

# FRIENDS JOURNAL

*A Quaker Weekly*

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JUNE 7, 1958

NUMBER 23

**E**TERNAL Lover of Thy  
children,  
Bring us into Thy life,  
Make us sharers of Thy love  
And transmitters of it.  
Help us to become serene and  
patient  
In the midst of our frustra-  
tions,  
But at the same time make us  
Heroic adventurers,  
Brave,  
Gentle,  
Tender,  
But without fear  
And with radiant faces.  
—RUFUS M. JONES

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## FRIENDS JOURNAL



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## Internationally Speaking

## Anxiety Over Algeria

IT is hard to discuss helpfully a rapidly changing situation like that in France, when nearly two weeks must elapse between the writing and the reading of the comments. The situation, however, demands attention.

Of the nearly eight million people in Algeria, more than a million are French, permanently settled there, electing deputies to the French parliament, French in their culture and sentiments, and fearing serious loss—economic and in status—if they were suddenly to become politically equal with their seven million fellow Algerians of North African ancestry. These French residents of Algeria naturally oppose independence or even equal political rights for the majority. They are more opposed than are the residents of France to Algerian self-government.

Although Algeria is scarcely capable of independence, because of inadequate resources, Algerians of North African ancestry have felt the attraction of independence and have become more demanding and less patient as their hopes for self-government have been disappointed. The result is a civil war waged by guerilla methods, bloody, dangerous, and not likely to be soon ended.

French troops in Algeria, sickened by the hardships, casualties and indecisiveness of the fighting, have come to the conclusion that temporizing is painfully expensive and have undertaken to impose military control, at the risk of seeming insubordinate. They appear to expect, in the teeth of the evidence, that a vigorous military policy, freed of attempts to conciliate Algerian feelings, can force a prompt and satisfactory solution.

The weakness of the central government in France, with frequent changes of cabinet, has aggravated the difficulties all politicians feel in advocating a policy that seems to demand generosity of one's own country. The result has been that French politicians, even including Socialists, have become involved in attempts to restore French control over Algeria by force, although many of them are reported to admit privately that they no longer believe such a policy to be practicable.

The present situation is full of dangers: of tragic bloodshed and chaos in Algeria; of civil war in France; of increased international tension as France commits military actions in Tunisia in the course of operations in Algeria and at the same time becomes so involved in North Africa as to be manifestly unable to take an effective part in the East-West balance of power.

The groups in the Army, Navy, Algeria, and some of the colonies sympathetic to General de Gaulle are

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, JUNE 7, 1958

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## Editorial Comments

### *Rufus M. Jones, Sage and Seer*

ON June 16, 1958, Friends will commemorate the tenth anniversary of the death of Rufus M. Jones. It is significant that both his best years and his death marked two distinctive phases in American Quakerism. During his lifetime his extraordinary endowment as a preacher, teacher, scholar, and writer made him not only the outstanding Friends minister in the United States but also one of the foremost leaders of American church life at large. To hear him preach was an unforgettable experience, a privilege the like of which is not accorded to every generation. Friends in some sections of the United States are happy in having impressive personalities among their ministers, although there is in many sections a noticeable dearth. But the death of Rufus Jones marked the end of an era during which at least one Friend might have called all American Quakerism his parish, had Rufus Jones ever cared to take stock in this manner. His place is still vacant, but his influence persists in our memories and in his writings. The younger generation who never heard or saw him will find his vast literary work as illuminating as did the contemporaries of Rufus Jones.

### *The Roots of Ministry*

The free ministry that is traditional in our unprogrammed meetings for worship invites a broader range of individual concerns, literary references, and expression than traditional church sermons will allow. Many Friends are keenly aware of the beauty as well as the hazards implied in this freedom. Both the almost unlimited scope and the pitfalls of this ministry must have become a matter of experience for any regular attender of our meetings for worship. Freedom always demands a price. Tact, self-restraint, and depth of thought are even more indispensable for this type of ministry than for a standard church sermon. Yet these assets are only the outward indications of genuine inwardness; the secret life of prayer and moral effort are the exclusive school of preparation for any sound ministry.

Rufus Jones' ministry invites such reflections because it abounded in these attributes. The generosity of his heart and the rich resources of his mind rose from the depth of his spiritual life. Once he described how the

"flash" for a message came to him. It often appeared while he was taking a walk, or while reading, or late at night when he was almost asleep. A "lead" seemed to attract related thoughts, and a central idea slowly grew. Day by day this germinating process would continue, and when on Sunday the message, with an "inward click," actually pressed for utterance, it had been, in a manner, prepared. This preparation was, nevertheless, confined to going over a familiar area of thought, while the choice of words was a matter of spontaneous inspiration. As is evident in his many books, his mind was richly stocked with poetic and literary resources, but he gave the Bible first place in his quotations, and the setting in which he used them made the Good News again good as well as new.

### *From the Wellsprings of Life*

When speaking about the ministry, George Fox once characterized it as a breaking forth of "the springs of life." One of Rufus Jones' favorite similes dealt with the hidden, underground rivers that would grow silently and then suddenly appear in full strength to renew flowers, trees, and the entire landscape with their life-giving waters. Symbolically speaking, the river of inspiration coming from Rufus Jones' writings will continue to quicken our minds and hearts. We hope particularly that our younger men and women will read and reread his books. Their rich information and clear style will continue to illuminate the fundamentals of our Quaker faith and the eternal truths of Christianity.

### *In Brief*

Mrs. Tara Cherian, a Christian, who was recently elected mayor of Madras, India, is the first woman to be chosen for the office in the history of the city. Both Mrs. Cherian and her husband are active in the Church of South India.

According to the *New York Times*, more than half—56.4 per cent—of all public high schools in the U. S. do not offer modern foreign-language instruction. Schools with the best opportunities are those of Connecticut, Maine, New Jersey, and Rhode Island. At the other extreme are the Dakotas, Iowa, and Nebraska, with fewer than 10 per cent of the schools offering such instruction.

