

FRIENDS JOURNAL

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*J*USTICE has nothing to do with expediency. Justice has nothing to do with any temporary standard whatever. It is rooted and grounded in the fundamental instincts of humanity.

—WOODROW WILSON

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Books

PASTOR NIEMOELLER. By DIETMAR SCHMIDT. Translated from the German by Lawrence Wilson. Doubleday and Company, New York, 1959. 224 pages; photographs. \$3.95

This readable biography of the well-known German pastor follows his development from naval hero to pacifist, from political nationalist to critic of the state. When Hitler challenged the right of the Protestant Church to criticize the state, Niemöller told him this was not a right, but a duty. For this Niemöller spent the rest of Hitler's life in concentration camp. When, after the war, the German Protestant Church veered around to giving approval to German rearmament, Niemöller spoke out again, asserting that such an endorsement meant suicide for Germany as well as for the Christian conscience. For this he has suffered rebuke by Adenauer's government and by his own church.

The present biography reflects well the turbulent twilight of Niemöller's times, illuminated by the complex, always piercing light of his personality, which has been for many a signal of courageous faith.

JOHN CARY

THEY SANG A NEW SONG. By RUTH MACKEY. Illustrated by Gordon Laite. Abington Press, Nashville, Tenn., 1959. 126 pages. \$3.50

Ruth MacKay's *Just Like Me* has been a favorite of many preschoolers and their mothers. But all ages, at least from nine to ninety, will enjoy *They Sang a New Song*. The story of how John and Susannah Fawcett turned down a larger church, a better salary, and other honors to stay with the poor people of Wainsgate, England, will enrich the singing of Fawcett's hymn "Blest be the tie that binds." A less well-known hymn, "'Twas in the moon of wintertime when all the birds had fled, / That mighty Gitchi Manitou sent angel choirs instead," was written in 1642 by Jean de Brebeuf, a French priest who proved himself a "good Indian" during the 19 years he lived with the Huron Indians. The simplified musical arrangements of the 20 hymns in this book can be played by anyone who can play at all.

JOSEPHINE M. BENTON

A MAN CALLED JESUS. By J. B. PHILLIPS. The Macmillan Company, New York, 1959. 141 pages. \$2.50

A series of short plays from the life of Christ was written by one of the best-loved of modern biblical translators at the invitation of the BBC for use in the Schools Radio Program. Although the 26 eight-minute plays were originally performed by professionals, I believe that both children and young people will find vigor and vision in these dramatic incidents as they act them in their own amateur fashion. Bible study should flourish as the young dramatists check the Gospel of John or the Book of Acts to see if their lines are authentic. All First-day schools should order this excellent book. There is no reason, of course, why it could not be enjoyed in homes where families still find time to read aloud together.

JOSEPHINE M. BENTON

FRIENDS JOURNAL

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Editorial Comments

Religion and Segregation

THE chronic crisis which we are facing in matters of racial segregation and integration will need every bit of help available from the resources of organized faith. Admittedly, the Protestant Churches of the South are not providing the leadership expected of a Church which holds in high esteem the ideals of the brotherhood of man and the fatherhood of God. It is, nevertheless, true that the Church has produced some few leaders in this struggle as well as in other areas of economic and social tension. Still, the majority advise their flocks to "mind their altar fires and tea parties," as Will D. Campbell of the National Council of Churches writes in *New South* (January, 1960). Regrettable as this is, we must not forget that much of the leadership of the NAACP has come from within the Churches.

Hope lies with the enlightened, liberal churchmen of the South, and not generally with white people of good will. Mr. Campbell reminds us of the fact that man by nature does not willingly give up comfort and privilege. The Negro's own determination has primarily brought about whatever improvement has been achieved. Clearly, the moral responsibility for this crisis is on the shoulders of Southern Protestants. Their majority wants segregation. Their own defensive arguments not seldom employ a weird kind of reasoning. Protestants have been heard to quote the Golden Rule, according to which Jesus said not to do to others what you wouldn't want them to do to you. Therefore it is the Christian duty of the integrationist—so goes this false reasoning—to see that no one is forced to integrate!

