

FRIENDS JOURNAL

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*T*HERE is surely a piece of Divinity in us. Something that was before the Elements and owes no homage unto the Sun. Nature tells me that I am the Image of God, as well as Scripture; he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of Man.

—SIR THOMAS BROWNE,
Religio Medici (1643)

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Friends of the Friends Meet in Italy

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FRIENDS JOURNAL



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Friends of the Friends Meet in Italy

ON April 25 to 27 the Italian group of the Friends of the Friends gathered in Frascati, a small town on the Roman hills, famous for its antique villas and gardens of regal sweep, and, on clear days, for its view of Rome. It is a place of large vistas; and the small gathering of about 17 people (led by Maria Comberti and assisted by Louise Wood) was indeed bent on vistas, though of a more intimate and human variety. Since it was the seventh time that these meetings were held in Italy, the ways and concerns of the Friends no longer needed introductory explanations.

On the first evening Frieda Bacon (English Friend) spoke about her work with the refugees in Austria, particularly with those Yugoslavs who, having crossed the Austrian borders years ago, had refused repatriation. The next morning Herbert Hadley of the World Committee for Consultation gave a survey of Friends Meetings all over the world, a survey with vision, beautifully framed with words of James Nayler, whose troubled life and time were briefly outlined by the speaker. He was followed by Lamberto Borghi, Professor of Pedagogy at the University of Florence (once resident and language teacher at Pendle Hill), who spoke about cultural trends in Italian history that show an affinity with the Quaker outlook. In the afternoon Mario Tassoni presented Albert Schweitzer's philosophy as expressed in his work at Lambréné and his thought about reverence for life. Various Italian members of the group reported about their work and concerns, one of them active in the YMCA and another in Calabria. In the evening messages were read from foreign Friends and absent members of the Italian group, among them Aldo Capitini, Emma Thomas, and Giovanni Pioli. The last, a veteran of nonconformist spiritual movements in Italy, has done a great deal to make known by translation and essays the works of George Fox and the Socinian Brothers. The day was closed with a moving report by Archer Tongue (English Friend working in Switzerland), who told about the solitary plight of the Spanish group of Friends of the Friends.

The last worship meeting on Sunday was joined by English and American Friends living and working in Rome and Paris.

RUTH D. TASSONI

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Beyond Words

By SAM BRADLEY

Soft:

Suppose

That silence

Grows

Like a bridge

Of God

Or the stem

Of a rose.

FRIENDS JOURNAL

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Editorial Comments

A New Note in Pacifism

THE accounts of the *Golden Rule* and other activities supported by the Committee for Non-Violent Action Against Nuclear Weapons, such as the "sit-in" at the Atomic Energy Commission's headquarters and the attempted visit to Russia of a delegation of five, have added a new note to the story of contemporary pacifism. It would be unrealistic to rate these ventures as a victorious campaign of major significance. They are, nevertheless, episodes worthy of note and respect. The good wishes and prayers of a great many Friends accompanied the crew of the *Golden Rule* and those who held a "vigil without food" in order to obtain an interview with Lewis Strauss at the AEC headquarters. But from the beginning many of us had entertained some doubt as to the advisability of the experiments, questioning their effect on the authorities and public opinion.

To take the latter first, the publicity accorded to the undertaking was encouraging but created no particular excitement. Some leading newspapers gave it space, mostly in the less conspicuous sections of their editions. The attitude of the authorities ranged all the way from the cold, policing spirit to be expected of the Navy to the casual attitude of Admiral Strauss, who on the sixth day of the "sit-in" was reported to have suddenly appeared, remarking to the hunger strikers, "I understand you want to see me." Between the two lies the gesture of the Honolulu District Court, which did not impose bail on the crew when releasing them from jail. Obviously, pacifists are not the only ones who benefit from the life of Gandhi. Those in authority also derive at least one important lesson from it; they are anxious not to create martyrs.

The Different Setting

The crucial problem is, of course, how to apply a nonviolent approach convincingly and effectively to a threat of such magnitude as nuclear warfare. Gandhi's methods were well suited for use in the Alabama bus strike. Walks for Peace—and the Easter Walk was only one in several local or national demonstrations yet to come—arouse public attention and may move the conscience of a limited segment of the public. But we must

not expect from such methods anything like the impact which Gandhi's march had when undertaken in opposition to the British salt monopoly. The American pacifist has no foreign enemy on his soil against whom many onlookers may harbor a latent opposition, as was the case with Gandhi's friends. International sympathies are scant, and those coming from Russia are easily suspect or, at least, ambiguous. The American pacifist faces a well-entrenched and liberally financed militarism. People in authority are making it clear to him how unapproachable democratically elected or appointed officials can be, even when tens of thousands of signatures are to be handed to them. Is it, then, becoming the taxpayer's chief function to supply the funds for military pyrotechnics, or will his dissent still be heard? The pacifist must also be aware of the depressing fact that militarism is not even his major opponent. His chief enemy is the indifferent public, an enemy as formidable as militarism can ever be.

As it is not enough to rely on techniques that may have proved effective under different circumstances elsewhere, it is also not enough to build on the power of pure intentions and good will alone. Conversely, the motives of our opponents must not be simply classified as those of ill will. The problem is too complex for such black-and-white judgments. It is likewise not enough to point with a big, astronomical gesture to God and leave success to Him, or to the Prince of Peace, or to Providence, with a small or a capital "P." The time-tables of eternity are as unknown to us as is the economy of divine Providence. It is, however, equally clear that the pacifist must never omit any single one of these considerations from his planning and his hopes. He ought to beware of self-righteousness and self-assurance. His is the insecure balance of a venture of faith. He may not escape frustration, but he will not be crushed by it. He must re-examine whether his ways and means are sufficiently streamlined and economical for his purposes and for making an appeal to the contemporary mind, a difficult and delicate matter. (Even automobile manufacturers have made their costly mistakes!) But above all, he will remain aware of the inertia and uncanny indifference of the so-called masses.

