service Committee in France in relief and rehabilitation work; he has also been a vice chairman of that body. He was assistant presiding clerk of the Friends World Conference in Oxford in 1952. He has made several trips of visitations among Friends abroad, including Quaker centers in Europe, the Near East, Africa, and the Caribbean.

From April 7 to 14 Fellowship House in Philadelphia celebrated the opening to the public of its new headquarters at 1521-23 West Girard Avenue with a program of special dedicatory activities representative of its varied projects and community services. One high light was the dinner in honor of Fredric R. Mann, City Representative and Director of Commerce, followed by a membership meeting at which the Mayor of Philadelphia, Richardson Dilworth, made the principal address. At a dinner for public school teachers Dr. Ira De A. Reid, professor of sociology at Haverford College, was the speaker. Scheduled for Friday evening was the play by the High School Fellowship ("By Youth Itself"), *The Many and the One*, in honor of folk singer Josh White. The Young Adult Program on Saturday includes a Folk Dance Festival. These week-long special ceremonies conclude on Sunday afternoon, April 14, with the Families for Fellowship Festival of Bread, a program built around the baking of bread. Thus Fellowship House celebrates the opening of extended physical facilities for its steadily pursued ideal of helping to "build communities where prejudice and discrimination give way to opportunity and equal rights for all."

Students at Hamilton College, Clinton, N. Y., in the past two years have shown an increasing interest in the work of the A.F.S.C. In the summer of 1956, four men worked in A.F.S.C. projects. Five men have applied for overseas projects for the summer of 1957. The Chapel Board's Fund Drive has contributed over \$1,500 in cash to the Committee and has collected over a thousand pounds of clothing for the Committee. One fraternity has offered its house rent free for a Committee work camp which will be working with migrants in the area in the coming summer.

Ralph A. Rose, Associate Secretary of the Friends World Committee in charge of the office at Wilmington, Ohio, has tendered his resignation, to take effect August 31, 1957. He plans to go into the printing business with David Scull of Annandale, Va. Both these men plan to liberate themselves from business from time to time to carry out their concerns for service within the Society of Friends.

It was with real regret that Ralph Rose's resignation was accepted. The Committee expressed appreciation and gratitude for the service which he and his family have rendered in the past three years. The World Committee is in search of a replacement.

The Civil Liberties Committee of Philadelphia Yearly Meeting (1515 Cherry Street, Philadelphia 2, Pa.) has published a 35-page booklet entitled *The Plymouth Meeting Controversy*. The various chapter headings are as follows: Plymouth Meeting, William Jeanes Memorial Library, The Librarian, Controversy, Alerted Americans, Award, Congressional Hearings in Philadelphia, The Trial of Mary Knowles, Effect on Plymouth Meeting Today, Appendices.

The booklet will be of intense interest to Friends everywhere and to others who have been aware of the controversy in question.

Price of the booklet is 25 cents per copy; discount on quantity orders.

A number of requests for pen pals have recently come to the office of the Young Friends Movement.

One is from a twenty-five-year-old girl from England. Another, also a girl from England, is twenty years old, married, and would like to correspond with a girl her own age. She is interested in sports and has "numerous hobbies."

A twenty-year-old college freshman writes from Japan that he likes to read the Bible although he is not a Christian. He has read about Friends and particularly wants to correspond with a member of our Society. A girl from Sweden wishes to correspond with either a boy or a girl between the ages of eighteen and twenty. She is interested in films, music, and languages.

Those wishing to correspond with any of these persons please write to Young Friends Movement, 1515 Cherry Street, Philadelphia, Pa., for names and addresses.

Five years ago the first Family Work Camp was established at Fellowship House Farm under the sponsorship of Philadelphia Fellowship House and the Social Order Committee of Philadelphia Yearly Meeting. Now under an expanded committee embracing people from outside the Quaker group, plans are being considered to have the program eventually become an International Family Exchange Program.

Gordon C. Lange, who originated the Family Work Camp idea and devotes a great deal of time and energy to its promotion, recently received from Governor Leader, Pennsylvania, a letter of appreciation, from which we quote the following: "... it would seem that your program, including

group discussions, community work projects, recreation, and study, is a most effective way to bring about a grass roots solution to some of the international problems with which the world is beset. Please accept my congratulations on the vision and understanding you display in setting up the camps, along with my hope that your movement can be expanded."

A film entitled *Take Time Together* is being completed. It will be used in a promotional program to expand the organization of Family Work Camps.

Those interested in participating in Family Work Camps this summer are invited to write for details to Gordon C. Lange, 311 Cedar Lane, Swarthmore, Pa.