Protestant Churches are conservative, and little can be expected of them in this painful process of desegregation. Exceptions merely prove the rule. Some Protestant Churches have supported individual clergymen who took courageous steps in the present battle, such as the Baptist minister in Clinton, Arkansas, who was beaten while accompanying Negro children to an integrated school. His church saw in him a hero; yet the congregation would not champion any daring steps such as their theology recommended. In general, Mr. Campbell thinks, most Protestants are content to let the NAACP or the Courts decide matters; then they will abide with such

decisions or with whatever progress may have come.

We may feel discouraged by such a sober appraisal. The candid expression of criticism is still needed. But it is more than unlikely that the Churches will give up their innate conservatism. The paradox of the situation is that we continue to need the Churches and must work with them. After all, what Robert Hutchins is reported to have said about the University of Chicago may also pertain to Protestantism in the South, "It isn't a very good school. It's just the best there is."

One Great Hour of Sharing

On March 27 the United Appeal of the Church World Service (475 Riverside Drive, New York City) will make an appeal for \$11,418,000 to support the world-wide Protestant programs for assisting homeless, hungry, and destitute people in other lands, including refugees. Part of this amount will finance the distribution of more than ten million pounds of clothing donated through church organizations and service centers. Included in this amount is also the purchase of 300 million pounds of U.S. government surplus stock, such as dried milk, flour, and grain. More than 300 pounds of food will be available for each dollar of contribution. Other relief features in the project concern the resettlement and rehabilitation of refugees here and abroad, assistance to orphanages and hospitals, and various health projects. A total of 35 communions are cooperating with the Church World Service program.

In Brief

The Dominican government, which has a concordat with Rome, appears to be yielding to the pressure of the Catholic Church to bring "mission territories" under stricter Roman control. In a frontier area where the Missionary Church Association operates, children are being transferred from public to Catholic schools on the grounds that education in "mission territories" is to be cared for by the Catholics.

The church steeple in the little Brazilian village of Pacoti which tolled a baby's death three times daily now rings only two or three times a month—ever since a new lease on life was given to the community's young citizens by the United Nations Children's Fund.

A Brook That Failed

THERE is a biblical story of a stream that failed, the ancient record of a water shortage which has gripped the imagination of the long centuries. It tells of a prophet who prayed for water. In the famine which was scourging the land, Elijah had been safe by the side of a babbling brook—his needs of drink and food supplied by water and wings, the pinions of ravens. The scene is adorned with all the brilliant colors of an old-fashioned Sunday school card. And just as those gayly illumined tokens of juvenile attendance carried always a "Golden Text" beneath the scriptural portrayal, so here is the sentence which tells the ominous conclusion of a fascinating tale of the Prophet and the Brook: "And it came to pass after a while the brook dried up."

The little stream which was a life line for the prophet was one of the few left in the drought-plagued land. There was much suffering among the people because for so long the rain had failed to fall on fields and forests. When in his panic Elijah discovered the brook, he seemed bent on just saving himself. His was a solitary escape. At first, apparently, the plight of others did not disturb his own peace of mind. He is pictured as comfortably stretched out on the green grass by the water's edge. Surely, in a dry and thirsty land the lines had fallen to him in pleasant places! Perhaps as the rainless days passed he noticed that the volume of the stream was diminishing. Still there was plenty to allay his thirst. But one fateful morning the prophet was aghast to find that his oasis of refreshment had vanished like a mirage of the desert. Where sparkling water had made the murmuring music of salvation there was but cracked and dried earth. With a wild fear clutching at his heart, Elijah found himself at wits' end—for it came to pass that the brook dried up.

What was he to do? Seek another crystal spring somewhere up in the solitudes, and save himself? Divine guidance, so he thought, had led him to the hidden place of his selfish safety. But there he had time to meditate. Let us believe that even before his brook failed, his conscience had begun to trouble him. How often the Love that followeth us all the way brings its lessons in pain and loss! Elijah's heart began to go out to those who were suffering the pangs from which he fled alone. The brook that failed sent him forth to join himself with others in need, and with them face the water and food situation in cooperation and partnership.

