

# FRIENDS JOURNAL

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***T**HIS is the deepest secret of prayer: the resolute eviction from the heart of every thought of bitterness, and the steadfast determination to bear all things, believe all things, hope all things, and think no evil; to suffer long and be kind, and to love even as we are loved; prayers that rise from a heart so resolved are gathered by the angel into the golden censer, and are mingled with the fire of the altar, and there follow voices and thunderings and lightnings.*  
—C. MILROY

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*Teen-agers and Worship and Ministry*

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# FRIENDS JOURNAL

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## Editorial Comments

### *A Post-Christian Era?*

IN spite of ever-mounting statistics, swelling financial statements, and impressive church-building activities, the fear that all is not well with Western Christianity keeps plaguing us. C. S. Lewis, the Cambridge Scholar, whose *Screwtape Letters* gave a new note to modern Christian writing, defines our time as a post-Christian era. But post-Christian man is not pagan, he says: man today is cut off from the Christian past and is therefore doubly removed from the pagan past and its uncertain consolations. Toynbee, the English historian, agrees that science and technology have gradually discredited traditional Christianity, removing it from its former dominant place. And in 1958 the British Broadcasting Corporation gave voice to the thought that England no longer had a common belief. Moral issues that divide the nation also divide the church. Christmas or other festivals are "a break in the national routine" but not seasons for the renewal of the common life. If applied to all Western nations, similar symptoms are not hard to find everywhere and will cause serious concern. Albert Fowler, a member of Radnor, Pennsylvania, Meeting, reviews this development in "The Lost Relevance of Religion," an article of more than ordinary interest in *Approach* (Summer, 1959), a small, literary magazine of impressive standards, of which he and his wife, Helen Fowler, are the Editors.

There is more than tired pessimism behind such thoughts. The crisis of faith and the seeming impotence of a prospering church to achieve noticeable influence in public affairs are to be linked with the traditional theology of the large churches that give to dogma, creed, and ritual the dominant place in their life. He who makes theology and the Bible the principal sources of religious enlightenment thereby removes himself from much of the mainstream of contemporary civilization. Millions of Christians live uneasy lives within and outside their churches and feel spiritually unsheltered. Even if we accept the extreme statement that we are living in a post-Christian era, we must consider such a state a symptom of the longing for a faith and religious community which sense and satisfy the needs of contemporary man. The predicament disguises an extraordinary opportunity for Christian groups like ours. Are we willing to make a

more dramatic appeal for the renewal of faith and practice in our own ranks? And what attempts are we making for reaching those who feel alienated from official churchdom and are seeking a new spiritual home?

### *Anti-Semitism in Germany?*

Jews are returning to West Germany at the rate of about 180 a month, and some 10,000 have returned since World War II. Most of these are elderly persons who have found it difficult to adjust to strange conditions in other countries. The total number of Jews now living in West Berlin and West Germany amounts to 30,000. East Germany lists about 1,900. Before the advent of Hitler, Germany had approximately 550,000 Jews. At present a constant emigration of younger German Jews to Canada and the United States is taking place.

A generation is growing up in Germany that has no knowledge of the former anti-Semitic attitude of many Germans. The young people have no contacts with Jews, and one can meet some in Germany who neither know who or what the Jews are, nor have any knowledge of anti-Semitism. Their elders are living in an era of forgetting and of unhealthy psychological repression of the ghastly persecutions that marked Hitler's rule. Right after 1945 a mood of repentance and public confession prevailed for a short time. But it will take the Germans more than the past 14 years to arrive at an inwardly liberating and constructive attitude toward the crimes of the past. Fortunately, the signs indicating a change of mind are increasing constantly, and appear convincing. Hardly a day passes without an appeal to the conscience coming from a religious group, a newspaper, a radio station, or a political leader. A good many silent signs of a change of mind are also noticeable. Almost every day young Germans visit Anne Frank's house in Amsterdam for some quiet meditation. Numerous visitors put flowers on the graves of concentration camps, and most young Germans cannot comprehend an anti-Semitism over which history pronounced such devastating judgment. There is an occasional flare-up of anti-Jewish sentiments among war veterans. But such instances are rare and are mostly dealt with by German courts. The only systematic propaganda comes from Arabian sources, but its



volume and methods are of very limited influence. Even organizations of former Nazis, maintained to secure pension claims of officials, do not tolerate anti-Semitic propaganda any more. The picture, then, gives some reason for optimism. The unbelievable events from 1933 to 1945

should, nevertheless, serve as a warning to those all over the world who may still foster an "innocent" anti-Semitism of peculiarly "Christian" flavor that has always managed to reconcile its attitude with the commandments to practice universal love.

## Finding Life without Fear

WHEN I was an adolescent, and drunken with the many-flowered intoxicant we call poetry, I used to be annoyed at the number of poems in the great anthologies which were concerned with death. It seemed almost ridiculous to me that one would write a poem on any subject but romantic love. Even descriptions of nature were reasonable only as background for a burgeoning love or a frost-blackened idyll.

When I came to my late twenties, I realized the fact of physical death. I had come to long to lose myself in an Infinity glimpsed in rare flashes at oddly assorted moments, that indescribable experience of *imminence*, of Something approaching, or growing as crystals grow in a solution. Yet there was the element of terror in the brief moment; the mind suddenly fled, or closed, as if an unimaginable abyss lay just beyond the reaches of finite time. At the same time I came to endure the ancient panic of knowing that one day I—that precious I!—would cease to be, physically, certainly. Often I lay awake in the night, or started up from my daily tasks, mindless with terror at the inevitability of death. Yet this was as fleeting as the openings on Infinity.