Wilmer E. Kenworthy has been appointed executive assistant to the President of Pennsylvania State University. A son of the late Murray Kenworthy, he is a graduate of West-town School and Earlham College.

The Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs will be held at Montclair Meeting House, Montclair, New Jersey, on May 4 and 5, 1957.

This Committee has charge of work at four Centers in Oklahoma: Wyandotte, Seneca Council House, Hominy among the Osages, and Kickapoo.

It is expected that of the Oklahoma workers Ruth Perisho of Wyandotte, Armin and Mary Jane Saeger of Kickapoo, Lucille Pickard of Council House, and Ivan Clark of Hominy will be in attendance. It is hoped also that Chief Paul Pitts and Jack Core of the Osage group will attend.

E. Russell Carter (formerly of the Wyandotte Center), Field Representative for Indian Work of the National Council of Churches, will speak on Saturday evening on "The Churches' Responsibility to Indians Today."

The New York Yearly Meeting Indian Committee will meet on Friday evening, May 3, at Montclair. Visitors are welcome to all sessions. Friends desiring hospitality should write to Mrs. R. P. Milburn, 822 DeGraw Avenue, Newark 4, N. J.

Friends Hospital has been awarded a certificate of merit by the Pennsylvania Horticultural Society for "The Grounds of Great Beauty," ranked high because of design, appropriateness, neatness, and maintenance. The Hospital's Horticultural Therapy Program was especially cited. This program is the first organized garden therapy program to be adopted by a psychiatric hospital. Begun in 1950 on a trial basis with just a few patients, it now embraces almost all the patients, who "get down to earth" in one of the hospital's seven gardens or three greenhouses, on grounds that cover a hundred acres.

The Pennsylvania Horticultural Society award, presented at its spring luncheon held in conjunction with the Philadelphia Flower Show, was accepted for Friends Hospital by Edward L. Webster, president of its Board of Managers. Helen Foster, horticultural therapist at the Hospital, was an honored guest at the luncheon.

*Friends and the Use of the Fifth Amendment* is the title of a pamphlet by Alan Reeve Hunt and Paul A. Lacey, published by the Civil Liberties Committee of Philadelphia Yearly Meeting.

The authors examine the controversial privilege against self-incrimination in its historical and legal perspectives. The result is a new appreciation and understanding of this right today. Addressed specifically to Quakers, the study points out:

As members of a dissident group which was continually at variance with prevailing religious and political sentiment in England, perhaps it is not surprising that Friends should have had frequent occasion to employ the right. The fact remains, however, that members of the Society have been associated with the struggle for its acceptance to an impressive and noteworthy degree. . . .

The Civil Liberties Committee has undertaken publication of this study out of a concern that the Fifth Amendment today is probably the most widely publicized, the most controversial, and the least understood of any of the guarantees contained in the Bill of Rights.

The pamphlet may be obtained from the Friends Civil Liberties Committee, c/o Walter C. Longstreth, 704 Bailey Building, 1218 Chestnut Street, Philadelphia 7, Pa. Price 25 cents. When payment accompanies an order for 10 or more copies, the charge is 15 cents per copy.

The Philadelphia branch of the American Hymn Society is cooperating with the Hymnal Committee of Friends General Conference in planning a Hymn Festival in honor of the 150th anniversary of the birth of John Greenleaf Whittier. *A Hymnal for Friends*, which contains six Whittier hymns and an adaptation from "First-day Thoughts," will be used for congregational singing. In addition there will be choir singing, choral reading, and quiet worship. The festival will be held in the Race Street Meeting House on May 5 at 4 p.m. It is hoped that many Friends will plan to be present and participate in this commemoration of our Quaker poet.

Charles A. Wells, editor of *Between the Lines* and a member of Newtown Monthly Meeting, Pa., will give a series of evening lectures at Wilmington, Ohio, Yearly Meeting, held at Wilmington College from August 15 to 20. During his lectures he will develop some of his drawings on religious themes that regularly appear in a number of religious publications.

R. Webster Hilles, Jr., has been elected a member of the Board of Managers of Friends Hospital, Philadelphia, Pa., according to an announcement by Edward L. Webster, president of the board.

Webster Hilles is a member of the re-insurance firm of Towers, Perrin, Forster & Crosby, Inc. He is a member of Haverford Monthly Meeting and is on the boards of Fountain House and the Bedford Street Mission. His grandfather, Robert Howland Chase, M.D., was Medical Superintendent of the Hospital from 1894 until 1918.

Hugh Jenkins, a member of Florida Avenue Meeting, Washington, D. C., is now working with the organized Students Service Council of Greater Washington, with headquarters at 1722 H Street. He and Juanita Jenkins have been for several years directors of the International Student House in Washington, D. C.