He had come to sense that the authentic call of God is never to hide his servants away in selfish comfort, oblivious to the afflictions which have smitten others. There crept into the heart of the prophet a new feeling

of oneness with all who were cowering under the pitiless pall of the rainless skies. With a compulsion, before conspicuous for its absence, he crossed the boundaries of his own country and found himself face to face with those who, to him, were heathen—a woman and her son. They, in the midst of the universal want and woe, were barely able to keep their bodies and souls together. The woman, too, was at what the Psalmist called the place of desperate extremity, wits' end. Her cupboard was bare. But no miserly, cowardly soul was hers. With the stranger who came to her door she shared her last crust. Then a miracle happened. How the partnership of need solved the dreadful problem is not now part of the story. Suffice it to say, it did. And while the selfish brook had failed, the shared barrel did not.

What does this water shortage in Israel so long ago have to do with water in America in 1960? Answer: Very much. It has come to pass that the brooks of our water supply are drying up across this favored land. It is not that the vagabond clouds, with their precious cargo of refreshing moisture, like white-sailed barques, have failed to float across the sea of azure blue. They have delivered their priceless elixir, though unequally, to the land.

When the distilled water is drawn from the sea, it is but being taken on a journey, for sometime, somewhere, it turns again home. The wise observation of Holy Writ is: "All the rivers run into the sea, unto the place where the rivers come." There would be no rain, were it not for the sea and the winds. Every raindrop is the child of the sea, drawn from that mighty and unfailing reservoir of the great deep. The rain is the sea come to the plants, not in the majesty of the tides but in such little ways as even a grass blade or a flower's petal can harbor it and grow thereby.

Yet the brooks of our water supply are drying up. One solemn reason is that like all the other riches of this continent, so prodigally endowed, man has been wasting his substance in riotous living. Senator Richard Neuberger gave a vivid bird's-eye view of this wasted substance in one sweeping paragraph: "The gutted forests of the lake states, a dozen silty dust bowls, half a thousand polluted rivers, the vanished passenger pigeon, and the slaughtered bison of the plains, migratory fish runs choked off from their spawning grounds by chemical wastes and unscreened irrigation ditches, all bear tragic witness to our failure in stewardship." In these latter years America has been sobered and alerted by the warnings, sounded by men who see, about the bird life, the animal life, the river life, and the

life of the land itself, denuded and eroded, as riches piled up for thousands of years run off to the sea.

And now the nation is compelled to face the dire implications of a growing water shortage, for now it has become evident that the national brook is running dry. Who would expect any concern regarding the limitless water supply of a land that has the Hudson and the Mississippi, and the Columbia, and a thousand streams which make of our continental expanse, except for a few spots not irrigated, a watered garden? By tapping waiting water many miles from arid land, the parched places blossom. And if other sources fail, man has already taken the first steps, startling in their results, to wring out the salt from the boundless deep and, separating it also from other ingredients, make it pure and fresh, to quench thirst and quicken the parched land.

But with all our vast water supply, the situation is not as rosy as a superficial appraisal might suggest. The fact is that in 1957 more than one thousand communities endured water shortage to some degree. In some cases there was not enough water for lawns, and in some towns not enough to drink. Reports are disturbing with regard to the underground reservoirs of water. The levels are going deeper and deeper. In a number of states wells have to go down from 100 to 500 feet deeper than they did some years ago. Need of water is a powerful and dominating influence, and the need is pressing, everywhere between the Rocky Mountains and the Mississippi Valley.

The governor of one of our great western states recently declared that "every drop of available water must go to agriculture and industry." To be sure, at least for the present, there is enough water if fairly distributed. But the problem is to get it where the people are and where the need is imperative. South California is thought of as a land flowing with milk and honey. But it is a startling fact that fifty cities in that region get much of their water from the Colorado River, nearly 500 miles away.

The mushrooming population of our entire country and the higher standards of living have meant an enormous increase in bathrooms and in all sorts of household machines. Every person is using 60 more gallons of

water per day than our grandparents required at the dawn of the century. Industry demands twelve times more water than it did threescore years ago. Rayon, for instance, is a modern product; but like all other new things it calls for more water. To make a ton of rayon takes from 200,000 to 300,000 gallons of water. What is a mere ton of steel as it is lifted to its place in a rising building? But it takes 65,000 gallons of H_2O to fashion it. We blithely buy our bulging newspapers, never realizing that a good-sized paper mill needs 22 million gallons of water a day. When you stop at a gasoline station to "fill it up," every gallon registered means seven to ten gallons of water for processing. Cities are discouraging industrial concerns from building factories, saying, "We haven't the water to spare!" What the use of water for human projects is doing to wildlife was indicated some time ago, when 3,000 dead ducks were piled on the lawn of one of our state capitols in a dramatic protest against the pollution of their great river and the draining of marshes.