I tried to relate these fear-experiences to something in my early life, to some chronic anxiety, some buried fright or guilt. Although I unearthed, alone and with help, much useful and freeing data, "There was a door to which I found no key": nothing could explain away the simple fact that one day, I, too, would die.

About this time my older daughter was ill with measles, and I had to sit with her most of one night, as she was mildly delirious. In the little hours I was myself half-ill for sleep, going through the routines of giving medication and sips of water with only maternal instinct to keep me awake. I was thinking of nothing, consciously; this I know. My daughter cried out in her illness, and I soothed her, and held her to me, still only half-waking. Then, as vividly as any daytime reality, I felt Something holding me close and saying, for there was clearly a voice, "If you can comfort your child in the night, do you think I will leave you alone to face the darkness?" I was immediately wide awake, and knew clearly the "ocean of love and light" had flooded over me.

This was not the final answer, not the happy ending, as in a religious essay of an earlier day. Such openings are unspeakably precious, but it is only in finding life without fear, hour by hour, that the ultimate fear is lost. It has been in seeking to know God, from seeking to know myself—so difficult and painful—from *living* itself, that I have come free from the fear of death. Our fears of death are hidden in our irrational anxieties, our self-unforgiven sins, our fears of *life*. (The young monk asked the Zen master where he had been before birth and where he would be after death, and the master replied, "Where are *you* now?") Perhaps one might say simply it is our lack of faith, for faith is a special kind of courage.

I have had help immeasurable from the life of Jesus, the historical Jesus, and the Inward Teacher, from him who knew that if one sought, one found; if one asked, one received. This asking needs to be done "in his name"—in the name of the Incarnate Word, in the name of God's ability and longing to communicate with man. I have learned experientially that courage and joy and love await in abundance. "Infinite" is a pallid, ineffectual word to attempt to describe the grace of God, the "alwaysness" of God, no matter how often we turn away or doubt or fear or reject completely.

And it is by letting go that one so receives what I call "grace." One by one, I have lost many things, many people, many cherished beliefs. Some I have outgrown without noticing. Some I have given up, screaming and protesting like a child in a tantrum. Some have been snatched away quickly. Each time, some rare and wonderful gift has been offered in place of what was lost. For a long time, often, I do not see these gifts; even now, I sulk and refuse to pick them up. But they are always there, and the more I turn my back to the graces offered, the more they are showered upon me. I have not, by mortal power of mine, created them. I have found them *within* me, it is true, but lying about, like the jewels in an Arabian fairy tale, not mined by my own powers. From whence do they come, if not from that Infinity just beyond the dear shadowy illusion of existence? Certainly I have not deserved them. I can only return thanks for them.

Each phase of life, as one matures, opens up new areas in which one sees work to do, pushes back horizons of all art, all learning. Life seems to shrink as the horizons expand; time goes with incredible swiftness against the background of inner Eternity. Now I can read the great poems on death, the great reflections—the final hours of Socrates—with a deep sense of kinship; I can listen to great music and look at paintings with new eyes and new ears. The fact that I will die makes life more beautiful; tasks more urgent; knowledge more desirable; the ability to communicate what wisdom I have more necessary. All relationships, especially with beloved ones, are lighted up; love itself becomes incandescent. There is no *fear* of illness, of material loss, of personal disappointments, of any of the day-to-day problems which are in all lives. I do not long for crosses; I desire with all my being to escape the bitter cups of life, if I may. But I no longer dread them.

What do I fear? To be dishonest with myself, or with others; to give hurt; to “quench the smoking flax” of questioning youth or lost adulthood; to be small or mean, self-righteous or unforgiving. I have come to know why Jesus urged us not to fear those who could hurt our bodies, but those who would destroy our souls. And the most terrible soul-destroyers are within. The Adversary within—whether you call it “Satan” or the “death-wish”—must be met and overcome within.

In this struggle we can minister to each other. We can seek the help of those trained to follow the complex paths of the mind or heal the soul. It is the grace of God surging into the channels thus opened up that transforms life to radiance, for one may sow, and another water, but the Eternal gives the increase.

Life seems to me a *now*. Lost hopes, old guilts, griefs small and great are no longer the unbearable burden. Death is the last *now* before an awakening. And what is the awakening? Somehow I do not feel a need to know the precise description of the Heavenly City; nor do I expect God to reveal to me a street-guide to a complicated purgatory or limbo. Perhaps we who are Christians are correct, and there is only one awakening after a few decades out of the centuries of man. Per-

haps the Oriental religions see more clearly, and the process of growing toward God takes many lifetimes. This is to me an absorbing point in theology, but not a burning question or deeply felt concern.

There is a greater life than this one, for a tiny arc of its shining circle can be found here, *now*. If here on this small planet such an infinitesimal part of the individual potential of each life is used, if growth is possible, what must such a further life be! We lose this life for that greater one, through God's infinite and always incarnate Love; this to me is the meaning of salvation, the meaning of immortality.

BARBARA HINCHCLIFFE

### Friends Refugee Resettlement Program

**D**URING the last nine months the Friends Refugee Resettlement Program of the American Friends Service Committee has registered over 280 refugees for resettlement in this country. This gives the Friends program almost the highest refugee registration per 10,000 members of any denomination cooperating with the Church World Service.

In this period 56 Monthly Meetings affiliated with ten Yearly Meetings and the Friends World Committee have sponsored 113 refugees from six different European countries and in addition 171 Dutch Indonesian refugees and two Chinese families from Hong Kong.

During the last three months of 1958 the Friends program concentrated on finding sponsors for refugees eligible to immigrate under a special refugee act, Public Law 85-316, which expired in December, 1958. Under this act, visas were permitted European and a few Middle Eastern and Chinese refugees.