The Indifferent Mass Man

It is less important to know the psychology of the masses than to remain cognizant of their colossal moral weight. We can, or must, remain aware of this situation in our fellow man without violating the commandment to love him. Admirals and generals are our declared opponents, as are the other silent or drumbeating forces in our communities. But the skeptics, the lukewarm ones, the "nice" people who let those same doubts that plague every ardent pacifist serve as an excuse for chronic inaction, indefinite waiting, or outright cowardice—these are our most formidable opponents. Their share in history has been appalling: they permit murder and persecution to triumph without ever moving a finger or raising their voices in protest. In a similar spirit they will readily support any great cause—after it has become victorious. They praise saints and martyrs—again, after these have been recognized. And they will even confess to their former errors when it becomes obvious that millions have erred with them and they have certainly been in good company.

We have no suggestions to offer as to future peace walks, hunger strikes, or publicity campaigns of the best kind. But at this moment when some accounting about the usefulness of these means or their inadequacy must be going on in many places, we want to call attention to our most powerful and silent opponent, the indifferent fellow man. His silence may be of the waiting kind, but it is not Quaker silence. We must win him over to committing himself to the cause of international and racial peace. There is every sign that he is slowly awakening to this need for commitment. He longs for peace and justice. He needs our prayers and our help. We need him. None must remain neutral.

Letter from Paris

A DEBATE is raging on the housefronts and walls of Paris. "Appelons de Gaulle" (with outstretched arms against the background of the cross of Lorraine) and "Pour la Paix en Algérie" shout at each other, supported by many scribbled chalk slogans and symbols. They are the strident voices of the Right and Left, and they bring into relief the greatest problem which is troubling France today: How can the Algerian question be solved without national ruin?

Last night I went to the rue Guy de la Brosse. Little tables were scattered through the rooms of the headquarters of French Friends. At each sat a French teacher and his Algerian pupil. An atmosphere of intense concentration was punctuated with the laborious spelling of syllables, patiently corrected by the teachers. No one bothered to look at me as I wandered around.

Two years ago some French Friends decided that petitioning and talking were not enough. Something constructive had to be done with the Algerian problem. In association with the Fellowship of Reconciliation and the International Voluntary Service for Peace, they wanted to tackle illiteracy among the Algerian laborers who had come to the capital. For the first two months they had no teachers and no pupils. They went into the Algerian cafés and talked with the men, persuading them to come, then and there. Now they have too many students.

Each teacher has one or two pupils. The students learn to read, speak, write, and do elementary calculations. The teachers—called monitors—occasionally give advice on the problems of daily life. Sessions are held every Monday, Tuesday, and Friday evening from 8:30 to 10. After a day's manual work the men come clean-shaven and immaculately dressed, refusing to admit they are tired, treasuring every minute of the precious lesson. They live in lodging house rooms which they share with other compatriots, taking care not to let it be known that they attend the course.

Thirty monitors take part, drawn from the organizations I have mentioned and from various student bodies. Some of those who come from the Ecole polytechnique are being trained to become officers in the French army.

There are several such projects in Paris. One day, however, Muslim women came and asked Friends to hold a class for them, and so Friends organized the first course for Algerian women in Paris, taught only by women. Unfortunately the students quarreled among themselves. It is not quite clear what it was all about as the dispute was in Arabic, but the class had to be suspended. A sewing group continues to meet under the supervision of a qualified social worker.

I found Frenchmen and Algerians sitting close together, heads bent over their textbooks, building a personal relationship in pursuit of a common task. Politics are not discussed. No one knows or cares whether the Algerians belong to political groups whose rivalries fill the press with reports of clashes and assassinations. Now and then one catches a glimpse of deeper feelings.

Shortly before I left, one of the men interrupted his work and took his teacher to one of the book stands in the front room. He was just able to read the titles of two books, a symposium on *La Question Algérienne* and a novel, *La Grande Maison*, by Mohammed Dib. How much were they? Perhaps someone would read them to him, but would he know enough French to understand? It does not really matter. He wanted the books.

WOLF MENDEL

Love Thy Neighbor as Thyself

By MIRIAM MULFORD THRALL

KATHARINE M. WILSON in her article "Doubt" (FRIENDS JOURNAL, January 18, 1958) comments: "Love does not value itself but the other." This statement is thrown in for good measure and is not strictly needed for the development of her thesis. Yet Katharine Wilson shows herself too avid a searcher after truth for the validity of her remark to go unchallenged.

St. Paul, who gives us in the 13th chapter of First Corinthians the fullest definition of love in the Bible, does not include underrating of self among its attributes. The phrases in the King James Version "vaunteth not itself, is not puffed up" and in the Revised Standard Version "does not insist on its own way" certainly carry no implication that love "does not value itself" or even that it values "the other" more than itself.

In recent years a wealth of writing has been produced by psychologists and theologians on the healing power of love as the central force in individual, community, and world integration. There can be, we are led to believe by eminent and often reassuringly diverse thinkers—Buber, Berdyaev, Erich Fromm, and Paul Tillich, for example—no true communication without it, whether between person and person or nation and nation. Lack of love means alienation, aloneness, and as a consequence the inturning and warping of personality, with the possible resultants of hatred, possessiveness, or crime.