Some time ago the brook of water supply of New York City so nearly dried up that careless people were fined even for having leaking taps, and the use of water was sharply curtailed. All these symptoms could be increased at least a dozenfold in emphasizing our growing water shortage and the constantly mounting demand upon the supply.

This urgent problem cannot be solved by just lamenting about the brooks that fail. Like Elijah, we must join others facing the same problem. The water solution is a cooperative task. We, the people, must tackle it together. Water resources, without any more regard to geographical lines than Elijah showed, must be protected, conserved, and transported, to assure adequate supplies for all the needs of our expanding industrial economy, as well as to assure adequate supplies for public recreational purposes and for the conservation of precious wildlife.

We must make an all-out attack on water pollution. And, above all, we must develop institutions which can handle land and water problems on a regional basis, including irrigation, land reclamation, and flood control

I DO not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care—when the spiritual forces that make us wish to be right and noble die in the hearts of men. Arnold Toynbee has pointed out that 19 or 21 notable civilizations have died from within and not by conquest from without. There were no bands playing and no flags waving when these civilizations decayed; it happened slowly, in the quiet and the dark when no one was aware. . . . "If America is to grow great, we must stop gagging at the word spiritual!" Our task is to rediscover and reassert our faith in the spiritual; nonutilitarian values on which American life has really rested from its beginning.—DR. LAWRENCE M. GOULD, President, Carleton College, Minnesota

projects which will correspond not to our official political boundaries, but to the special aspects of each region's watershed and water resource needs.

And so it came to pass when the brook dried up that Elijah went out to join his strategy of salvation with that of others. And so today, in our America, the brooks that are failing are driving us, with a sympathy for others, to face the problems that can be solved by the strength that is found only in unity of purpose and endeavor. Thus do we become workers together with God.

FREDERICK BROWN HARRIS

Investment in Spiritual Growth

THE eighteen people crowded into the living room of the pleasant suburban home outside of Johannesburg, South Africa, made the gathering seem large. It was, indeed, a large turnout for the Johannesburg Monthly Meeting of Friends. The meeting today was to discuss the possibility of building a meeting house.

In all of Southern Africa Yearly Meeting there had been only the meeting house in Capetown until recently, when, aided by American gifts channeled through Friends World Committee, the little group in Bulawayo built its meeting house, and Salisbury Friends broke ground. For years Johannesburg Friends had been meeting in rooms in public buildings, first in the YWCA, lately in two classrooms at the University.

Here some dedicated members would come early to push back desks and arrange chairs for meeting and, in the other room, do what they could to create a cheerful place for the children to have their First-day school. To reach these rooms the chance visitor went to the Great Hall of Witwatersrand University, then climbed to the second floor, and followed the long, echoing hall back and back until he identified the rooms by the dozen or so people gathered there. There are no signs to tell him what this is; there are no directions to guide him.

As the Monthly Meeting got under way, members spoke slowly, hesitantly, about the idea of a meeting house. After all, this subject had been discussed frequently over the past ten years. A very small fund for the nebulous meeting house had accumulated, but the determination, the spark, were lacking. They were small, weak. How could they dare plan such a project? But now a real soul-searching was going on.

"Just look around you," one man urged. "Tensions, misunderstandings, need for contact, not *just* between white and black, but between English and Afrikaner, Jew and Christian."

A gentle English accent reminded us, "If we were truly centered, a meeting house would make no differ-

ence. We can worship anywhere. Perhaps it is more difficult in our present surroundings with the noises of the students outside and with the cold, academic surroundings, but that should spur us on to greater nurture of our spiritual life."

Someone else said wistfully, "True. Yet I know I had a richer experience at Yearly Meeting [held at a retreat center in the country], when I spent several hours in the quiet, chapel-like room with glimpses of trees and sky outside."