Of the 113 refugees for which Friends Meetings provided resettlement assurances, half were Hungarians and Yugoslavians. Others were Rumanians, Bulgarians, Germans, and one Turk. Although Friends handled less than two per cent of the total number of refugees registered by Church World Service under this legislation, the 120 refugees registered with the Friends Resettlement Program represented a ratio of 10 refugees per 10,000

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*THE care that is filling your mind at this moment, or but waiting till you lay the book aside to leap upon you—that need which is no need, is a demon sucking at the spring of your life. “No, mine is a reasonable care, an unavoidable care, indeed.” Is it something you have to do this very moment? “No.” Then you are allowing it to usurp the place of something that is required of you this moment. “There is nothing required of me at this moment.” Nay, but there is—the greatest thing that can be required of man. “Pray, what is it?” Trust in the living God. . . . “I do trust Him in spiritual matters.” Everything is an affair of the spirit.*

—From a Sermon by GEORGE MACDONALD

American Friends. Only the Brethren, with a ratio of over 13 per 10,000, were higher.

Under the current legislation P. L. 85-982, which permits the entry of a small number of Dutch Indonesians, the Friends Resettlement Program has been even more active. Since mid-February of this year, 135 individuals have been registered. This number represents seven per cent of the total Church World Service registration as of the middle of June. It is the highest ratio of any denomination in proportion to membership.

The Society of Friends through the Friends Refugee Resettlement Program is one of more than 30 denominations cooperating with the Division of Immigration Services of the Church World Service.

Refugees desiring to come to the United States are interviewed by counselors of the World Council of Churches, which maintains offices throughout the world. Completed case histories include a brief biography, description of occupational skills, language abilities, and a photograph of the refugee family. Data are sent to the Church World Service in New York, which forwards the case histories to the refugee resettlement offices of the cooperating denominations for referral to prospective sponsors.

Monthly Meetings in all parts of the United States have provided sponsorships. Although approximately one third are located in the Philadelphia Yearly Meeting area, West Coast Meetings have been very active, working closely with Pasadena, San Francisco, and Portland AFSC regional offices. Many Iowa Meetings cooperating with the Des Moines regional office also have offered sponsorships. Other Meetings interested in the resettlement program are scattered from Monadnock, New Hampshire, in the North to Hopewell, Virginia, in the South, and Honolulu, Hawaii, in the West. The Honolulu Meeting is the first religious group in Hawaii to sponsor a Dutch Indonesian family under the current legislation.

New temporary refugee legislation is expected the early part of 1960, which it is hoped will again permit entry of a small number of Europeans, plus some refugees from other parts of the world. This legislation will be considered by the U.S. Congress and Administration as one of America's contributions to the World Refugee Year.

The Year represents an intensified world-wide effort to alleviate distress. It is hoped that Friends Meetings will continue their support of the Friends Refugee Resettlement Program as it provides an opportunity for Meetings to make an important and tangible contribution to the World Refugee Year.

RICHARD FERREE SMITH

## Letter from Paris

DE GAULLE has spoken. The FLN (*Front de Libération Nationale*: Algerian rebel organization) has answered him, and we await the outcome of the forthcoming debate on Algeria at the United Nations.

Both sides have made concessions. The President of the French Republic offers the Algerians—Europeans and Arabs alike—the free choice of their future status within four years of the “pacification” of the country. Algeria may become independent; it may enjoy some form of internal autonomy while retaining close ties with France; or it may choose to be completely absorbed into France. The country shall be deemed pacified if the deaths as a result of the rebellion do not exceed 200 a year. The provisional Algerian government in Tunis is not recognized, and its leaders are invited to arrange their free return with the authorities, so that they may take part in the election on the same footing as everyone else.

The FLN replied on September 27, accepting the challenge of a free vote and declaring itself ready to enter negotiations for a cease-fire, which would include military and political guarantees. Naturally, the provisional Algerian government upholds the fiction that it alone represents the Algerian people, a point the French cannot concede without admitting defeat at the hands of the rebels.

Without saying so, General de Gaulle has admitted that last year's referendum in Algeria, which returned an overwhelming vote for his constitution, cannot be regarded as a free expression of the will of the people. Caught between the hammer of the rebellion and the anvil of French military control, the population is so terrorized by both sides that its true feelings remain obscure. The French President has courageously recognized the fact.

Further, his statement can be taken as an open recognition that the problem is an international one. The intense diplomatic activity preceding his statement and culminating in his conference with President Eisenhower, together with the timing of his broadcast and the great anxiety over the French position at the United Nations, clearly shows that international pressures have played their part in preparing this step towards a solution of the conflict.

On the rebel side there is a willingness to accept the French challenge and to submit the issue to a free election. Hitherto the FLN has considered this as an unnecessary procedure. Furthermore, the tone of its reply is more moderate than that of any preceding statement.

All men of good will rejoice in these first glimmers of hope that the bloody struggle may soon be ended. There are, however, men of ill will on both sides, who are working hard to make sure that peace will not come. A Fascist minority among the Europeans in Algeria, with



some influential supporters in Paris, is already busy describing the reply of the FLN as an outright refusal and not worth bothering about. Under cover of the slogan "*L'Algérie Française*," meaning thereby the permanent hegemony of 1,025,000 Europeans over 8,850,000 Arabs, they hope not only to crush the rebellion, but, with the aid of the army, to destroy the existing régime and to establish an authoritarian state in France. For them de Gaulle is a tool, and an unsatisfactory one at that, with which to break up the liberal democratic institutions of this country. They are serious and should be taken seriously.