One's desire for a happy and integrated life thus becomes a command to love, to devote oneself wholeheartedly to this job of true communication, the giving of one's whole self, one's interest, one's resourcefulness to others, and in so doing, to God. But of course sharing means receiving; and receiving means growth, development; and growth means creating. So if one truly loves, one grows and creates. Growth, creativity are essential processes of integration, not only healing, replenishing, redeeming, but expanding and activating.

Because true love is true sharing, one necessarily seeks to promote this integration, this growth, this creativity in the person whom one loves. But one cannot help others, except haphazardly, to develop their potentialities, the God-given powers within them, if one has neglected one's own potentialities, failed to develop the powers entrusted to oneself by God. To fulfill this trust, one needs to respect and cherish the powers, never permitting oneself to undervalue them, to find fault with

them, or to wish they were different. One may be dissatisfied with one's achievements, for one learns in part through analyzing and improving upon one's failures; but the "I" standing in the midst of those failures should not be despised or rejected but loved for the God-given capabilities within it, which, however unrecognized, are struggling to be expressed. Thus integration, healing, completing demand one's self-love as well as one's love of others, for the two are interrelated; one can neither help nor love others unless one helps and loves one's own self.

This increased psychological knowledge concerning the nature and prerequisites of love carries with it its own grave responsibilities towards the society in which we live—responsibilities to which unfortunately no nation and comparatively few individuals have as yet awakened. Even as all nations need to be healed and redeemed, so all should feel an obligation to help in the healing of others, to foster that understanding and sympathy, that true communication, which love alone can give.

Again and again in the Old Testament stress is laid on the healing, the redemptive, the saving power of God: "My strength and my redeemer," "heal my soul for I have sinned against thee" (Psalms 19:14, 41:4); "I am the Lord, besides me there is no savior" (Isaiah 43:11). The familiar phrasing gains deeper significance in the light of the definition which John gives in reporting the teachings of Jesus, "God is love." Love which heals, redeems, saves; love which binds, connects, the sure bridge for true communication—such love completes, bringing growth and creativity.

It is especially ironic that the nations who claim to believe that Jesus is the incarnation of God—which means the all-embracing incarnation of love—should so often be in direct opposition to his way, his truth, and his life. It is also ironic that the leaders of the world's great religions, each of which affirms brotherly love and has its own statement of the Golden Rule, should not emphasize love more in their relations to one another, dwelling upon those foundation truths which they hold in common rather than upon the doctrines and practices which are divisive.

Love demands that we show sympathetic interest in the cultures of other peoples, that we search out and become thoroughly familiar with all that is high and ennobling in their beliefs, all that is uplifting and beautiful in their ritual. Even if in some instances primitive be-

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liefs and practices still survive among the uneducated, who are not able to understand the loftier concept of their own religion, should we not remember that these practices are none the less channels for expressing the religious nature of the worshipers and are the only conscious connection the worshipers have with God, their Creator? Should we not humbly remember also that since a thousand years are "but as one day," we ourselves in God's sight are not too many yesterdays distant from these same primitive practices, which, according to Frazer's *Golden Bough* and abundant briefer and more recent texts, our own ancestors, along with all other human ancestors, developed in their fumbling reach towards the divine? In that sense, all religious beliefs and practices, however crude to us, form true religions for those who follow them sincerely and devoutly. It is impossible to think that God, who is love, would not accept the connection by which His children are striving to meet Him, and would not in the fullness of His time make it the basis for more adequate expression of their devotion. It may be that those who are better educated will be in part the instruments of such change, but not by repudiation, for God does not reject, but by building upon whatever love is present and by sharing experiences of love.

It is also difficult to think that God, who is love, is not distressed by the lack of love among His creatures, whom He has endowed with the power to love. If worshipers in all nations could only come together in mutual respect and love, knowing that they would be welcome in any religious body anywhere in the world, the present tragic political misunderstandings and hostilities would be less acute, for the spread of hate and disintegration would be checked. Under those circumstances a global council of religious leaders could do much to prevent global destruction.

Such a council, however, would require the wide acceptance of a far more searching and humble attitude in regard to the true nature of love and what love entails than most of us have been prepared to adopt. Threatened as we are by world cataclysm, even annihilation, there is now some hope that the full gospel of love may in this dread hour be purposefully preached and received. This is perhaps our last opportunity to recognize how great are the commitments involved in any realistic affirmation of our belief that God is love, and how great must be our dedication, and often our sacrifice, in the fulfilling of those commitments. For they include the rigors of self-love, making the utmost of self so that we may give utmost love to others.

The foresighted commandment in Leviticus, "Thou

shalt love thy neighbor as thyself," is a double imperative. As it was chosen by Jesus for his final commandment to his followers, it should be our steadfast and sacred goal—the means to communication which creates and saves, which makes possible our obedience to that first and highest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The Listener

By ELIZABETH COX

Having come lonely from the wilderness of himself,
he walked the streets and listened to the people:
the craftsmen, the herdsman,
the children in the dust and the women at the well.
Their noise filled the silence of his need.

It honed the edge of urgency
till he walked away to the shores of the sea
and prayed, as all men pray who walk by the sea,
not on their knees, nor with folded hands,
nor with their mouths,
but with the blood of their hearts
walking the shore.

There on the sand were fishermen with their gear,
two brothers, a father and his sons.
He listened to their talk
and they showed him their nets and their sorrows.
They boasted of their boat and their joy,
and they took him all the way with them into their boat.

He was a very young man and the thing he must do
was not one thing, to get and keep,
like a title,
nor was it something to make and hold in the hand
or write in a ledger:
it was as many things as there were men.

Though he would not look like a leader
as he sat in the boat with his companions,
a young man who knew how to listen
would be able to speak with certainty,
knowing a man can make a kingdom only of himself.

And men who fish for a living,
though they may be caught by the wind
or bring their nets empty from the sea,
can say where the big fish lie.
They do not mistake a storm for a squall.