Another voiced his discomfort at undertaking such a daring project in terms of money, time, and energy when no one knew what the future held for this land.

We all pondered this, for each of us had secretly acknowledged this thought in his own heart.

At last a quiet Friend, tucked off in a corner, cleared her throat. "We've been talking just about us," she said. "We are considering whether we, who are experienced in Friends ways, need a meeting house. We are feeling timid about our responsibilities in these uncertain times. But you know we are living in a nation so split by tradition, language, and culture that all the people in this city live under special and continuous tensions. There are hundreds of people going about feeling *very* lost indeed, feeling terribly alone, wanting to live the truth, but feeling very much alone. Perhaps we ought to be thinking of what it could mean to such a person, walking down the street, to look up and see a small plain building with a sign outside saying, 'Society of Friends.'"

Long silence. Then, true to form: "Well, suppose we appoint a committee!" But this committee meant business!

Within fifteen minutes the wheels were turning. A chairman was appointed, and a small able group, admirably diversified as to age, talents, and interests but alive with a new enthusiasm, set to work considering what funds were available from members and all other possible sources.

"And," said the chairman in a very serious voice, "every member of this committee should be ready, willing, and able to attend meetings four nights a week if necessary until we get this thing under way!"

Since that meeting just a year ago this enterprising group has been able to raise from its forty-six adult members almost one fourth of the estimated thirty thousand dollars for the site, the meeting house, First-day school, and center, with rooms for a resident and for visiting Friends. After diligent search the committee found a site near the center of the city accessible to all races by public transport. The committee hesitated about the purchase because the asking price would have strained the budget, but the owners, the South African

Board of Jewish Education, offered to sell at a very low figure as a gesture of good will toward Quakers, whose relief workers had given so much help to Jews in Europe.

The present Clerk, a busy South African medical research doctor, who did post-graduate work in America a few years ago, is doggedly, patiently typing out letters to literally hundreds of Meetings in America. He wants to tell them of his Meeting's plans in case there are interested Friends who might want to help. His American friends tell him it would save time to have the letters mimeographed, but he replies, "Do *you* pay attention to the form letters in *your* mail? I want people to know we care about this meeting house and are willing to do all we can to make it a reality."

This band of Friends often tends toward self-criticism, aided and abetted by distant critics who suggest that South African Friends should be doing more constructive work in the face of vast problems, rapidly mounting. But it is a steadfast group, devoted to Friends principles and way of worship. It is certainly not trying to escape from social responsibilities. Johannesburg Friends have played their part in adopting an African school and helping to feed 250 children at an annual cost of \$800, supporting an Old Age Home for Africans, giving scholarships to Africans, and as individuals, like concerned Friends throughout the world, serving loyally good-cause organizations.

Friends have a great contribution to make in South Africa. Although the Johannesburg Friends Meeting is small, its potential is great, for there is a pressing need for the Quaker concern for "that of God in every man."

Business-minded Americans are often exhorted to buy growth stocks if they want a good return on their investment in the future. The Johannesburg meeting house project is a good growth stock, spiritually speaking. These determined, sacrificing, courageous Friends deserve understanding love as well as financial support. In a country with problems vastly more difficult than ours they are trying to be living examples of that "life and power that takes away the occasion of all war."

FRANK and MILDRED LOESCHER

In Our Own Home Town

A 100-YEAR-OLD meeting house is now a neighborhood center, with a lively crowd of children, teenagers, and adults coming and going daily. Mercer Street Friends Center in Trenton, N. J., has been operating a full program for more than a year.

What can a local Meeting do in its own city or town? What does such a local project mean to the life of the Friends Meetings involved?

When a Meeting works together as a group on a meaningful undertaking of service, the Meeting finds itself growing in strength, in depth of concern, in influence, and in knowledge. This is certainly true of a local, home-town project.

Only three blocks from the heart of Trenton, the Mercer Street building is surrounded by the only large yard in the area. Many families and children live in the ten-block area. Negro, white, and Puerto Rican groups are all substantially represented. Some property is in good condition. Other houses need much improvement. A neighborhood center can mean the difference between a deteriorating area or a desirable place in which to live.