Simultaneously, we must remember that the rebels, as at present organized, use the vilest and most inhuman methods to gain their ends. Murder, the indiscriminate slaughter of innocent people, sabotage, robbery, and all forms of terrorism are part of their armory. There is no mercy in this war, and we know that the use of such means will inevitably pervert the ends. Nor is it by any means established that they enjoy the support of the majority of the Moslem population.

Much will depend on the strength and purpose of the moderate forces in both camps. On the rebel side, the pressures of Arab statesmen like President Bourguiba of Tunisia and King Mohammed V of Morocco, the need to win the support of world opinion at the United Nations, and, perhaps, a compassion for the misery of the millions of innocents caught in the five-year-old guerilla war will play their part.

In France General de Gaulle enjoys wide support. Nevertheless, it is the army which holds the key to the situation. In May, 1958, the extremists were able to overthrow the Fourth Republic because their objectives happened to coincide with those of the army and the police. They soon parted company, however, since the army saw the return of General de Gaulle as an end in itself, while the politicians and agitators wanted to set up a totalitarian state.

The army is now facing a severe test. Will it accept the possibility of peace within the foreseeable future, accompanied by its withdrawal from Algeria? Can it do so without a sense of shame and in wholehearted loyalty to the government? If so, then all will be well, for without the army the extremists are powerless.

Many problems remain. How can a cease-fire be arranged if the French government refuses to negotiate with the FLN? How does one decide when "pacification" is complete? The figure of 200 a year seems rather arbitrary and might be difficult to arrive at. What sort of guarantees will be acceptable to all parties at a referendum? The French deny the competence of the United Nations in this matter. The FLN will not accept French-

controlled elections. If the country becomes independent, what will become of the Saharan oil? What is to become of the European population in a Moslem Algerian state? Many European families have lived in Algeria for generations; they have no other home. This is only the beginning of a long list of thorny issues which will have to be tackled.

A hesitant start has been made. General de Gaulle has left the way open for informal and unofficial negotiations with the FLN. They, in turn, have not slammed the door on his proposals. For the first time a French government has made a definite move towards peace (similar efforts litter the history of the Fourth Republic) with a reasonable chance of achieving its objectives.

At a time when the American Friends Service Committee is launching a relief program among Algerian refugees in Tunisia and Morocco, and when the Friends Service Council is making financial contributions for the refugees, Friends should be quite clear that any reliance on force is doomed to failure. The human spirit can be cowed but not conquered by arms. All efforts should be bent on helping both sides work their way towards a constructive and just solution.

WOLF MENDEL

## Teen-agers and Worship and Ministry

(Continued from page 598)

row pattern of our lives and broaden our horizons. This is the idea with which our meeting opened. Some of the other thoughts were that there are three basic fears: fear of death, fear of failure, and fear of meaninglessness. Religion holds the key by which we can overcome these fears, for it is in religion that we come to believe in eternal life, to cease to worry about the future, making each day meaningful, and to see that God watches over us all and is even mindful "of every sparrow that falls." The next speakers enlarged on this by saying that fear is overcome by actions, such as by going out and doing something to make our lives meaningful. Since we are Christians, we are taught the positive actions of love. We are taught not only not to do evil, but also to go out and spread love. Knowing this, we have a responsibility to act on these teachings.

After hearing the speakers in meeting for worship, I would not have found it hard to believe if someone had told me that every person who spoke had read the Sermon on the Mount beforehand. The Sermon explains the way to live in order to achieve true happiness on an active basis. It does not say: *Do not* do evil, but *do* good. It says: Go one step

further, love more than your neighbor, do good to more than the people who love you, walk the extra mile, do more than is required. Love your fellow men and use the life that God has given you to your

fullest extent, for to love is to be happy, and in happiness life achieves meaning, failure is impossible, and eternal life certain.

GEORGE A. WALTON

## Diagnosis in Dialogue

### *The Physician and Student Consider Violence and Brutality*

THE student knocked at the physician's door. "Come in! I am glad the Quaker came first. There's something I want to explore with you before it is presented to others."

"What do we do today?"

"Consider V.B."

"What is V.B.?"

"Violence and Brutality, a social disease that destroys the integrity of body and personality of all exposed to it."

"It must be highly infectious. Are its origins known?"

"It usually follows a deficiency disease. The virus enters people whose immunity has been sapped by lack of love. It can result directly from the trauma of compulsion, from severe punishment, or from being forced into a passive, frustrating role that prevents man from working freely toward a solution of his difficulties. It is a common childish defense against threat or attack."

"What are the symptoms?"

"Distrust, hatred, desire to punish, overconcern with security and protection, chauvinism, an obsession for secrecy. Perhaps you recognize the syndrome."

"I begin to. But how does it grow so virulent?"

"The poison is fed from several sources that have been introduced into the environment: myths of cultural heroes, like Hercules and Buck Rogers; history that glorifies war and violent deeds; sermons that ascribe to man an essentially evil and violent nature; mass acceptance of the principle that what 51 per cent of the population can be persuaded to do at a given moment is always right."

"I agree with you. Acceptance of mass thinking is one degree removed from mob action, which is synonymous with violence and brutality."

"Do you see also what attitudes it creates in the infected one? He becomes indignantly self-righteous and nurses a feeling that he is wronged and persecuted. He admits no mistake and attributes all wrong to others. His approach to reality, in fact, becomes so distorted that he is dangerous to himself. He spends so much money, time, and energy on plans for defense and retaliation against a self-made enemy that he is ineffective in dealing with everyday problems, which eventually overwhelm

him. In that extremity he begins to have hallucinations of glory through death."

"Is V.B. fatal?"