## Rufus M. Jones

By MARY HOXIE JONES

RUFUS M. JONES finished reading on June 16, 1948, the proof for his last book, *A Call to What is Vital*, and the typewritten manuscript of his last address, "A New Installment of the Heroic Spirit," prepared for New England Yearly Meeting. With these two pieces of work completed, he took an afternoon nap from which he never awakened.

These titles express what my father spent his time and energies trying to do. At the close of his eighty-five years he was still looking ahead. Even his illness did not prevent him from directing minds and hearts to the vital things of life in order that these might be distinguished from the petty and extraneous matters which are all too apt to clutter up daily existence. He wanted men and women to find the heroic spirit which sees clearly what is important and tries to accomplish the tasks which as seekers after Truth, as potential sons and daughters of God, we are called upon to perform.

He had no use for sham, hypocrisy, or insincerity. His own sincerity and honesty were inherent in his character. No one could fail to recognize the genuine quality of the man who was an extraordinary combination of child and statesman, scholar and teacher. People were drawn to him as particles of iron are drawn to a magnet.

Three years after my father's death, mother and I began the tremendous undertaking of sorting his papers. If he had had his way, there would have been nothing left to work on, for he threw letters away with careless abandon. My mother had an eye to the future. No wastebasket was ever emptied without her eagle eye and searching fingers going through the contents. She saved much of what he had cheerfully discarded. The store-rooms of their home at 2 College Circle, Haverford, into which they moved in 1904, contained innumerable boxes

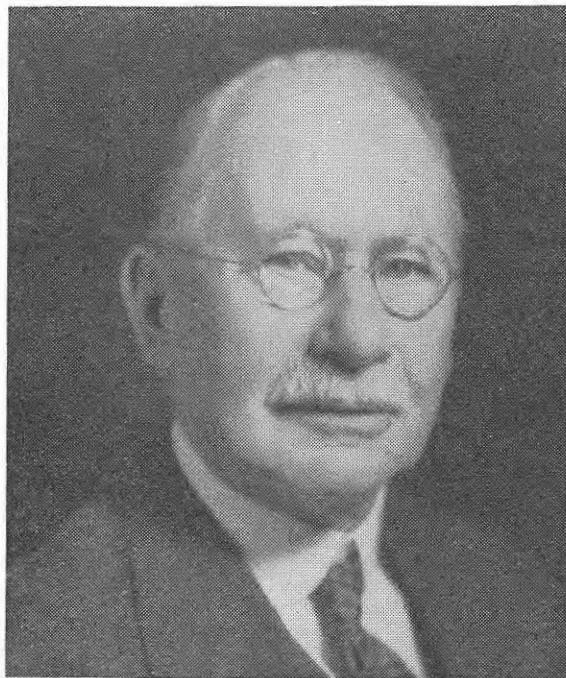
of letters, photographs, newspaper clippings, diaries, lecture notes, manuscripts, and all sorts of miscellaneous items which now fill shelves and file cases at the Haverford College Library.

It was obvious at the start that there was a great deal of material. Had we known its actual volume, I am not sure whether we could have had the courage to begin. As it was, faced with the first few boxes which I brought out from behind some trunks, my mother exclaimed, "Where *shall* we begin?" I reminded her that it was she who had kept all of this. We began with the photographs, thinking that they might be less bewildering than anything else.

After mother's death in 1952, I found still more boxes of letters when I cleared everything out of the house, and only the other day, while housecleaning in my own attic, I found a bundle of letters from both father and mother written in the 1930's.

Sorting the papers, enormous as the task quickly became, was no act of duty or drudgery. It was an exciting adventure which we approached each day with enthusiasm and which I wish we might have completed together. It gave mother infinite and poignant pleasure to see her husband's life in retrospect and to recapture the years from 1900, when their acquaintance began. She also learned to know the man he was before she knew him. She often referred to the joy she found in this experience.

One wishes she could have seen the final order of the papers she had lovingly saved. With the assistance of Ruth H. Smith, I continued the work until all the available material was filed, boxed, and put away. This memorial to both my parents is a constant reminder of the prodigious amount of work that my father was able to accomplish during his life in addition to his role of professor at Haverford College. During these ten years it has taken three people to sort out what he did for the period of sixty years, 1888 to 1948. What he did and how he did it will be told in Elizabeth Gray Vining's




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We have asked Mary Hoxie Jones, the daughter of Rufus and Elizabeth Jones, to contribute to this issue an article about her father. It recalls the nature of the remarkable resources of mind and spirit which have made Rufus Jones a continuing influence on modern religious thought.



excellent biography, *Friend of Life*, which will be published in October, 1958, by J. B. Lippincott.

Students have already begun to discuss whether Rufus Jones' ideas concerning the Society of Friends were sound or unsound. Several theses have been written or are in process to show his contribution to Quakerism and to religious thought, and there have been some critical comments. He would have enjoyed reading these.

Pros and cons will be tossed back and forth by Quaker and other writers as long as anyone remembers him or reads his books. The essential thing, however, is to remember that he tried to get people to raise their minds above the level of argument and of knowledge for the sake of proving a point. As he said in 1893, when he

became editor of *The Friends' Review*, it was his purpose "to promote . . . the advance of Christian Truth . . . and to maintain and honor *spiritual realities* rather than *forms and traditions*."

When I was a young girl, father showed me Andrew Lang's sonnet, *The Odyssey*. It was "the brine salt on the lips" and "the large air again" for which Rufus Jones longed.

So gladly from the songs of modern speech  
Men turn, and see the stars and feel the free  
Shrill wind beyond the close of heavy flowers,  
And through the music of the languid hours  
They hear like Ocean on a western beach  
The surge and thunder of the Odyssey.

## The Quaker Conception of Man

IT is of all things important for us as members of the Society of Friends to have a vivid and vital conviction of the reality of the living God. It is difficult to see how we as God's people can be spiritually effective if we are halting and stumbling between two opinions: (1) that the universe is a blind-chance mechanism which has fortuitously come into being with no guiding, creative Mind at the helm, and (2) that there is before, above, and within the processes of the universe One Eternal Creator Spirit, the living God, who has revealed Himself, and is still revealing Himself, to those who have ears to hear His word.