A \$10,000-loan from Chesterfield Monthly Meeting (Trenton and Crosswicks) provided plumbing and a heating system for the building. Work parties painted and made carpentry repairs. A \$5,000-grant from the Chace Fund, plus gifts from many Friends, made the hiring of a Director possible. Friends hope that if they can finance the program for the first two years, the Center will then be included in the United Fund.

Mercer Street Friends Center activities are the usual ones—cooking class, crafts, gymnastics—but with special emphases. The programs are primarily a means of getting to know the children and being friends with them; learning the skill is important, but secondary. Problem children are included, not expelled.

Mothers and fathers from the neighborhood are welcome as leaders, as well as students and community persons. Especially able volunteers are a 20-year-old girl from Trenton and a 50-year-old Friend from Princeton. Sylvia Madoff and Mary Wilson enjoy young people who are eager for activity, somewhat disorganized, and in desperate need of a friend. To some volunteers, children at the Center seem challenging and exciting; other volunteers find themselves feeling confused, frustrated, even antagonized by the way center-city youths act.

During school vacations the Center is especially busy with hikes, trips, and parties. The Teen-age Lounge is definitely informal. The playground, to which new equipment is added from time to time, is used daily by many whose interest falters in organized club meetings.

Adult programs include Happy Hours Club for senior citizens, Parents without Partners (with emphasis on child rearing), and the Mercer-Jackson Neighborhood Improvement Association.

Behind the scenes, making the entire program possible, is the Board of Directors. At first members of the Board were a group of five active members of the Meeting. Now they are fifteen men and women, including a few non-Friend community persons and two from the neighborhood. "Active" means that most of the Board

members know many of the children at the Center by name; they have built a stone wall; they have painted by the hour; they have driven children in their cars on trips; they have baked cookies for parties.

These people are giving of themselves. They have become friends of the neighborhood. Some experiences are gratifying; others are dismaying; all are educational.

Board members are Harold Perry, Edward Hendrickson, Eleanor Lazarz, Robert Appelbaum, Eleanor Atkinson, Mary Bond, Mildred D'Annunzio, Emily Dowdell, Helen Hollister, Frances Kelsey, Jessamyn Merrill, Evan Moon, Felice Nuttall, Elizabeth Powell, and Harvey Satterthwaite.

Trenton and Crosswicks Quakers are now known in the City Hall of Trenton, at police headquarters, at the nearby Catholic church and at the Bishop's office, at numerous family and youth agencies, and to many businessmen who have given materials or money to the Center. Friends know their community as never before.

The experiences of the first year have pointed to many challenges and opportunities for imaginative, concerned work. A child, for instance, is expelled from school, and both parents work. Leaders need to meet parents and visit homes. They have to try to find solutions for the problems attendant on overcrowding.

It is hard to find a person or a family in Trenton or Crosswicks Meeting which has not been personally involved in the Center in some way. Members have come to know one another in meaningful relationships. Putting Friends principles into action has given the Meeting more energy, greater concern, more strength than we thought we had.

FRANCES W. KELSEY

First Friends in Florida

Letter from the Past—182

AT least once a year in these pages there is reference to the many persons in Florida who join in a Southeastern Conference of Friends. Their dozen local Meetings are not the first in the State. Many years ago Whitewater Monthly Meeting, Indiana, recognized at least two descendent Meetings in Florida. John and William Bartram, Quakers, father and son, were pioneer botanists to penetrate up the St. John's River in the 1760's.

The present Letter is to call attention to a much earlier episode, dated 1696. It is recorded in a scarce, though oft reprinted volume by Jonathan Dickinson, entitled *God's Protecting Providence*. Between 1699 and 1945, apart from translations into German (two)

and Dutch, at least seventeen editions are known. The last, most fully edited and annotated by E. W. and C. M. Andrews, is unfortunately already out of print.

The account tells of a group of twenty-five persons, mariners, passengers, and slaves, who sailed from Jamaica in the barkentine *Reformation*, four weeks after were wrecked on the Florida coast near Jupiter Inlet, and then for three months made their way with the utmost difficulty along the coast by land or small boat to Charlestown, now in South Carolina. Four passengers were the family of the narrator, and were Friends. So were the fifth passenger, Robert Barrow, an itinerant English minister, and the ship commander, Joseph Kirle. Six of the party died or were lost on the journey. Barrow, an old man and ill when he started, was nursed for two months at Charlestown by the former famous Mary Fisher, "she that spoke to the Great Turk," but died in Philadelphia upon arrival after a fortnight's voyage thither.