"Usually; not only to the diseased but to all his associates."

"How widespread is it?"

"It varies from time to time. In epidemics, as at present, the taint is nearly universal. I have observed it in many areas, even among the Society of Friends."

"I know."

The student hesitated and shifted in his chair before resuming his questions.

"Have you located the centers of infection?"

"Wherever power is concentrated. In the United States a major focus is in a building in Washington called the Pentagon, and throughout the world there are equally virulent pockets of infection, like the Kremlin in Russia. Secondary sources reside in organizations like churches, political parties, lodges, universities, and state governments that have not eliminated the paranoid virus from their own constitutions. In addition, there are many individual carriers who spread and perpetuate the disease."

"What is the clinical difference between the individual's disease and its manifestation in government and social institutions?"

"None at all, except a gain in virulence through the sanction of numbers."

"Are any measures in effect to control the contagion?"

"Not really. Pseudocontrols have been set up, so-called deterrents that spread rather than abate the infection because they are modeled on the disease itself by persons whose judgment has been distorted by its ravages. Some individual carriers whose destructive tendencies have become overt are controlled in mental hospitals, or, if they have committed a crime, are subjected to the violence and brutality of the community through its systems of ostracism, imprisonment, and capital punishment."

"Is the outcome hopeless, then?"

"Not at all. It is clear that most victims recover at least from the initial attack of the disease in childhood. By adolescence they give up fistfights and frequently live



the rest of their lives without resort to physical violence. At the public level there is hope in the change of law and custom, although the cure is much slower because, to be effective, it requires V.B.-free administrators."

"How is a V.B.-infected person recognized?"

"In addition to the symptoms I have indicated, there are certain more overt and easily recognizable means of diagnosis. Any person or group that speaks hatred or espouses violence for any purpose should be placed under observation. Cruelty to animals, physical or verbal abuse of children, the destruction of business competition, self-inflicted pain, defense of capital punishment, brutal police methods, or the support of war in any form are all clear indicators. The simplest and most certain evidence of the infected person, however, is that he fails to recognize that V.B. is a disease."

"But, Doctor, are you not describing most of the world's people?"

"Precisely. It is this prevalence and malignancy that have to be seen before the cure can begin to work. You ought not to be surprised to learn that many persons cherish their sickness and accept it as a norm. The taint is nearly universal."

"How, then, can we be cured?"

"First of all, recognize violence and brutality as a disease, and treat it as such. Next, try to eliminate all vestigial remains of the disease from our own society. Then, remove from public office and all positions of influence those individuals in whom the disease has progressed so far that they do not admit that the use of violence and brutality is a disease. Finally, provide refuges of love and rest where the victims may be healed and re-educated in trust and hope."

The physician's face shone, and his white garment gleamed in the sunlight that streamed through the window. For a moment the student was dazzled as he beheld his teacher, but soon he felt the sorrowful and affectionate eyes turned on him and heard the familiar voice.

"I see the others coming down the road now. Let's persuade them to make this beginning. When we have tried, shall we meet again to develop the therapy?"

JOHN E. KALTENBACH

### About Our Authors

When the Meeting on Worship and Ministry of Newtown, Pa., Monthly Meeting wanted to share the concern expressed in "Teen-agers and Worship and Ministry" by George A. Walton with a larger group of Friends, it asked him, as Clerk of the Committee, to write the article. He is widely known as Principal Emeritus of George School and a former Chairman of Friends General Conference.

Barbara Hinchcliffe, a member of Green Street Monthly

Meeting, Philadelphia, is secretary to John Curtis, Treasurer of the American Friends Service Committee. She is also active in the Tract Association of Friends, Philadelphia.

Richard Ferree Smith, a member of Germantown Monthly Meeting, Coulter Street, Philadelphia, is Director of the Refugee and Migration Service of the American Friends Service Committee.

Wolf Mendl, our correspondent in France, is American Friends Service Committee International Affairs Representative at the Paris Center.

John E. Kaltenbach, a free-lance writer, helped George I. Bliss organize The Meeting School, West Rindge, New Hampshire. He also helped to start the new Meeting at Guilford, Conn., of which he and his family are members.

### Friends and Their Friends

The American Friends Service Committee is seeking 100,000 blankets and quilts, urgently needed this winter for Algerian refugees in Tunisia and Morocco.

Frank Hunt, director of the AFSC's refugee relief projects abroad, is in North Africa, helping to organize the Quaker committee's relief services. He said that more than 250,000 refugees in makeshift shelters live under appalling conditions. "A blanket is sometimes their only bedding but most don't have that." Eighty-five per cent of them are women and children.

Frank Hunt also asked for 50 treadle-type sewing machines for refugee women to use in self-help programs.

Dr. Rita Morgan of New York City was sent last summer to North Africa to start the Quaker relief program.

The AFSC is working in cooperation with the offices of the United Nations High Commissioner for Refugees in Tunisia and Morocco. Distribution in the two countries will be through the Red Crescent Societies.

Other materials urgently needed in North Africa, Frank Hunt said, are drugs and clothing.

The AFSC started sending materials to North Africa last winter and to date has sent about 100,000 pounds of clothing, bedding, and medicines.

Contributions of blankets and bedding may be sent to the AFSC warehouse at 23rd and Arch Streets, Philadelphia 3, Pa.

On November 15, Gilbert L. MacMaster, who lives with his wife Marga at Basle, Switzerland, will be 90 years of age. We extend to him our best wishes.