And they thought him their master,
whose hand was unused to the nets,
but whose listening heart
walked with them over the water.

Religion in Israel

By HOWARD W. HINTZ

THE status of religion in Israel today presents an anomaly which needs further examination and appraisal. Two major and distinct questions present themselves. First, what is the role of organized and institutional Judaism in modern Israel? Second, what is the influence of religion in the broader sense upon the life, thought, and culture of the nation as a whole? It is my impression after a visit to Israel that the significance of the religious issue in Israel is not fully recognized either by many Israelis themselves or by the friends of Israel in the United States and elsewhere.

The anomaly of the religious situation in Israel arises from the fact that the nation is both ecclesiastical and secular at the same time. In conception and theory Israel is a religious state, with the synagogue, through the Council of Rabbis and the Chief Rabbi, enjoying official status and exercising considerable authority and influence in government policies and affairs. Thus Sabbath observance, control over all marriage and divorce procedures as far as Jews are concerned, the establishment and recognition of congregations, places of worship, etc., are under the direct supervision of the religious authority. On the other hand, of course, all secular affairs are directed by secular authority, with no religious qualifications imposed upon public officials.

Inevitably, however, the religious authority and influence impinge upon secular affairs, even to the point in certain instances where resentment is openly expressed by some people in high public office. There is, for instance, a pronounced feeling on the part of some people that the rigid Sabbath observance not only causes inconveniences but is actually detrimental to the economic life of the country.

The paradox in the situation arises from the basic logical and semantic fact that Israel is a Jewish state. To be Jewish, by definition, means to be religious. Hence Israel must be a religious state, and the authority of organized Judaism is an obvious corollary of the original premise. In reality, however, while I met no Jew in Israel who disclaimed Judaism or admitted to being irreligious, I met many who frankly avowed their lack of sympathy with the orthodox Judaism which constitutes the sole institutional or organizational form of the Jewish religion in Israel today. Over and over again I was told that about 70 per cent of the Jews in Israel today are essentially non-institutional in their religious beliefs or practices. That is,

only about 30 per cent of the Jews attend services with any regularity or engage in other formal religious observances.

A personal experience was strikingly illustrative of the complexities of the issue. On the evening of the day our group visited at the house of the Chief Rabbi, a smaller group of us were guests at the home of a high public official. Upon hearing of our earlier visit to the Chief Rabbi, the official referred to what he regarded as the reactionary influence of the established religious order upon the life of Israel. He then cited himself and the group of distinguished Israeli guests who were also present as instances of people who were not in any way observing the Sabbath on that particular Friday evening and who rarely observed it as a matter of habitual practice. He then proceeded at some length to draw the distinction between what he described as the essential religious spirit represented by Judaism and the formalistic, ritualistic requirements of institutional Judaism. On several later occasions during our stay in Israel the same point was stressed by people representing a variety of positions and occupations.

What conclusions is the observer to draw from a state of affairs in which the only recognized religious establishment for Jews is either rejected or ignored by the majority of the Jews themselves, at least as far as formal adherence and practice are concerned? Does this mean that institutional Judaism is exerting no positive and constructive influence on the life of modern Israel? Does it mean that the majority of the Jews in Israel are irreligious and therefore not really Jews at all? Does it mean that most of the people are basically religious even though they are not actively affiliated with the synagogue? Does it mean that if more liberal forms of organized Judaism were to be introduced into Israel, a much larger proportion of the people would be active members of religious congregations?

Certainly one of the first conclusions to be drawn is that the established synagogue plays an extremely important role in the lives of that 30 per cent who are orthodox and devout in their religious beliefs and practices. And this includes a large number of the million refugees who have come to Israel from 72 different nations during the past ten years. For vast numbers of these people the only consolation, the only hope, the only sense of dignity and self-respect which they possessed were derived from the Torah and the Talmud and from the synagogue in which they could worship and identify themselves directly with their spiritual and cultural heritage. Religious beliefs and religious practices were and are the very breath of life to these people.

Howard W. Hintz, a member of Manhasset Preparative Meeting, N. Y., is Professor and Chairman of the Department of Philosophy, Brooklyn College.

Among the most moving experiences I had in Israel were the visits we made one Sabbath morning to a dozen synagogues, each filled with worshipers from a different section of the world—from Russia, from Persia, from Yemen, from various parts of Europe, Asia, and Africa—worshipers wearing the traditional native dress of the countries of their origin. The appointments of the synagogues differed widely, the modes of worship represented varying customs and traditions developed in diverse nations and continents, and yet the central position of the scrolls of the Torah and the Holy of Holies and the rhythmic chanting of the Hebrew prayers were the unifying elements which bound them all together into a common spiritual, cultural identity. Here was also the link between the “old country,” wherever it might be, and the new nation built on ancient foundations.

But what about the 70 per cent (the figure cited by practically everyone with whom I discussed the subject) who disassociate themselves from the established orthodox Judaism of Israel? Is this large segment of the population irreligious, wholly secular-minded, insensitive to Jewish spiritual values and traditions, wholly separated from Judaism? What types of people constitute this group of nonobserving, nonpracticing Jews? I cannot speak with firsthand authority on this question. I was told, however, by several distinguished and presumably reliable informants that the nonobserving Jews fall mainly into the following categories: (1) government officials; (2) professional people; (3) leaders in business and industry; and (4) the young adults in the 20–40 age groups. If this estimate is correct, then it is obvious that the most vital, essential, and influential elements in modern Israel are estranged for one reason or another from the only recognized and established Jewish religious institution of Israel.