Perhaps other Friends were wrecked in Florida in those days, for the passage between Florida and the Bahamas, with strong currents and shoals, was the regular but dangerous northbound route. This body of water was called the Gulf of Florida. In 1672 George Fox was buffeted long at sea in this Gulf, and on April 2 saw "the Florida shore where the man-eaters live."

The later party, whose vicissitudes and escapes among the cannibal Indians are described in a tale of horror and suspense, provides the title of this Letter. With the help of a map and the notes of the latest edition, this journey can be readily followed along by such well-known places as Fort Pierce, Cape Canaveral, St. Augustine, St. John's River, Savannah River, and St. Helena Sound. Florida has lately dedicated 10,000 acres as a Jonathan Dickinson State Park at Hobe Sound near the scene of the shipwreck.

One wonders how many of the hundreds of Friends who nowadays inhabit or visit Florida, as they speed along the coast road U. S. 1 or A1A, know or think of this ancient Quaker classic record. If familiar with it, they would appreciate even more by contrast the comfort and welcome now afforded them.

NOW AND THEN

About Our Authors

Reverend Frederick Brown Harris, D.D., is Chaplain of the United States Senate.

Frank and Mildred Loescher are active members of Radnor Meeting, Pa. Frank Loescher is Director of the United States-South Africa Leader Exchange Program, New York City, in which capacity he has several times visited South Africa in

recent years. Mildred Loescher accompanied him. He is President of the Friends Publishing Corporation.

Frances W. Kelsey is a member of Chesterfield Monthly Meeting, N. J., and lives in the neighborhood of the Mercer Street Friends Center, Trenton, N. J., with son Mark, aged two, and husband Bill, who directs the Center. A note in the *Newsletter* of Chesterfield Monthly Meeting for January, 1960, reads: "We are sorry to report that the Monthly Meeting and the Board of Mercer Street Center have regretfully accepted the resignation of Bill Kelsey as Director, effective as soon as a replacement can be found, but not later than June, 1960. Bill and Fran are leaving us to start a winter and summer adult camp in Maine. We wish them success in the new undertaking, but they will both be missed here."

Henry J. Cadbury is now generally known to be the author of the popular and informative "Letters from the Past."

Friends and Their Friends

"Attempts to discredit and create suspicion against the religious institutions of this country are a patent violation of the free exercise of religion as guaranteed by the Constitution," a National Council resolution passed February 24 asserted. Meeting in Oklahoma City, the 250-member General Board of the National Council of Churches stated its stand concerning publication in an Air Force manual of defamatory allegations of communism in the churches.

"How long," the resolution asked, "are the American people going to allow various agencies of the government to continue the practice of treating false and absurd charges, lifted from confidential files, as material to be seriously used as a basis for security decisions and for official indoctrination of government employees?"

The resolution authorizes National Council staff to make themselves available to the government "to interpret the concerns of the Council relative to what appeared to us to be un-Constitutional and really un-American activities of governmental agencies."

During discussions preceding the resolution's adoption, General Board members reviewed the records of several "McCarthylike religious dissidents" working to discredit the ecumenical movement, the National and World Councils of Churches, and their leaders. Among them, the Rev. Dr. Carl McIntire, Collingswood, N. J., was named as "probably responsible for the most recent charges against the NCC." Unfrocked as a minister of the Presbyterian Church in the U.S.A. in 1936, he organized the fundamentalist American Council of Christian Churches in 1941.

Pendle Hill's spring term opens on April 4. Two courses are open to the public without charge. On ten Monday evenings Henry J. Cadbury's "The Historical Jesus in the Twentieth Century" will offer a review of the trends since Schweitzer's *Quest of the Historical Jesus* in the fields of study (literary, historical, religious, psychological, and theological) which throw light on the understanding of the Gospels. On ten Thursday evenings Howard Brinton's "Quakerism and

Modern Thought" will examine the Quaker type of religion in the light of the scientific method, psychology, philosophy, communitarianism, arts, political theory, and modern trends in theology. Classes begin promptly at 8 p.m. in the Barn meeting room.