Gilbert MacMaster, dean of our service workers, has a rich record of experiences in giving assistance to needy individuals, groups, or institutions and in handling delicate problems with the authorities. At the age of 30 he established himself as the representative of an American business firm in Germany, and he has remained in Europe ever since. After World War I he worked in several German cities in the child-feeding projects of the American Friends Service Committee. Later he was in charge of the Friends International Center in Berlin. He felt a special concern for reconciliation between Poland

and Germany. After he retired to Switzerland, he was again drawn into relief work for the political refugees from the Hitler régime. He visited high German officials, prisons, and even a concentration camp to intervene for Hitler's victims.

Douglas V. Steere, recently in Europe, writes us about him as follows: "... His was a quiet, behind-the-scenes kind of Quaker work. He was a hard man to refuse. He nearly always knew some high official in a given situation and was never in a hurry. Such a man can reach through to that overlap of decency and humanity that is there in every heart, no matter how brutal a régime, and he was often able to draw on this overlap to the relief of people and of situations."

Membership in the Atlanta, Georgia, Meeting is interracial and international. The Meeting is looking toward the building of a Friends Center rather than a meeting house "because," according to the report from the Southeastern Friends Conference, "there is now no place in the city where unsegregated groups may meet, and many foreign students and visitors are embarrassed and even insulted on account of their dark skins by indiscriminating hotel clerks and waiters."

Sandy Spring Meeting, Md., has an attractive picture plate available with a picture of Sandy Spring Meeting House on it (\$3.00, plus cost of packaging and postage). Send orders to Isabel Wesley, Spencerville, Md. (In her communication to our office she adds, "They would make a nice Christmas or wedding remembrance.")

*The Friend*, London, for April 10 reports that 700 young men registered as conscientious objectors under the British draft law during the past year. This group represented 0.43 per cent of all those who registered, the highest percentage of C.O. registrants since 1941.

Virginia Haviland, a member of Cambridge Meeting, Mass., is the author of three new books published in September by Little, Brown and Co., Boston, for children "seven years and up, grades two to five—the fairy-tale age." *Told in England*, *Told in France*, and *Told in Germany* are books of fairy tales as retold by Virginia Haviland. Virginia is Readers' Adviser for Children at the Boston Public Library and teacher of children's literature at Simmons College School of Library Science.

John T. Carson, Jr., of Newtown, Pa., a member of Germantown Meeting, Philadelphia, has been elected to the Board of Directors of the Water Resources Association of the Delaware River Basin. He is President of the Neshaminy Valley Watershed Association.

The big news of Bradenton-Sarasota Meeting, Florida, says the news sheet of the Southeastern Friends Conference, "is the culmination of the first phase of our cooperative effort

with New York Yearly Meeting in its Southern Negro Student Intercultural Exchange. On August 8, three Negro girls, all A-students in our Lincoln Memorial High School, took the bus, two of them for Philadelphia and one for Stamford, Conn. All will enter the 11th grade in the public schools. They are invited by Friends to live in their homes, presumably for two years, and to graduate from their respective high schools prepared for college." Two of the girls expect to study medicine, and one wants to go into science. The program is expected to further understanding, and, from the standpoint of the girls, to aid them in entering institutions of higher learning more easily. "All this came about," says the news note, "as a result of Rachel Davis DuBois' visit last spring and one of her group conversations with a few interested white and Negro persons."

Phoenix Monthly Meeting, Arizona, will dedicate its new building on the weekend of November 7 and 8. On August 1, 1959, a structure was completed which contains a room for meeting for worship (with a capacity for 200), two large classrooms, and two utility rooms. The approach to the main entrance consists of a breezeway covered overhead with beautiful natural cedar wood, with planters on each side. The architecture is planned for future expansion.

The ramada, used for a number of years for worship, is now being used by the young people for classes and programs, and the sandbox area has been expanded to include a slide and swings for the younger ones.

Tucson Friends are coming to Phoenix to participate in the dedication, and Friends are coming from Flagstaff, Prescott, Globe, Bylas, and Window Rock, Arizona, and from California.

Scheduled are a social gathering on Saturday evening, 6 to 8, and programs from 9 a.m. to 3 p.m. on Sunday. The subject of the Sunday morning discussion period, 9 to 10 a.m., will be "The Future of Quakerism in America," and the program from 1 to 3 p.m. will include the reading of highpoints in minutes of Tucson and Phoenix Monthly Meetings, as well as recitations.

EDWARD BRUDER, *Chairman,*  
*Building Committee*

## Letters to the Editor

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

In considering Moses Bailey's suggestion (as reported in the FRIENDS JOURNAL, page 475, issue of September 5, 1959) that we might bring our religious thinking up-to-date by adopting such analogies for God as "The Lord is like an electronic computer," I would like to call attention to a discussion of this sort of point in a book, *The Nature of Metaphysical Thinking*, by my friend, Professor Dorothy Emmet of Manchester University.

"Worship," she writes, "is related to the sense that there is not only *otherness* but also some absolute quality called 'Holiness' in the transcendent. It is in virtue of this that it

is an object of worship, and this is the theme out of which religious symbolism grows. . . . The upshot of Kant's criticism of Natural Theology was to prove that whatever is meant by God, He cannot be a phenomenal object. (What serious religious thinker has ever thought that He was?) Thus the test of religious symbols cannot be one of comparison with that to which they refer. It can only be the test of their appropriateness as expressions of response to something whose intrinsic nature cannot be apprehended in any direct way. Dr. W. K. L. Clarke writes, 'The comparison of the Lord to a strong tower is not appropriate to a generation which has learned to associate safety rather with deep shelters.' Perhaps in time we may find it natural to talk about God as a 'reinforced basement.' But at present we must admit that it jars. Is this just academic purism on our part or is it that the attempt to make our symbolism too realistic may lead to a loss of the sense of the divine otherness, which it is also part of the function of the religious symbol to convey?"