But hardly less important for our spiritual mission in the world of today is the possession of a vital and vivid interpretation of *man* as a spiritual being in mutual and reciprocal intercourse with this living God. We shall not have great faith in God, nor a religion that convinces and convicts the modern world around us, until we recover the divine possibilities of the moral and spiritual inner being in man, which George Fox proclaimed with such power in the seventeenth century.

A very large proportion of the American population, and a still larger proportion of the European population, have been fed for two generations now on the theory of man as a biological species, struggling for existence, only partially adapted to life on the crust of a cooled

earth, aggressive, shrewd, clever, acquisitive, but at bottom a cruel, power-seeking animal, doomed after a brief period of consciousness to fall back into the dust he came from, as all dust wreaths do. We have had sufficient demonstration in these last awful years of the moral debacle into which such theories of life plunge the world, for it is quite obvious that this theory of man has been one of the contributing factors to this appalling catastrophe.

It seems to me, therefore, to be an important service to interpret for this critical time the essential nature and mission of man's spirit in the light of the full Christian revelation of man. That is precisely what the early Quakers did to a Calvinistic Age, and their new, vital, optimistic proclamation of man's potential nature as a child of God and as a possible organ of God's purposes in the world is undoubtedly one of their major contributions. They were confronted, on the one hand, with a prevailing Calvinism which insisted that man's life begins with a seed of sin implanted in the soul of the child, who arrives with his inner being loaded toward evil, and with only a few out of the many persons born into the world foreordained to be saved, the vast majority being doomed from birth to eternal fire in a real and hopeless hell. On the other hand, Thomas Hobbes, the foremost philosopher of that period, was describing the life of man as "solitary, poor, nasty, brutish, and short."

George Fox met this dark outlook by asserting, in the opening of his *Journal*, that there was "a seed of God" in his father, "Righteous Christer." "In my very young years," he declared, "I knew pureness and righteousness, for I was taught how to walk to be kept pure." "The Lord taught me," he insists, "to be faithful in-

Rufus M. Jones published the present article on September 15, 1945, in the *Friends Intelligencer*, Philadelphia, a weekly that merged with *The Friend* in 1955 to become the FRIENDS JOURNAL. The contribution of Rufus Jones to the ever-present problem of a humanism rooted in the Christian tradition will be received with renewed interest at a moment when much of our current religious debate centers on man's relationship to God. Is man a spiritual being? What does mutual search between man and God mean? These are some of the crucial problems demanding man's attention in all ages.

wardly to God and outwardly to man." Then a little later came "great openings." "I was sometimes brought into such heavenly joy that I thought I had been in Abraham's bosom." "I knew God experimentally." "I was taken up into the love of God." "I saw that there was an ocean of darkness and death in the world; but I saw that there was an infinite ocean of light and love that flowed over the ocean of darkness. In that I saw the infinite love of God." "I came up in spirit through the flaming sword into the paradise of God." "I saw the Light of Christ, that it shines through all."

This is the striking testimony of our founder. He is not formulating a theory. He is reporting an experience. It goes straight counter to the prevailing theology, and also to the dominant philosophy of his period. And when he began to preach, he spoke to "that of God in men," as anybody can see who reads the *Journal*. It was when he was going through the most appalling of all his imprisonments—the one in Launceston dungeon—that he wrote to Friends to "walk cheerfully over the world, answering that of God in every one."

#### *Man's Divine Possibilities*

That is the way Quakerism began, with tremendous faith that God is a living and revealing God, and that man is fashioned so that he can have direct, vital experience of the divine reality and presence. Is there solid ground in man's fundamental nature as we know it, in the New Testament account, and in the experience of the prophetic leaders and saints of the Christian Church through the centuries, to give backing and weight to this optimistic account of man's divine possibilities? I believe the answer is yes. I am very familiar with the evil in man. It is not far to seek. I know how many villains there have been in the pages of history. And I know how wicked masses of men have been, can be, and still are. But I still believe that the soul that rises with us does come "trailing clouds of glory from God who is our home."

This spirit in us is not of the earth's crust; it is not a curious dust wreath. It is *spirit* and not flesh or matter. It is the most unique thing about us or about our world, and we have the high authority of Christ himself that little children belong to the Kingdom of God and not to Satan. There is very widespread testimony that little children very frequently are acutely aware of a Divine Presence and find it as easy and natural to accept the reality of God as they do the reality of the external world. We have unfortunately—with all our types of psychology—no adequate interpretation of the ultimate nature of spirit in man and its immense scope. But what we do possess does not militate against the firsthand re-

port of George Fox. I hope that the next great advance in our knowledge of the universe will not be concerned with the rings of Saturn or the canals on Mars, or with the nature of the atom, but rather with the inherent upward capacity of man's soul.

The most important event in history which throws light upon the divine possibilities of human nature is the vivid report in the New Testament of the incarnation of the divine in the human. There have been again and again attempts so to interpret this event that the reality of the human in Christ has been lost, and with that loss the whole significance of incarnation has been missed. If Christ is treated as a visitant from another world who did not really "increase in wisdom and stature," was not really and truly "tempted," was not really acquainted with "our griefs and sorrows," did not really agonize and weep, did not actually love and pity and understand from within what our strange life is like, did not himself suffer and feel forsaken and die, he cannot in any true sense speak to our condition and be our Savior. The moment you take him out of this truly genuine sphere of life and introduce a sharp dualism of this world and a remote other world, he is out of touch with our lives and cannot speak to our human condition, for everything becomes foreign and miraculous and outside the sphere in which we live. There can be no question that the Gospels fully support the view of Christ's life as a genuine incarnation—a life in the limits of time and place and in human flesh, which is what "incarnation" means. So only does he become, in St. Paul's extraordinary words, "a new Adam" and "the first-born among many brethren."