But are these people irreligious, indifferent to the values and traditions of Judaism, disdainful of the spiritual concepts which lie at the very roots of Jewish culture? The testimony and the evidence are all to the contrary. Since Hebrew is the national language of Israel, every child in school must learn Hebrew as his first language; every adult who comes to Israel from whatever part of the world must, if he intends to make Israel his permanent home, be conversant in Hebrew. What is the basic textbook of the Hebrew language? The Bible, of course. Every school child in Israel, by virtue of the fact that he must devote a large part of his time to the study of the Hebrew language, necessarily reads extensively in Hebrew literature, which is composed mainly of Hebrew scripture and scriptural commentary. Thus in his regular day-by-day education (not merely in his *religious* education), he is imbued with traditional Jewish spiritual concepts. Every person educated in the schools and universi-

ties of Israel today, regardless of his attitude toward the formalistic and ritualistic aspects of orthodox Judaism, is familiar with the great spiritual and prophetic insights of the Jewish religious tradition, which is virtually synonymous with the Jewish national and historic tradition. The history of the Jews is also, essentially, the history of Judaism; and so strong is the influence of their history and their traditions that no person living in Israel today, even if his formal education was obtained elsewhere, can escape its impact. The spirit of modern Israel, as is everywhere evident, is imbued with the idealism, the faith in the dignity of the human spirit, the passion for freedom, the belief in basic democratic concepts and the commitment to spiritual values which are the very essence of the prophetic voice of Judaism.

I talked with many people in Israel, especially younger people and people in professional or semiprofessional activities, who expressed feelings of deep spiritual, cultural, and intellectual attachment to Judaism but who found themselves unable or unwilling to identify themselves on a practicing basis with the only organized form of their religion now existing in Israel. These people also indicated the concern which they and many others felt over the absence of any synagogues or congregations other than those of the established orthodox order. There is no doubt that if congregations paralleling those of the Conservative and Reform groups in the United States, Britain, and elsewhere could be organized in Israel, such centers would attract large numbers of people who now have no active congregational affiliation and hence lack the opportunities for corporate worship and community religious activity which such affiliation affords. It is a fact, of course, that unofficial, loosely organized, informal cell groups which in some measure serve the religious needs of their members do exist in Israel. But such groups, it seems to me, are no adequate substitute for authorized and established congregations, and the fact that such informal associations exist only points up the need, as I see it, for the official recognition of more liberal forms of Judaism.

Why have not such full-fledged centers and synagogues been established? The answer is clear. The official orthodoxy of Israel strongly opposes the idea. When one of the members of our group directly asked the Chief Rabbi what his attitude was toward the formation of Conservative and Reformed congregations in Israel, he quickly replied, “I am opposed to it.” The discussion of this issue ended at that point.

A very high Israeli official whom I recently met in New York and with whom I discussed this question shared my own concerns over this issue and predicted that within a short time other forms of Judaism would be officially recognized in Israel. The same view was held by some of

the people we talked to in Israel, but opinions differed rather widely as to the time element. I for one, as a Christian American who is a thoroughly sympathetic advocate of the Israeli cause, cannot escape the conviction that the sooner such recognition is accorded the better it will be for the future of Israel.

Meantime, the fact remains, I believe, that the overwhelming majority of the Jews in Israel, whether they are identified with orthodox Judaism or not, are essentially religious in their motivation and outlook. The most important work in Israel today at all levels is being carried on by people who are profoundly influenced by the scientific spirit and the concepts of the Enlightenment. But in their vision, their courage, their idealism, and their commitment to the principles of equality, freedom, and justice they are the true heirs of the high prophetic traditions of historical Judaism.

Book Review

THE MEANING OF PERSONS. By PAUL TOURNIER, translated by Edwin Hudson from the French *Le Personnage et la Personne*. Harper & Brothers, New York, 1957. 238 pages. \$3.75

A French Swiss psychiatrist with a tolerant and deep Protestant faith writes in a sparkling personal style concerning psychotherapy and the spiritual life. He distinguishes between the "personage"—the mask we present to the outer world, like Jung's "persona"—and the "person," the original creation in the depths of the psyche, eclipsed behind the mask. The personage, he says, should not be cast off, but rather brought into harmony with the person so that one becomes in accord with oneself. "We must boldly undertake the formation of a personage for ourselves, seeking to form it in accordance with our sincerest convictions, so that it will express and show forth the person that we are." Regarding the spirit in psychotherapy he says: "As soon as there is any question, in the course of treatment, of the patient's attitude . . . towards life and towards God, we have left the technical sphere for that of morality and metaphysics. The doctor at this point is no longer engaged in psychotherapy, but in soul-healing." He recognizes the value of ecclesiastical rituals, but feels that the habit they engender is "a much greater obstacle to the reunion of the Christian Churches than doctrinal differences." A new creative explosion of spiritual life "must come to overthrow these rigid automatisms."

These brief quotations do not do justice to Dr. Tournier's kindly humor nor to the warm humanity of the patient's stories with which he illustrates his generalizations. The book itself must be read for that. The reader will then see how he blends the best of analytical psychology, existentialism, religion, and the practice of medicine in a way that will appeal to those who find most psychiatric prose too technical for their tastes.

ROBERT A. CLARK, M.D.

Robert Barclay's "Secret"

Letter from the Past—171

IF, as our theologians urge, Quakerism must again today have a go at theology (see Letter 165), we may well take a leaf or two out of Barclay, the famous prototype. Admittedly he is not in high favor in several circles, though for different reasons. But I have no hesitation in recommending his example in three respects.

(1) He confined himself in his *Apology* to those matters in which Quakerism had something distinctive to contribute. Such traditional doctrines as Friends held in common with other Christians he felt satisfied to leave undiscussed. Where Friends' views were less commonplace, he thought it worth while to clarify them. In so doing he rendered an enduring service.