*St. Mawes, Cornwall  
England*

JANET WHITNEY

Friends have occasionally been criticized for what has seemed to some at times an undue preoccupation with Quaker history. But surely no such criticism could be justly elicited by the modest and sensitive (and also beautifully written) article "Return to Pennsbury" in the issue of October 17.

In recent years the Pennsylvania legislature has failed to appropriate funds sufficient for the proper maintenance and care of Pennsbury Manor. At other state-owned properties, such as Ephrata Cloisters and Old Economy, local groups of interested citizens have organized to assist the Pennsylvania Historical Commission in its care and interpretation of these properties.

It certainly would help if Friends in the Philadelphia area were to show as much interest in Pennsbury as citizens elsewhere have shown in less inspiring and historically less significant public properties.

Pennsbury deserves more interest and support than Friends, or other Philadelphians, have ever accorded it. Those who desire to record such interest and support may do so by writing Dr. S. K. Stevens, Executive Director of the Pennsylvania Historical Commission, State Museum Building, Harrisburg, Pa. Dr. Stevens and his staff deserve the encouragement of concerned citizens.

*University Park, Pa.*

MAURICE A. MOOK

In the city of Utica, New York, is a liberal church known as the Church of Reconciliation. This church has been very gracious to Friends in allowing them to use its facilities, especially for holding peace meetings. Recently this church has been dropped from the membership list of the Oneida County Council of Churches, after having been a member for 30 years, because it could not assure the Council that its members accepted Christ as "divine Lord and Savior." The church said that as it did not ask such a question of its members, "consid-

ering religious belief to be a matter of individual conscience," it had no way of answering the Council's question. "We presume we have members who believe in the divine leadership of Christ, in whatever sense you mean it, and members who do not," the church said in reply.

The Friends Meeting at West Branch, New York, has sent a letter of loving concern to the Rev. Leon S. Simonette, the minister of the Church of Reconciliation.

*Port Leyden, N. Y.*

WINIFRED BURDICK

## Coming Events

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

### NOVEMBER

8—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Joseph L. Brown, "J.B."

8—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, "Philippians."

8—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ludwig Meyer, "Which Way Europe?"

8—Caln Quarterly Meeting on Worship and Ministry at Marshallton, Pa., Meeting, 1:30 p.m. Bring a box lunch; lunch will precede the meeting.

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: James P. Warburg, traveler, lecturer, and author, "Needed: A New Approach to the German Problem." Clarence E. Pickett will preside.

8—Address at Abington, Pa., Meeting, 7 p.m.: Dr. Oswald R. Kuehne, Head of the Language Department of Central High School, "Seeing Us through the Eyes of Others," particularly relating to his recent tour of Russia and both zones of Germany.

12 to 15—National Conference on Crime and the Treatment of Offenders, sponsored by the American Section of the Friends World Committee, at Camp Miami, Germantown, Ohio. Speakers, Dorothy H. Hutchinson, Professor Howard Gill, Mona Darnell, Judge Allen S. Olmstead; five discussion groups.

13—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: panel discussion by Dr. Leo Price and Dr. James Z. Appel, "Your Government and Your Health."

14—Caln Quarterly Meeting at Reading Meeting House, Pa., 10:30 a.m. Lunch provided by Reading Friends. Afternoon session, Daniel D. Test, Jr., Headmaster of Westtown School, "The Responsibility of the Monthly Meeting for Friends Education." Programs for children and young people.

14—First-day School Teachers Institute at Kennett Square, Pa., 10 a.m. to 3:30 p.m. Speaker, Thomas S. Brown, "What Do We Expect Our First-day Schools to Accomplish?" Round tables with Amelia W. Swayne, Caroline Pineo, Myrtle M. McCallin, and Agnes W. Coggeshall. For luncheon reservations communicate with Edith K. Davidson, R. D. 2, Kennett Square, Pa.

14—Abington Quarterly Meeting at Byberry, Pa. Meeting on Worship and Ministry, 9:45 a.m.; worship, 11 a.m., followed by business; 12:30 p.m., lunch served by Byberry Meeting; 2 p.m., Edward and Esther Jones, "Impressions of the New Nations in the Far East and Their Civilizations."

14—Burlington Quarterly Meeting at Burlington, N. J., 1:30 p.m.

15—Annual Men's Breakfast at Moorestown Meeting, N. J., 8:45 a.m.: Dr. Martin Foss, Lecturer in Philosophy at Haverford College, recently returned from a trip around the world, "Philosophical and Religious Observations in India."

15—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Howard Bartram, "Why Friends Education?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, Romans 12-15, "Christian Living."



15—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Alan Reeve Hunt and five Frankford Friends, a reading of the "Trial of William Penn."

15—Merion Friends Community Forum at 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Vincent G. King, A.I.A., Consulting Architect to Philadelphia Planning Commission, "New Views on Suburban Redevelopment."

15—Address at Providence Meeting, Pa., 8 p.m.: Howard Brinton, "The Spiritual Life of Man." Bring sandwiches or salad for supper, 6:45 p.m. (beverage provided). First of a series of meetings sponsored by Ministry and Worship.

19—Forum at Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Wilmer J. Young, "Omaha Action." This forum, sponsored by Chester Meeting, takes the place of the November 4 forum lecture by Martin Luther King, which was cancelled.

20—Bucks Quarterly Meeting on Worship and Ministry at Langhorne, Pa., 6:30 p.m. Covered dish supper; beverage and dessert by host Meeting.