We cannot be too thankful for the written Gospels and for the actual recorded words of Jesus, but nothing can take the place of that new stream of spiritual vitality which flowed into the world through the inward operation of the Spirit of Christ, revealing his continued presence through the apostolic community—the living, continuous, on-going experience of Christ. This mighty experience was never actually "lost," though form and system and organization tended to become mechanical, and the vital presence of a living Christ was too often a remote memory rather than a fact of experience. But there have been no periods so dead or so dull and mechanical that there have been no voices raised to bear testimony to the reality of a living Presence, inwardly felt and known. St. Augustine's great testimony has been repeated by a thousand voices down the years of darkness that came after his time: "Thou hast made us for Thyself and our hearts are restless until we find our rest in Thee." But it was always so easy to fall back on an ecclesiastical substitute for the vital experience!

It is difficult to imagine what the world would have been like, what indeed the Church would have been like, if it had not been for the almost unbroken succession of mystics and saints all the way down the corridors of the ages from St. John to the present time, testifying to the Real Presence, not alone through symbols and visible substances, but quickening the soul and making the heart burn with love and joy in the silence, with no visible sign in sight.

These mystics, through the whole apostolic succession, have insisted that there is in man's soul an unlost point of junction, like a natal cord, forever unsevered from the supreme Spiritual Source. If an individual centers down to that Seed and Center of his being, he is in sight of Home and Fatherland, and can come into communion with the Life of his life. These mystics have variously named this Center "the Ground of the Soul," "the Apex of the Mind," "the Uncreated Center," "the Divine Spark," "the Inward Light," and "that of God in you."

#### *Man, a Spiritual Being*

All that this, which sounds a bit like jargon, is endeavoring to say is that man is potentially a spiritual being with something in his structure that is not of the earth's crust. He is not essentially, through and through, a dust wreath but from an ampler, diviner Source and made for communion with the Eternal Spirit. This potential alliance with the Higher Sphere and this nearness of the Brooding Spirit do not settle our destiny, nor dispense with the mission and ministry of the outward revelation through the Bible, the Church, the influences of education, and personal or group guidance. They do not lessen the importance of any of the gifts and graces which have to do with salvation and nurture. The inward and the outward processes go together as truly as the convex and the concave sides of a curve belong indivisibly together.

The forerunners of the Quakers, the so-called spiritual reformers of the sixteenth century, gave powerful testimony to the continued life and work of Christ as an inward Presence, and they joined with this faith a correspondingly lofty estimate of man's divine possibilities. Their first apostle and martyr, Hans Denck, is a noble witness to the Divine Light operating in the soul of man. "The Kingdom of God is in you," he said, "and he who searches for it outside himself will never find it, for *apart from God* no one can either seek or find God, for he who seeks God already in truth has Him."

Jacob Boehme held in lofty fashion the pre-Quaker exalted conception of man's divine possibilities. "The center of man's soul," he wrote, "came out of eternity.

As a mother bringeth forth her child out of her own substance and nourisheth it therewith, so doth God with man His child." William Dell, a contemporary of George Fox but not himself a Quaker, who was in the line of succession with the spiritual reformers on the Continent, wrote: "The living and Eternal Word [*i.e.*, Christ within] dwells in our heart, and this word dwelling in us by faith changes us into its own likeness, as fire changeth iron." He is the author of this remarkable saying, often quoted as a Quaker testimony: "In the Kingdom of Christ all things are inward and spiritual; and the true religion of Christ is written in the soul and spirit of man by the Spirit of God; and the believer [*i.e.*, the Christian] is the only book in which God Himself now writes His New Testament."

The man that Dell and Denck and Boehme and Fox are talking about is not a mere biological specimen, not a curious piece of earth's crust; he is a spiritual being with a divine capacity, and the Christ they talk about and love is not a dead Christ, or a remote Person of a past dispensation. He is alive and operative now.

Warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

It was Amiel who wisely said that there are persons who can be called "true persons" because they are the persons "in whom Nature has succeeded. They are not extraordinary—they are in the true order. It's the other species of persons who are not what they ought to be."

This, then, is the Quaker philosophy of life. It has not always been clearly formulated, and it has not always been faithfully translated into life and action. But it has now for three hundred years been one of the most impressive attempts to take seriously the lofty interpretation of God and man, given to a chance comer at Jacob's Well in Samaria: God is essentially Spirit, which means Mind and Heart and intelligent Purpose, most like what is highest and noblest in us as free persons. And man's noblest attitude and action is sincere, honest, truly real worship and communion of the human spirit with the Divine Spirit. And life in man comes to its full function and fruition when he partakes of the divine resources within his reach—"the water that I shall give him will be in him a vital source, welling up to eternal life."

*Rufus M. Jones.*



## Internationally Speaking

(Continued from page 358)

increasing the difficulty of the situation without showing any evidence of being able to achieve a durable settlement in Algeria. Within France the challenge of de Gaulle seems to be stimulating efforts to develop a strong but moderate central government, able to win the confidence of the French electorate, to set forth with confidence the sort of policy needed to achieve a workable settlement in Algeria, and to resist the patriotically phrased but impracticable demands of the intransigent colonists and overoptimistic officers in Algeria.

### Hair-trigger Defense

In 1947 a large meteorite penetrated the earth's atmosphere over eastern Siberia, exploded, and devastated some three square miles, fortunately of desolate forest. Should such an incident occur over a large city in one of the chief competitors in the current arms race, it is to be hoped that the appropriate strategic air command would correctly identify the incident before measures of defense by massive retaliation would have magnified the disaster.

Secretary of State Dulles is reported to believe that the United States would benefit, and would increase its probability of security, by announcing the suspension of tests of nuclear weapons. Thus far his arguments have been outweighed, in discussions within the government, by the arguments of those who enjoy a simpler reliance on the threat of force.