Young Friends of Jamaica, B.W.I., have invited six Young Friends from the United States to visit them this summer. The plans include sightseeing and visiting in Jamaican homes, helping in the direction of a Junior Young Friends Camp, participation in a Senior Young Friends Camp, and two weeks at a work camp. Travel to and from the island is included in the allotted six weeks' period. For further information write Wayne Carter, Young Friends Secretary, 101 Quaker Hill Drive, Richmond, Indiana.

From a talk which Ruth Durr recently gave at the Green Street Monthly Meeting, Germantown, Pa., Conference Class, she compiled a number of helpful questions for self-examination, of which we can quote only the following samples because of lack of space:

"How do I choose my friends? Do I incline toward those whom everyone likes, and who may have less need for my friendship, and avoid the less popular who may have a desperate need for it? Do I evaluate people according to whether I 'like' or 'don't like' them, according to whether they're 'nice' or 'not so nice,' without penetrating the top layers to find what they really are? Do I judge them according to what others say about them or test them for myself?"

"How often do I promise myself that as soon as I solve all my problems and fill all my own needs, then I'll be free to care about others? Do I put off doing anything in a situation where I could help until it is too late?"

Stafford Allen Warner is the author of a newly published book entitled *Yardley Warner, The Freedman's Friend* (The Wessex Press, Didcot, Berks., England; \$3.25). Yardley Warner was a courageous and colorful Friend who was born in 1815 and died in 1885. He devoted his life to the cause of Negro education and uplift at the close of the Civil War. Janet Whitney wrote the introduction to the book.

The United States Committee for UNICEF (United Nations Children's Fund), United Nations, New York, offers a new Program Kit entitled *Hi Neighbor*, at \$1.00 each. It includes a teaching manual for activities, posters and maps, visual aids, UNICEF brochures, project suggestions, and quizzes. For the teacher these kits offer a simple way to introduce new lands and new peoples. For children the kits mean fun with a purpose. The organization offers in its *Folklore Manual* for 1957 games, songs, crafts, and dances of the following countries: Guatemala, Iraq, Nigeria, the Philippines, and Yugoslavia.



Helen B. Hill, a member of Mickleton Meeting, N. J., writes us as follows from Gallup, N. M.: "I am a member of the Mickleton Meeting. Since moving to Gallup I've helped organize a meeting here in the Indian capital. We are not an organized meeting, as such, but meet once a month on Sunday afternoons in the First Congregational Church. We have an average attendance of 20 or more, mostly children. We have purchased Sunday School material for the children, and they have class during meeting. Friends come from as far as 60 or more miles away over rough reservation roads to attend our meeting. We enjoy getting together."

### Letters to the Editor

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

There have been changes since the time of George Fox, and it may be well to consider changes in our program that will make it more effective than merely staying out of the Armed Forces. Pacifism was started in a country that had no fear of invasion, and its small army was composed of volunteers, of whom there were plenty among the poor. But our country has been attacked by a non-Christian and merciless enemy. What would have happened if all our citizens were Friends and had refused to fight? They would be slaves today. Could we face it?

There is an alternative. Wars are started by the desire for power and riches. We could make our own war preparations unprofitable by having all munitions made directly by the government, as our Armed Forces are run, on hired labor alone.

Imperialism is the great reward of aggression, and we are in danger of getting into that on account of the oil business. So we can make our votes count for peace.

Oxford, Pa.

ARCHIE CRAIG

From page 159 of the *Christian Century* of February 6 I quote, hoping to bring this pertinent situation to the attention of all thoughtful Friends:

"... The power of the ruling group in the Kremlin would be shaken if the threat of war were removed. These rulers largely control access to the mind and conscience of the Russian people. . . .

"But we need not look to Russia for the primary obstacle to disarmament. It can be found here in the United States in the unpreparedness of public opinion. The American people are not being given the truth concerning the present grave new turn in international affairs. We have facts, but not the truth concerning their significance. We could easily pass the point of no return on the road to war without knowing we had done so. We could be carried past the point of decision without understanding what was happening. Many in Congress believe that is what took place in the manner in which the administration's Middle East proposals were submitted. Many believe that is what occurred back in 1937 when we started sliding toward World War II. It could happen—it may be happening—again."

Baltimore, Md.

ANNA M. CORSE

### BIRTHS

ALLEBACH—On March 5, to Kenneth and Doris Johnson Allebach, a son, FREDERICK CHRISTIAN ALLEBACH. He is a grandson of Alfred and Martha Johnson of Woodstown Monthly Meeting, N. J., of which his mother is also a member.