21—Bucks Quarterly Meeting at Makefield, Pa., 10 a.m. Worship and business; 12:30 p.m., box lunch (beverage and dessert by host Meeting); forum, 2 p.m.: Charles C. Price, Director of the Harrison Laboratory of Chemistry, University of Pennsylvania, "Alternatives to War."

21—Friends Village Fair in the Woodbury Friends School and Meeting House, North Broad Street between Hunter Street and the Creek, Woodbury, N. J., 10 a.m. to 4 p.m. Luncheon served, 11 to 2:30. For children: marionettes, miniature golf, Gingerbread House, Ye Old Book Store, the Toy Makers, Half Fare Shop, electric train exhibit. For the "carriage trade": Town Shoppe, Country Store, Granny's Attic.

21—Second Institute in the series of programs on a "Quest for Peace" at the Friends Meeting House, 221 East 15th Street, New York City. At 1 p.m., group discussions of trouble spots on the international scene, followed by general discussion at 3:30 p.m. At 7 p.m., talk by Samuel R. Levering on "An Alternative to Present American Foreign Policy." Individual institute reservation, \$2.00; registration for the four remaining institutes in the series, \$6.00. Sponsored by the Peace and Service Committee of New York Monthly Meeting, and the American Friends Service Committee.

## MEETING ADVERTISEMENTS

### ARIZONA

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

### ARKANSAS

**LITTLE ROCK**—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 8th Street.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

**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**—Meeting, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 10 a.m., YWCA. Contact EV 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., 823 North A St., Lake Worth.

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

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk. Phone DR 3-5357.

## ILLINOIS

**DOWNERS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 8-7776).

## BIRTHS

**FURNAS**—On October 8, to Roy and Arizona Furnas of Waynesville, Ohio, their first child, a daughter, JANET ELIZABETH FURNAS. Both parents are members of Miami Monthly Meeting, Waynesville, Ohio, as is also the paternal grandfather, Eli Furnas. The maternal grandparents are William S. and Hestel Bray of Greenfield, Ohio.

**PASTON**—On August 16, to Thurman and Laura Paston of New York Monthly Meeting, a son, ANDREW EDWIN PASTON.

## MARRIAGES

**BEER-HEINEMAN**—On September 19, at an especially appointed meeting in the Thorne Room of the Wilmington Monthly Meeting, Wilmington, Ohio, ANNE B. HEINEMAN of Philadelphia, Pa., and OTTO BEER of Wilmington College.

**SCHNAITMAN-MOEHRKE**—On September 12, in the Dutch Reformed Church, New Paltz, N. Y., NANCY DIANE MOEHRKE and CARL A. SCHNAITMAN of Waynesville, Ohio. Both the groom and his parents are members of Miami Monthly Meeting, Waynesville, Ohio. The bride is a graduate nurse and is public health nurse of Syracuse, N. Y. Carl attended Earlham College, Richmond, Indiana, and is now doing advanced work at Syracuse University. The young couple are at home to their friends at 873 Ackerman Avenue, Syracuse, N. Y.

**VON COLLN-SENNHENN**—On October 24, at Green Street Meeting House, Germantown, Philadelphia, Pa., ELSE SENNHENN, daughter of Mary L. Sennhenn, and RUDOLPH VON COLLN of Cape May, N. J. The bride is a member of Green Street Monthly Meeting, Philadelphia, Pa.

## DEATH

**PRAY**—On September 25, at her home in Atlantic City, N. J., HELEN SHRIVE PRAY, aged 78 years. A sweet and sincere person, she was a lifelong member of Upper Springfield Monthly Meeting, Mansfield, N. J. She is survived by a brother, W. Courtenay Pray, by nephews, and by a niece, Helen Hunt, with whom she made her home.

## KENTUCKY

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

## MARYLAND

**SANDY SPRING**—Meeting (united). First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

## MASSACHUSETTS

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

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

## MICHIGAN

**ANN ARBOR**—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

## MINNESOTA

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York

Avenue S. Harold N. Tollefson, 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.

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day school, 9:45 a.m. Midweek meeting, Fourth-day, 10 a.m. Lake Street.

**MANASQUAN**—First-day school, 10 a.m., meeting, 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. Harold De Jager, Clerk.

### NEW MEXICO

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. Marian Hoge, Clerk. Phone ALpine 5-9011.

### 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**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
265 Lafayette Ave., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**Manhattan**: at 221 East 15th 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, 11 a.m., YWCA, 339 E. Onondaga Street.

### OHIO

**CINCINNATI**—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone EDwin Moon, at TR 1-4984.

**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.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

**MEDIA**—125 West Third Street. Meeting for worship at 11 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, Race St. west of 15th. 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. & Orthodox Sts., 10:30 a.m.  
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, Myrtle Nash, FA 3-6574.

**NASHVILLE**—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

### TEXAS

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., 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.

### 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.

### WASHINGTON

**SEATTLE**—University Friends Meeting, 3859 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 9983.

### WANTED

**HOMEMAKER**, for widower and 18-year-old son, Eddington, Pennsylvania. Preferably member of nearby Meeting, who desires permanent situation. Write Box C-126, Friends Journal.

**COLLEGE STUDENT** from Holland desires room and board in exchange for services as baby sitter or light housework. Box R-127, Friends Journal.

**WE SEEK** to hear from person concerned to help keep a motherless family together. Girls 5½ and 7; boys 10, 12, 14 (at Scattergood School) and 19 (attending local university). Large home. Father, research leader at local Parke-Davis Labs: Claude Winder, 1035 Martin Place, Ann Arbor, Michigan.

**MUSIC STUDENT** needs cello. Can pay up to \$40. Contact Sylvia Pigors, Meeting School, Rindge, N. H.

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