(2) Barclay spoke, so far as was possible, from experience rather than from theory. Again and again, as one reads the *Apology*, one either is told directly or feels securely that the author is speaking from firsthand knowledge, "experimentally," as he would say. It is fun to mark in the unabridged *Apology* or even in *Barclay in Brief* passages that show this autobiographical authenticity: "What I have heard with the ears of my soul or seen with my inward eyes"; "the real and undoubted experience whereof I have been a witness"; "as one that can speak from a certain experience and not mere hearsay"; "I have felt the evil in me often chained down and the good reached to and raised"; "while I was yet but eighteen years of age," etc.

(3) One of the most familiar of these passages will serve to introduce my third point. Speaking of Friends' worship, he says:

Not by strength of arguments or by a particular disquisition of each doctrine and convincement of my understanding thereby, came I to receive and bear witness of the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people I felt a secret power among them which touched my heart. . . .

The key word here, repeated again and again, is "secret," "secretly." It occurs earlier in the statement of the proposition and recurs in the demonstration: "secret touches of this holy light . . . secretly united to God . . . stirring and secret inspiration of the spirit of God in our hearts . . . secret power and virtue of life . . . secret sense of God's power . . . secret travail [thrice] . . . secretly smitten . . . secret strength and power." It reappears among other passages in this one on prayer:

Inward prayer is that secret turning of the mind towards God, whereby being secretly touched and

awakened by the light of Christ in the conscience and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God and joining with the secret stirring of the seed of God, it breathes towards him, and is constantly breathing forth some secret desires and aspirations towards him.

I am not sure what dictionary meaning, if any, exactly fits Barclay's use of the word. It implies something subconscious, interior and vital, an ingredient of religion that our theologians today will do well to emphasize with Barclay, while escaping any "particular disquisition of each doctrine."

Meanwhile some of us whose interest is more historical and literary may perhaps prefer to try to unravel a more concrete secret of Robert Barclay, the still undecoded form of shorthand in which he left the manuscript of his life. Thus inner and outer autobiography may be joined together.

NOW AND THEN

Friends and Their Friends

Brian R. DePalma, 17, has the great honor of being second prize-winner at the ninth annual National Science Fair, held at Flint, Mich., May 7-10. He is a student at Friends Central School, Philadelphia. Previously his exhibit, "A Critical Study of Hydrogen Quantum Mechanics through Cybernetics," had won a first prize and gold medal at the Delaware Valley Science Fair, held at Franklin Institute, Philadelphia, in April. Something of his latest achievement can be grasped when it is learned that at the National Science Fair this year there were 281 finalists, representing 45 states, Alaska, Hawaii, Japan, and Germany. Brian won a similar second award last year, when the Fair was held in Los Angeles (see page 286 of the *FRIENDS JOURNAL* for May 3, 1958).

F. Hilary Conroy, Assistant Professor of History, University of Pennsylvania, is taking a 13-month leave of absence to be director of the American Friends Service Committee International Seminar Program in Japan. With his wife, Charlotte, and their two children, Sharlie Jo, 12, and France, 9, Hilary Conroy will sail for Yokohama on July 28. All the family are members of the Newtown Square, Pa., Monthly Meeting. Their address for the next year will be 1126, 7 Chome, Kamimeguro, Meguro-Ku, Tokyo, Japan, where they will share a house with a Japanese family.

Hilary Conroy was at the University in Tokyo as a Fulbright research scholar in 1954, and will continue his contacts there in setting up the AFSC seminar program for the coming year. As director of the University of Pennsylvania Exchange Program with Kanazawa University, he will be in touch with students there, and will visit other colleges and universities in Japan. Soon after his arrival he will attend the AFSC seminar which will be in progress in Kobe in August.

Ghana, the independent African state, has a Friends Meeting. Walter B. Birmingham, English Lecturer in Economics at the University of Ghana, describes its background in the *London Friends' Quarterly* for April, 1958. The first Friends group in Ghana was established after World War I. In 1934 a meeting house was erected at Achimoto, called "Hill House." Meetings for worship were, however, not held consistently until 1953. From that year on Friends have been meeting regularly. Most members of the Meeting are British Friends, and only three are African. One of them is an assistant director of welfare, another a teacher in a high school. The third Friend, a herbalist, impresses Walter Birmingham especially because of his simple standards of living and "a serenity seldom found in any class of society."

Walter and Emily Longstreth were honored at the annual dinner of the Fellowship of Reconciliation, Philadelphia, on May 17. Many moving tributes from those present expressed appreciation for the services, consecration, and dedication of the Longstreths, for their help in times of need, for their devotion to pacifism, for their loving work at Frankford Meeting and Forum. "We all thank them," said one speaker, "for what they have done, but most for being just what they are." Walter Longstreth in his address outlined the threefold character of our duty: (1) to refuse to conform to standards of conduct now popular; (2) to be prepared to be persecuted; and (3) to be prepared to endure suffering for loyalty to our ideals.

The American Friends Service Committee has awarded four fellowships for 1958-59 through its Committee of Award. The Mary Campbell Memorial Fellowship, for graduate study to American students, has been awarded to two young women, Eleanor Zelliot, Associate Editor of *The American Friend*, and Elaine Langdon, who is working on a thesis at the University of London's School of Oriental and African Studies. The Campbell awards are granted to students preparing themselves as emissaries of international and interracial peace and good will. Study may be done abroad or in the United States.

The Charlotte Chapman Turner Award has gone to two men, Cyrus Johnson, a graduate assistant at Duke University, and T. Vail Palmer, who is working on his Ph.D. at the University of Chicago Divinity School. The Turner award is given to a married person rearing a family, who is interested in advanced educational training for a career, the object of which is the alleviation of the social or medical ills of mankind. Persons preparing for social work or medicine are especially indicated in the purposes of this award.