Effective supervision of nuclear tests, it is now believed, would require observation posts in China as well as elsewhere. It will be interesting to see whether American opponents of recognizing China will cling to their opposition when they find that it implies leaving Russia free of adequate checks of her experiments with nuclear weapons.

May 26, 1958

RICHARD R. WOOD

## To Mother

By EMMA WENDT

O light of house and home, how deep and pure  
The wellspring of your nature was. How sweet  
And wholesome was the love that made secure  
The little ones that gathered at your feet!  
To us you seemed as permanent, as real  
As things we know of—earth and starry sky;  
Till time, alas, was one day to reveal  
That flowerlike you, too, would fade and die!  
Yet memory lives on. I can recall

The dress you wore when going into town;  
And over it, a lovely woolen shawl  
Of Quaker grey, with fringes hanging down.  
If I reached out one finger, touched the warm,  
Soft texture, there was safety, from all harm!

## Privileged Morning

By JENNY KRUEGER

This road to Meeting travels with the grain  
Of westward urge, of seekers' driving quest  
For some new opening. Night's misty skein  
On morning's brim still fetters its bright zest,  
And keen dickcissels scold the laggard dawn.  
A Negro child waves to us from his porch;  
His new, quicksilver smile keyed to the thrawn,  
Old possumhaw burning a scarlet torch.  
Now, high above, a royal heaven domes  
The buzzards' rapt pavanne. Snowy egrets  
Kiss with white virtue blackland's swampy loams—  
But our fleet road sights Dallas' minarets.

In gathered silence merge our country thrills  
As mists with heaven merge upon the hills.

## Books

GENESIS FOR YOUNG SEEKERS. By ELISABETH FARR. Religious Education Committee, Friends General Conference, Philadelphia, 1958. 108 pages. \$1.00

This material was written by Elisabeth Farr specifically for "young seekers" but its contents are for all seekers—just as much the young in spirit as the teen-age youth.

For anyone interested in beginning a study of the Old Testament but not quite sure how or where to start, or for anyone who believes that the Old Testament is difficult and not applicable to twentieth-century living, here is the open door. *Genesis for Young Seekers* is very readable, in fact almost exciting, as the story of man's search for God unfolds. The important areas in Genesis have been carefully selected and explained in a way that makes the language seem completely modern and the message usable. References are made throughout to relate the study to Jesus' teachings as revealed in the New Testament.

If studied, this book will surely be "the beginning of a life-long intimacy with the Bible."

SUSAN TATUM WALLACE

LET'S LISTEN! Ways of Inviting Children to Listen and Find God. By ELIZABETH CONANT COOK. Friends General Conference, Philadelphia, 1958. 88 pages. \$1.00

The children in Friends Meetings are not required to learn a complicated liturgy and catechism, or a creed. They are asked to learn something more difficult, to become conscious of God's presence and to listen for His leading. In *Let's Listen!*



boys and girls are led to discover that God exists in familiar sounds and sights and in the lives of people.

This little book is written in a direct, conversational style. In fact, it almost talks to the children for whom the material is planned ("A Course for First Grade and Others"). Inexperienced teachers will find the style of writing a guide in itself. Projects suggested are simple and so well related to the subject that they do what projects are supposed to do, strengthen an idea. The chapters are not numbered but are intended to be 30 lessons. If time is limited, some chapters could be combined.

Leaders of assemblies for younger Friends might choose "Let's Listen" as a theme for a year and adapt the material to their needs.

MYRTLE G. MCCALLIN

**GOLGOTHA AND THE CHURCH OF THE HOLY SEPULCHRE.** By ANDRÉ PARROT. Translated by Edwin Hudson from the French, 1955. Philosophical Library, New York, 1957. 127 pages. \$2.75

In this, the latest of his "Studies in Biblical Archaeology," Professor Parrot outlines the archaeological problems connected with locating the tomb of Jesus and gives his reasons for believing that the Church of the Holy Sepulchre is located on the site. He concludes his chapter on the history of this Church of the Holy Sepulchre in these words:

On certain feasts, amid the distressing tumult and din of the [rival Christian] processions, one would readily agree with those words spoken on Easter morning: "Why seek ye the living among the dead? He is not here."

To this reviewer the most interesting section of the book is the chapter on tombs and burial customs in ancient Jerusalem. Thousands of tombs, some very ancient, have been discovered in the Kidron Valley. Outstanding ones are described. In addition, stone boxes called "ossuaries" are often found in Jewish sepulchers. They contain the bones of one or more persons, are frequently ornamented, and many are marked with names that are familiar to Bible readers. A number bear, carved in the stone or marked with charcoal or paint, a sign which Professor Parrot believes is incontrovertibly a cross. He concludes that this indicates that the cross was used as a symbol much earlier than many scholars have supposed and that these ossuaries are "perhaps the earliest evidence for the presence in Jerusalem of the first Christian community."

AMELIA W. SWAYNE

## Book Survey

*Ten Makers of Modern Protestant Thought*, by George L. Hunt; 126 pages. *Denominations: How We Got Them*, by Stanley I. Stuber; 127 pages. *Modern Man Looks at the Bible*, by William Neil; 128 pages. *Questions and Answers on Religion*, by Jack Finnegan; 128 pages. *Religion and Health*, by Simon Doniger; 127 pages. *The Bible When You Need It Most*, by T. Otto Nall; 127 pages. Price 50 cents each.

All these titles are 1958 "Reflection Books," a series published by the Association Press, New York.

This creative publishing venture puts remarkable values into the hands of the average reader. Without wanting to minimize the significance of other volumes, this reviewer was especially impressed by Hunt's *Ten Makers of Modern Protestant Thought*, a book that introduces in a compact and authentic manner theologians like Tillich, Niebuhr, Kierkegaard, and Barth to the layman. All books deserve our commendation as helpful guides for quick orientation and as first stimuli leading on to broader reading.