BRILL—On March 4, to Donald W. and Joyce Carolyn Brill of Baltimore, Md., a daughter, LISA JOY BRILL. Her father and paternal grandparents, August and Dorothy Brill, are members of Woodstown Monthly Meeting, N. J.

McCULLOCH—On March 22, to Charles and Jane Hartsock McCulloch, their second child, a son, TIMOTHY ANDREW McCULLOCH. Both parents are members of Miami Monthly Meeting, Waynesville, Ohio.

PIKE—On March 22, to Alan and Joyce Ellen Pike of Smithtown, Long Island, N. Y., a son, CHARLES ALAN PIKE. The mother is a member of Newtown Monthly Meeting, Pa., and the daughter of George and Anna Haynes of Pennsylvania Manor.

### Coming Events

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

#### APRIL

13—Green Street Monthly Meeting, Philadelphia, party in honor of the 74 new members who have joined the Meeting in the last three years, in the meeting house at 45 West School House Lane, Germantown, beginning with covered dish supper at 6:30 p.m. All Monthly Meeting members invited. Call Shirley Bansen, CH 7-9478.

13—Quaker Workshop on Housing, Y.W.C.A., Summer Street, Stamford, Conn. See notice in last week's issue.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Parables of Jesus."

14—Doylestown, Pa., Meeting, 95 East Oakland Avenue, 3 p.m.: Charles A. Wells, "The Twenty-first Century Dawns at Suez." All are invited.

14—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Harold Chance, "The Things That Make for Peace."

14—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Lawrence McK. Miller, Jr., executive secretary, Friends General Conference.

17—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: Paul Linvill, "Experiences in the Pacific"; covered dish supper prior to the meeting. All are invited.

17—Quaker Business Problems Group, Y.M.C.A., 1431 Arch Street, Philadelphia. See notice in last week's issue.

19—Haverford College, William Pyle Philips Lecture Series on Contributions to Modern Psychology, Founders Hall, Haverford, Pa., 8:15 p.m.: B. F. Skinner, professor of psychology, Harvard University, "The Behaviorist Today."

19-21—Good Friday pilgrimage of Philadelphia Young Friends, starting at 9 a.m. at Haverford Meeting. Inquire for details at Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

20—Western Quarterly Meeting, West Grove, Pa., at 10 a.m. and 1:30 p.m. Worship and Ministry at 9 a.m. Lunch will be served. At the afternoon session, Dr. Thomas W. Graham, retired professor from Oberlin College, will give an impersonation of St. Paul with reflections on his life.

26-28—Kirkridge Retreat for Young Mothers, Bangor, Pa., 7 p.m. Friday to 2 p.m. Sunday: Josephine M. Benton. Write Edith Platt, Kirkridge, Bangor, Pa.

27—Chester Quarterly Meeting, in the Lansdowne, Pa., Meeting House, 100 North Lansdowne Avenue, at 3:30 p.m.

27—New York-Westbury Quarterly Meeting, in the meeting house, 110 Schermerhorn Street, Brooklyn 1, N. Y., at 10:30 a.m. Quarterly Meeting on Ministry and Counsel will convene at conclusion of business session, followed by an open meeting for the consideration of Friends' concerns. Luncheon at the rise of the morning session.

## REGULAR MEETINGS

### ARIZONA

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

### CALIFORNIA

**BERKELEY**—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

**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.

### 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.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

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

### GEORGIA

**ATLANTA**—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

### HAWAII

**HONOLULU**—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

### 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 5-4038.

### 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 6-9675.

### 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 35 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 YORK

**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, 3:30 p.m.

**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.

**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.

**NASHVILLE**—Meeting for worship each Sunday, 4 p.m. at Wesley Foundation, 130 21st Avenue South. Correspondent, Shirley Bechill, 2500 Forde Avenue.

### TEXAS

**DALLAS**—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; 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.

### VIRGINIA

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

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

### AVAILABLE

**JUNE 11—MOTHER'S HELPER** for summer. George School senior, Quaker background, experienced with large family; good cook; swims, Standard First Aid course passed; drives, Box P154, Friends Journal.

**JULY 1—AUGUST 30:** Furnished 3-bedroom house, Concord Park, 18 miles from central Philadelphia; \$100 month, including utilities. Steele, 2948 Sussex Avenue, Treves, Pa.

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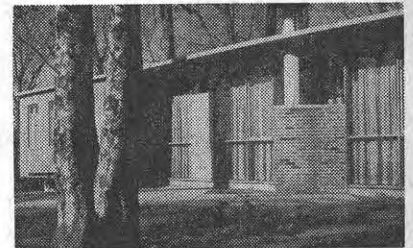
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