No award has been made as yet of the Mary R. G. Williams Fellowship, designed primarily for Friends who may teach at either the Friends Girls School or the Friends Boys School in Ramallah, Jordan. In addition to the award, the fellow receives room and board from the school.

Applications for all these awards must be received by February 15 each year.

Two American Friends contributed articles to the April, 1958, issue of the *Friends' Quarterly* (London). Arthur W. Hummel, Washington, D. C., wrote on "Friends and the UNESCO Cultural Programme," and Frederick B. Tolles, Swarthmore, Pa., dealing with the film *Friendly Persuasion*, wrote on the topic "Why Didn't Gary Cooper Fight?"

The Guilford College Quaker Collection has received a number of extremely old and valuable documents as a gift from Susanna Smedley of Wawa, Pa. A lifetime member of the Society of Friends, the donor has long been interested in Quaker history and institutions. The documents consist of annual epistles from Yearly Meetings held in London and in Philadelphia during the late 18th and early 19th centuries. They are valuable additions to the Guilford College Quaker Collection.

In addition to the papers recently received, the collection includes record books, drawings, and Quaker lore, as well as minutes of Quarterly, Monthly, and Yearly Meetings in North Carolina from 1680. In many cases these minutes are continuous to the present date.

In her accompanying letter, Susanna Smedley noted that the documents she has contributed to the College were collected between 1772 and 1862 by her grandfather, great-grandfather and great-great-grandfather, all of whom were named William Smedley. In her childhood she lived on land received by her family from William Penn in 1684.

The Advancement Committee of Friends General Conference has reprinted *To the Seeker* by Irwin Abrams, Professor of History at Antioch College and a member of the Yellow Springs, Ohio, Meeting. The leaflet explains how democratic values and practices and the method of scientific inquiry are congenial to the spirit of the Society of Friends.

Leslie P. Spelman, a member of Redlands Meeting, Calif., will give the evening organ recital on June 26 during the 24th National Convention of the American Guild of Organists at Houston, Texas, June 23 to 27. His program will include works by J. S. Bach, L. Clerambault, and modern composers. Internationally known organists, choral directors, and lecturers are featured on the program for the convention, which is expected to attract Guild members from all over the country. Dr. Spelman is Director of the School of Music and the Division of Arts at the University of Redlands.

On Friday evening, May 23, he gave a concert of Netherlands organ music at the Immanuel Presbyterian Church in Los Angeles under the patronage of Dr. Adrian Hartog, Consul from the Netherlands. In Dr. Spelman's concerts in Europe last summer he featured American organ music, and brought back with him many new compositions by Netherlands composers which he is featuring in his concerts in this country as a means of cultural understanding.

Two articles by Leslie P. Spelman have recently appeared in *L'Orgue* in Paris, "La musique d'Orgue en Amerique" in the fall issue and "L'Orgue aux Etats-Unis" in the winter issue.

A Pacifist Family Institute will be held from June 22 through June 28 at Camp Union, Greenfield, N. H., with Amiya Chakravarty, Professor of World Religions, Boston University, as resource leader. The theme of the Institute will be "Understanding One World—And Ourselves." The Family Institute will have accommodations for 20 families. A program for children of all ages has been arranged. The adult program will include a morning meeting for worship, discussions ranging from family affairs to world problems, and all types of recreation. There is a fine waterfront for recreation.

For the sixth consecutive year the Avon Institute, "Avon-at-Winnepesaukee," on "The Quaker Approach to Contemporary Affairs," will be held, meeting this summer from July 26 to August 2, at Geneva Point Camp, Winnepesaukee, N. H. In round table groups and open meetings such topics as nuclear armaments, political action, education, race relations, world religions, and world peace will be discussed. Leaders of the Institute will include the following Friends: Howard and Anna Brinton, former Directors of Pendle Hill; Ira De A. Reid, Chairman of the Sociology Department, Haverford College; and Bayard Rustin, Secretary, War Resisters League.

For information about further details and rates for either Institute, write the American Friends Service Committee, P.O. Box 247, Cambridge 38, Mass.

Victor Cotton, a Belgian Friend, has offered to help find accommodation for Friends who wish to visit the Brussels Exhibition. They should write to him at 26, rue du Château d'eau, Lessines, Belgium.

Those who have been active in forwarding the ancient teaching of Friends against capital punishment have deep approval of progress in this country and abroad during the past twelve months. After a long struggle Great Britain has definitely limited the use of capital punishment. Delaware has just become the seventh state in this country to abolish it completely.

The Third Committee of the General Assembly of the United Nations has drafted an article on capital punishment for submission to the United Nations which concerns those of us who are interested in youthful offenders. The proposed article, cosponsored by Uruguay and Colombia, would abolish sentence of death for those below 18. It would also provide that anyone sentenced to death in any of the subscribing

One Among 2,500?

Friends from Indiana, Pennsylvania, Canada, and all points are making plans now to attend the biennial Cape May, New Jersey, meetings of Friends General Conference, June 23-30. The significant theme is "From Fear to Faith." Will you be among the 2,500 at Cape May this June?

countries would have the right to seek pardon or commutation of sentence.

It seems to the Social Service Committee of Philadelphia Yearly Meeting that here is definite encouragement to those who are active in welfare services throughout the world and who are seeking another way than killing to deal with offenders who commit grave crimes. It gives the public agencies such as youth service boards, as well as Friends, the courage to continue programs that are based on concern for the individual rather than hate.