*Existentialism and the Modern Predicament.* By F. H. Heinemann. Harper & Brothers, New York, 1958. 229 pages. \$1.25

This inexpensive Torchbook reprint of the 1953 edition is recommended as a first introduction to existentialism, its implications for modern thought and culture in general, and its weaknesses. The chapters dealing with Kierkegaard, Berdyaev, Jaspers, Sartre, Marcel, Husserl, and Heidegger are valuable appraisals of these thinkers.

*Unitarian Christianity and Other Essays.* By William Ellery Channing. The Liberal Arts Press (153 West 72nd Street), New York 23, 1958. 121 pages. 80 cents

*On the Christian Faith.* By John Calvin. The Liberal Arts Press, New York, 1958. 219 pages. 95 cents

These two reprints offer to the reader classical texts from opposing theological camps of the past which are reasserting themselves in our time. The Channing text will in all likelihood appeal to more Friends than the one by Calvin.

*Vacations Abroad. Courses, Study Tours, Work Camps.* A UNESCO publication distributed by the Columbia University Press, New York City, 1958. 192 pages. \$1.00

Students of limited means will find ample information on some 926 projects in 58 countries listed here, in which they would be able to make enriching contacts and enjoy inexpensive but dignified lodging.

**L**ET nobody suppose that "holiness" is a static, fixed, and final state, a sort of mountain peak to be reached once for all with no peaks beyond. . . . To live is to go on. No person is holy who is not stretching out to be more holy. . . . There is, too, no holiness which is an end in itself, which is sought for its own sake. Saints are not made for haloes or for inward thrills. They are made to become focus points of light and power. The true saint is a good mother, a good neighbor, a good constructive force in society, a fragrance, and a blessing. The true saint is a dynamic Christian who exhibits in some definite spot the type of life which is fully realized in heaven.

—RUFUS M. JONES

## AFSC Summer Institutes

THE Middle Atlantic Region of the American Friends Service Committee will sponsor two week-long vacation institutes this summer. The first of these will be located at Holiday Hills, Pawling, N. Y., and is entitled, "A Search for New Directions." This will have primarily an adult program, although provisions will be made for children. The Pawling Institute will be held from July 11 through 18. Faculty members include Albert S. Bigelow, architect, former Housing Commissioner, State of Massachusetts, and skipper of the *Golden Rule*; Amiya Chakravarty, author and lecturer, formerly secretary to Gandhi and Tagore, Professor, Boston University, recently returned from a round-the-world trip; Hugh B. Hester, Brigadier General, U. S. Army, retired in 1951 after 34 years of military service, student of international relations, recently interviewed Khrushchev during visit to Russia; Bayard Rustin, leading American exponent of Gandhian nonviolent action, secretary to Martin Luther King; and Norman Whitney, National Peace Secretary, AFSC, Friend, world traveler, former professor, Syracuse University.

A second vacation institute will be a Family Camp on International Relations. The camp will be held August 16 to 23 at Ithaca College Camp near Spencer, N. Y. Among the leaders at the Family Camp will be Amiya Chakravarty; Richard Challenger, Department of History, Princeton University; Basim A. Hannush, a Syrian citizen, at present serving with the UN in the Bureau of Economic Affairs; and Wilson Head, a recreation leader, Director of Psychiatric Social Work Education at Juvenile Diagnostic Center, Dayton, Ohio. For information or registration for either of these vacation institutes, write to the American Friends Service Committee, Middle Atlantic Region, 20 South 12th Street, Philadelphia 7, Pa.

## The Handbook for Committee Members of Friends Schools

THE *Handbook for Committee Members of Friends Schools* is an admirable handbook for all the devoted, undecorated men and women who stand behind the executives and faculties of Friends schools. It will be profitable reading, too, for boards of trustees who stand in the same relation to non-Friends schools. (The 31-page *Handbook for Committee Members of Friends Schools*, published in March, 1958, is available from the Yearly Meeting Office, 1515 Cherry Street, Philadelphia 2, Pa., for 35 cents.)

Its chief values are two. In the first place, it is obvious to everyone with experience in schoolkeeping that the compilers are persons who know schools from the inside. At every stage of the discussion they are aware of the implications of a proposed policy in its total effect on the school.

In the second place, there is present throughout the eleven sections of the *Handbook*, even in the section on finance, the feeling that it is not the curriculum that is finally and fundamentally at the heart of the school. The curriculum is an instrument sharpened by each school to perform its function,

its purpose. That purpose in a true Friends school is still the original one, to bring up children in the love of God's truth.

I wish that a stronger emphasis had been placed on the importance of nominating committees and on the responsibilities of those who nominate nominating committees. Here lies one of the fountains of life for our schools; the responsibilities entailed in choosing a school committee are somewhat frightening, for with Quakers to nominate is to appoint.

The *Handbook* points out with admirable clarity that the school committee, once formed, is not just a clock wound up but a living cell. The board of trustees in the school I know best has grown from five to 21 in my lifetime, expanding with the felt needs of the school. The ideal Friends school committee is left free to grow—to coopt, to expand, to contract, if need be. It is near to the school's jugular vein, listening to the heartbeats.

A good school is essentially a collection of teachers, a group of men or women with one characteristic in common, a love of youth, a devotion to youth, a passionate desire that youth, in the memorable words of Aristotle, shall "grow up good, and capable of performing good actions."

Where are we to get them?

I think that the best thing the Friends Council on Education ever did was to set up the Friends Teacher Training Program. If this enterprise prospers, it will enable us to avoid the dusty answer we must now give when we are asked, "What do you mean when you speak of a Friends school?"

Now at last we have at both ends of the scale two events which herald, as I believe, a new era for our schools: an admirable *Handbook* for the promotion of that attitude of mind and heart in the Society of Friends which is the basis of Quaker education; and a Teacher Training Program to provide its prime essential, equipped and dedicated men and women. God grant that there may be many such, who, with eyes open to the probability of inadequate external rewards, nevertheless choose the ministry of teaching as one of the most satisfying vocations.

JOHN A. LESTER

## Friends and Their Friends

*The Religious Faith of John Greenleaf Whittier*, a separately published essay by Rufus M. Jones, issued in 1957 to celebrate the 150th anniversary of Whittier's birth, has had a world-wide circulation. The 32-page booklet contains eight newly prepared illustrations. To close out the remaining copies, the price is now 35 cents for a single copy (three copies, one dollar). Send orders to the Whittier Memorial Fund, 230 Main Street, Amesbury, Mass.

Ole F. Olden, a member of Norway Yearly Meeting and regular correspondent of FRIENDS JOURNAL, is coming to this country to attend the International Congress for Religious Freedom, to be held August 9 to 13 at Chicago, Illinois. He is planning to visit some Friends Meetings before returning to Europe.

John F. Gummere, Headmaster of William Penn Charter School, was one of 106 persons who received recognition for outstanding service to secondary education in the United States on the occasion of the 100th anniversary of the Shattuck School, in Faribault, Minnesota. Nominations of hundreds of individuals, laymen and educators, were received as a result of Shattuck's widely publicized request. Presentations were made at a ceremony on June 6.

Philip and Winifred Thomforde and their five children, members of London Grove Monthly Meeting, Kennett Square, Pa., returned to the United States from Iran the first week in June for a leave of two and a half months. For the past two years Philip Thomforde has served as agricultural adviser in the Technical Assistance Program under the United Nations.

Dr. Frank Porter Graham and Dr. Kenneth Irving Brown delivered the addresses at Guilford College's commencement and baccalaureate. Dr. Brown spoke at 11 a.m. on June 1, and Dr. Graham delivered the commencement address at 10:30 a.m. on Monday, June 2.

Jessamyn West's *To See the Dream*, the book recording the making of the film *The Friendly Persuasion*, has now been published in England by Hodder and Stoughton. The American edition was reviewed in FRIENDS JOURNAL of April 27, 1957.

The Sergei C. Thomas Memorial Fund has made to the Young Friends Committee of North America a donation of \$500, to be used for bringing four young Russians to this country for a six-week visit this summer, a project closely in accord with Sergei Thomas' personal concerns. In the past, grants have been used for promoting specific projects for interracial and international understanding. Requests for funds, with information about a proposed project, should be mailed to the Sergei C. Thomas Memorial Fund Committee, 1515 Cherry Street, Philadelphia 2, Pa.

### ***Do You Want a Vacation with a Purpose?***

*Some Quaker parents must choose between purposeful conferences and vacations; they cannot afford to do both. The Friends General Conference at Cape May, New Jersey, from June 23-30 provides an opportunity to combine both in one week. Where else can you have your choice of lectures on the Bible and Quakerism, worship-fellowship groups, and fifteen round tables in the morning, unparalleled beach and bathing facilities in the afternoon, and high quality speakers in the evening? All this and carefully prepared programs for the younger members of the family, ages 3-17.*

The Friends Peace Committee, Philadelphia, sent a letter to President Eisenhower on May 16, expressing regret that "United States armed forces were deployed to Caribbean bases as a show of might after the rough treatment of Vice President and Mrs. Nixon." The letter went on: "We find it surprising that you did not use the diplomatic channels customarily employed between nations under such circumstances. The State Department had access to a full corps of representatives of Latin American countries, whose friendship and cooperation you praised at the time of Mr. and Mrs. Nixon's return.

"As members of the Society of Friends (Quakers) we stand committed to the belief that good will and mutual respect between peoples and nations are the only sure basis of peaceful relationships. Military gestures by a powerful nation are not easily forgotten by less powerful ones. . . ."

A total of 46 persons from ten communities in Georgia, North Carolina, and South Carolina attended a retreat for Friends and Friends of the Friends on May 2 to 4 at Penn Community Institute, Frogmore, S. C. The subject of the weekend study was the book *Records of the Life of Jesus* by Henry Burton Sharman. Discussion leaders were Dr. and Mrs. Paul Pfuetze, both of whom studied with Dr. Sharman in California. Dr. Pfuetze is Professor of Philosophy at the University of Georgia, Athens, Ga.; his wife, Louise, is a member of the National Board of the YWCA and a former secretary of that organization. Both are members of the Atlanta, Ga., Meeting.

The eight teen-age youngsters who attended the retreat participated in a work project at the Community Center and held two discussion sessions with Courtney Sicheloff, Director of Penn Community Services.

Communities represented at the retreat were Augusta, Atlanta, Athens, and Social Center, Ga.; Beaufort, Blackville, Columbia, St. Helena Island, and Myrtle Beach, S. C.; and Rock Hill, N. C.

The retreat is the third to be held at Penn Community Services during the past two years. Plans to continue the study of the Sharman book at a fall institute with Dr. and Mrs. Pfuetze are in the making.

RODNEY FISHER  
AUGUSTA HERALD

### ***The Jesse Holmes Memorial Chair***

In 1943 the Jesse Holmes Memorial Chair was established at the Howard University School of Religion, and Calvin Keene was appointed to be its first occupant, in the fields of the history and philosophy of religion. The founding of this Chair was the culmination of two years of intensive effort on the part of William Stuart Nelson, then Dean of the School of Religion, and a number of Friends, principally Allen White, who was at that time Secretary of the Florida Avenue Meeting, and Brand Blanshard, then at Swarthmore College. Many Friends, the faculty at Howard University, and other persons, both Negro and white, became interested in the establishment of this Chair and in having a Friend



occupy it in a predominantly Negro theological school. Sufficient funds had been obtained to make it possible to establish the Chair in the fall of 1943, and Calvin Keene, who was at that time a member of the faculty of Colgate University, was called to the Chair.