The Quaker Program at the United Nations has summarized the Assembly debates of last November. We are grateful to Lois Kellogg Jessup, member of the Quaker United Nations program, who has summarized the debates for us, thus giving us insight into what the Committee members had in mind.

LEON T. STERN, *Chairman,
Committee on Friends and Penology
of the Social Service Committee*

Letters to the Editor

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

Man's need to have a lack of want rather than only a freedom from want, as expressed so well in the article by Henry T. Wilt in the FRIENDS JOURNAL (May 17, 1958), recalls an incident during a visit here of a group of Swedish Mission Covenant clergymen a few years ago. My aunt asked one of the men if his children had asked him to bring anything back for them. Oh, no, he replied, they had been taught not to want.

Chicago, Illinois

CHESTER KOLMODIN

I find I disagree with Esther Hayes Reed on making the name of George Fox a household word. It seems to me that Fox, dynamic leader that he was, would have objected. He sought to have God that household presence through the teachings of Jesus of Nazareth, whose teachings spoke to his—Fox's—condition. However, let us know George Fox, especially through his own writings. I have found his *Journal* a source of understanding his personality. The edition in the Everyman's Library (\$1.95) and the one edited by John Nickalls (Cambridge University Press, \$4.50) are excellent.

Portland, Oregon

HAZEL G. HEMPHILL

I regret the Temperance Committee's action in supporting the bill to prohibit liquor advertising in periodicals transported through the mails or in interstate commerce.

Freedom means freedom. Any reduction of freedom is likely to be contagious. Friends are often concerned to advocate unpopular views, including some which other good citizens regard as dangerous. If we allow ourselves to support restrictions on freedom of expression of views of which we

disapprove, how can we oppose proposals to restrict expressions of views which we share, such as opposition to conscription or to tests of nuclear weapons?

The fact that the bill in question is directed against advertising is a relatively minor distinction. As the American Friends Service Committee has shown, advertisements are frequently used as a means to set forth ideas as well as to promote the advertisers' profits.

To support a view by trying to curtail the expression of opposing views is a very dangerous expedient.

Riverton, N. J.

RICHARD R. WOOD

DEATHS

CHAMBERS—On May 9, SARAH R. CHAMBERS, widow of Eugene M. Chambers, aged 92. Sarah Chambers was a member of Swarthmore Monthly Meeting, Pa., for many years and was active and interested in the work of the Meeting as long as she lived in Swarthmore. Surviving are two daughters, Mary C. Williford and Edith H. Craig of Hollywood, Fla., six grandchildren, and four great-grandchildren.

CRONK—On May 16, FRANCES H. CRONK of East Lansdowne, Pa., aged 82. She was the wife of Nathaniel E. Cronk and a member of Chappaqua Monthly Meeting, N. Y.

EVANS—On May 11, MATILDA WILDMAN EVANS, widow of Dr. William Evans of Philadelphia, aged 81. She was born in Selma, Ohio, graduated from Earlham College, and taught at Friends Select School. On the death of her husband she went to the Barclay Home, West Chester, Pa. She was an Elder and devoted member of Birmingham Monthly Meeting, Pa.

WARREN—On April 23, MARY W. WARREN of Ithaca, N. Y., a member of Sadsbury Monthly Meeting, Pa.

Coming Events

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

JUNE

1—Commemoration of the 200th anniversary of the building of Randolph Meeting House, at Dover, N. J., Meeting for worship, 11:15 a.m., followed by a family picnic.

1—Middletown Day at Lima, Pa. Meeting for worship, 11 a.m. Lunch provided by Middletown Friends. All invited and welcome.

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

3—Philadelphia Quarterly Meeting, at the meeting house, Race Street west of 15th, Philadelphia: 3:30 p.m., Meeting on Worship and Ministry; 5, meeting for worship; 6, supper at Friends Select School (if necessary to cancel supper reservation, telephone RI 6-9150); 7:15, in the meeting house, business and an address by Barbara Ruch Pearson, "Changing Quakerism in the New Japan."

6 to 8—Norway Yearly Meeting at Stavanger, Norway.

8—Haverford Quarterly Meeting, at Old Haverford Meeting House, Eagle and St. Denis Roads, Oakmont, Pa. At 4 p.m., worship; 5, Dorothy Hutchinson, "The Seeker and the Search"; 6, supper (bring sandwiches—salad, beverage, and dessert provided); 7, business; 7:30, Spahr Hull, "Teen-agers, Little Rock, and World Affairs." Program for children of all ages; young people especially invited to attend entire agenda.

8—Old Shrewsbury Day, at Shrewsbury, N. J., Meeting House, Broad Street and Sycamore Avenue. At 11 a.m., worship; 1:30, New Jersey Committee on Social Order; 3, C. William Haines, State Assemblyman from Burlington County, "Abolish Capital Punishment in New Jersey." Bring a box lunch; dessert and beverage provided.

8—Lecture by Geoffrey F. Nuttall of New College, London, at

Yardley Meeting House, Pa., 7:30 p.m. Subject, "Friends and a Living Faith for Today." All invited.

12—Haddonfield Quarterly Meeting, at Mt. Laurel, N. J., 3 p.m.

12—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

13 to 15—Friends Conference on Religion and Psychology, at Haverford College, Pa. Theme, "The Life of the Spirit Today; Spiritual Growth through Group Search." Speaker, Ira Progoff; seminars, small discussion groups.

MEETING ADVERTISEMENTS

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, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

CONNECTICUT

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

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.

IOWA

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

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

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

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

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

MINNESOTA

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

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

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, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Poplham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee 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 4-2895.

PENNSYLVANIA

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

LANCASTER—Meeting house, Tulane Ter-

race, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

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

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

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

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

STATE COLLEGE—818 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; PL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

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