During the intervening fifteen years Calvin Keene has continued in this position. Although financial contributions from Friends dropped off and practically ceased after the first few years and Howard University took over its support, many Friends continued their interest in the School and the Chair. Its incumbent has taught courses in world religions, the philosophy of religion, and for the past ten years in Christian theology, and has seen fifteen graduating classes of Negro (and some white) men and women go out to carry on religious work. For one year while Dean Nelson was absent to serve with the American Friends Service Committee in India, Calvin Keene was Acting Dean of the School. Another year he was granted sabbatical leave to become visiting professor of philosophy at the American University of Beirut, in Lebanon. He was book review editor of the *Journal of Religious Thought* for many years and in recent years has been its managing editor. He is the author of many articles and reviews, and a member of the American Theological Society. He has maintained close relations with the Friends Meeting of Washington, in which he has been an active member.

At the close of the current school year, in June, Calvin Keene will leave Howard University to take a position as Professor of Religion and head of the department in St. Lawrence University, Canton, N. Y. Although the Jesse Holmes Memorial Chair will not be filled immediately, it is expected that it will be filled with a suitable Friend at an early date.

### **Swarthmore College**

"A college education is too good a bargain to be true—or fair, to the faculty members who provide it!" President Courtney Smith of Swarthmore College thus spoke out on the urgent problem, the pricing policies of colleges and universities, in his Annual Report for the year 1956–57, now released. Dr. Smith examines closely the present financing policies of educational institutions and their effect on faculty salaries. He asks the question: "Can the present, traditional sources of support for colleges and universities be increased enough to double aggregate academic salaries and provide the additional teachers which the great rise in college enrollment will make necessary and cope all the while with continuing inflation?" He proposes increased charges as a countermeasure to one of the most frequently proposed answers to the question of financing higher education, acceptance of federal subsidy.

Swarthmore's total charges increased from 1940 to 1956 by 83 per cent; per capita income in the United States grew in the same period by 237 per cent and total national income by 323 per cent. In the same period the average Swarthmore faculty salary rose by 72 per cent.

Dr. Smith reported on faculty salaries at Swarthmore and

told again about the substantial increases in faculty salaries that were undertaken at the beginning of the 1957–58 academic year. In what is undoubtedly among the largest increases undertaken at one time, Swarthmore College increased the salaries of professors by \$2,000, associate professors by \$1,500, assistant professors by \$1,000, and instructors by \$500. In addition, Dr. Smith announced immediately following the publication of his Report another faculty salary increase at Swarthmore for the academic year 1958–59. With this increase the average Swarthmore faculty salary will have risen about 55 per cent since the academic year 1953–54. These increases were made possible by the doubling by the alumni of their annual giving to the college over a three-year period, by a generous grant of \$908,000 from the Ford Foundation in its faculty salary program, and by tuition increases.

### **Coming Events**

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

#### **JUNE**

7—Friends Forum at London Grove Meeting, Pa., 8 p.m.: Philip and Winifred Thomforde, "Our Two Years with UNESCO in Iran."

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.

9—Commencement Exercises at Swarthmore College, Swarthmore, Pa., in the Arthur Hoyt Scott Auditorium, 10 a.m. Speaker, Dr. Frank Porter Graham. In the event of rain, the exercises will be held in Clothier Memorial.

11—Commencement Exercises at Friends Central School, Overbrook, Pa., 10 a.m. Address by Clarence E. Pickett, Executive Secretary Emeritus, American Friends Service Committee.

12—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. At 3 p.m., worship, followed by business; 5:30, basket supper (tea, coffee, and ice cream provided); 7, David Richie, illustrated talk, "Work Camps and Miracles in India." Supervision for children during afternoon and evening sessions.

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

12 to 16—Nebraska Yearly Meeting at Central City, Nebraska.

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.

14—Byberry Meeting, Southampton Road, one mile east of Roosevelt Boulevard, Philadelphia: 150th Anniversary of the building of the Meeting House. At 11 a.m., meeting for worship; 12:15, basket lunch (beverage and dessert provided); 2, greetings by George A. Walton, historical comments by Frederick B. Tolles, panel discussion of school day reminiscences, fashion show: "Quaker Costumes Past to Present."

15—Meeting for worship at Orchard Park Meeting House near

Buffalo, N. Y., 11 a.m. Bring a basket dinner. At 2:30 p.m., Fred and Susan Reader of England will speak on their two years' sojourn in East Africa and their recent visit to Australia. Meetings for worship will continue regularly each Sunday thereafter at 11 a.m.

18—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: "The Living Desert" and "Jose Iturbi, Pianist."

Coming: Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m., June 22, 29; July 20, 27; August 24, 31.

### BIRTHS

HUBBEN—On May 19, at Philadelphia, Pa., to Klaus and Ann Barrett Hubben of Newtown, Pa., a son, EDWARD BARRETT HUBBEN.

ROGERS—On March 4, to William Vance and Jane Hambright Rogers of Crosswicks, N. J., a daughter, LAURIE ANN ROGERS. The baby's father, William Vance Rogers, is a member of Chesterfield Monthly Meeting, N. J.

TAKAHASHI—On May 17, to Dr. and Mrs. Yasuo Takahashi of 140 Carter Road, Sykesville, Md., a daughter, NANCY AKO TAKAHASHI. The parents are members of Sandy Spring, Md., United Meeting.

### DEATH

EVANS—On March 7, I. Rowland Evans of 820 South Church Street, West Chester, Pa., aged 69 years. He was an Elder and member of the Birmingham Monthly Meeting, Chestnut Street, West Chester, Pa. Surviving are his wife, Kathryn R. Evans; three sons, I. Rowland Evans, Jr., Virgil L. Evans, and Wilbur F. Evans; and four grandchildren.

## MEETING ADVERTISEMENTS

### ARIZONA

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

### 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, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### 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.

### 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).

### 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.

### KENTUCKY

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

### MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWnsend 5-4036.

### 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.

### MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

### 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.

PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

### NEW YORK

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.

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 1-4934.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### PENNSYLVANIA

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

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

LANCASTER—Meeting house, Tulane Terrace, 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 Wain 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—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, 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.; FL 2-1846.

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

### UTAH

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

## WASHINGTON

**SEATTLE**—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

## VIRGINIA

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

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

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

## WANTED

**HOUSEMOTHER**, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends School.

## SUMMER GUESTS

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