After 29 years with the American Friends Service Committee, Hugh W. Moore is handing over his responsibilities as Head of the Finance Department. He will continue to represent the Committee as a fund raiser, but his administrative duties will be taken over by Earle Edwards, Associate Executive Secretary for Finance. During his service with the Committee, Hugh Moore made five trips abroad to visit many AFSC programs. In 1955 he was a member of the Friends group which visited the Soviet Union on a goodwill mission on behalf of the AFSC.

He graduated from Guilford College in 1920, and received a Master's degree in sociology from Vanderbilt University in 1921. From 1922 until 1930 he served as pastor of the Winston-Salem, N. C., Friends Meeting. He joined the Service Committee in 1931. He is a member of the Board of Trustees of Guilford College and belongs to the Providence Monthly Meeting, Media, Pa.

A national honor has been paid to a Friend who is "one of Bucknell's most distinguished and best-liked faculty members." Cyrus H. Karraker, Associate Professor of History at Bucknell University, has been appointed technical consultant to the White House Conference on Children and Youth, to be held in Washington from March 27 to April 2. About 7,000 delegates and observers from 50 states and foreign countries will attend this golden-anniversary conference.

Dr. Karraker will be adviser to some 100 delegates who in workshops will consider the welfare of migrant farm children and youth of the nation. He will also help to formulate recommendations, to be included in the final Conference Report, pertaining to the health, education, child labor, recreation, religious instruction, and social acceptance of migrant farm children and youth.

The Sunbury, Pa., *Daily Item* for March 2, 1960, says that the appointment of Professor Karraker is in recognition of his many years of sacrificial labor on behalf of migrant farm children of Pennsylvania. "He contends that 'Neither democracy nor Christianity can have much meaning for us as long as we permit these children to live a degraded life housed in unsanitary camps and used as hired laborers at their tender age in the fields.'"

Applications for the 1960 Quaker Leadership Grants are now being received by the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa. The Summer Study Tour this year includes attendance at Friends General Conference, June 23 to 30, Pendle Hill Summer School, July 1 to 22, and also a visit to the United Nations in New York and to Friends' work in Washington, D. C.

The Morningside Heights Meeting, New York City, has been established as a Preparative Meeting of the New York Monthly Meeting. Meetings for worship are held in Earl Hall, Columbia University, on Sundays at 11 a.m. Midweek meetings are held at 49 Claremont Avenue on Thursdays at 12:15 p.m. There is an adult discussion group on Sundays at 10 a.m. Business meeting is held on the first Sunday in the month at 12:30 p.m., and a program is scheduled for 12:30 p.m. on the fourth Sunday of each month. For information contact Victor Paschkis, 501 West 123rd Street, New York 27, N. Y., or telephone MOnument 6-8048.

The March 29 issue of *Look* magazine (released on March 15) contains an illustrated article entitled "The Quakers" by Hartzell Spence. It surveys the history and social testimonies of Friends. Most of the illustrations depict scenes from conservative or evangelistic worship services in Ohio.

Through the courtesy of Philadelphia Yearly Meeting and Philadelphia Monthly Meeting, the Philadelphia Earlham Club is sponsoring a concert by the Earlham Concert Choir at 5 p.m., Sunday, March 27, at the Arch Street Meeting House, Philadelphia. Landrum Bolling, President of Earlham College, will speak in the Arch Street Meeting House at 7:45 p.m.

Dinner will be served in the dining room of the Arch Street Meeting House at 6:30 p.m. Members of Philadelphia Yearly Meeting and their friends are welcome at the dinner (\$2.50 each); Arch Street Center and nearby restaurants will be available if the capacity of the meeting house dining room is exhausted. The yard of the meeting house will be open for parking.

Queries for Clerks

At a Conference for Meeting Clerks serving various Friends Meetings in three Yearly Meetings and seven states, held at Woolman Hill, Deerfield, Massachusetts, January 22 to 24, 1960, concern for a continuing method of examining themselves and the quality of their service to their Meetings led to the following Queries, which they formulated for themselves and now share for the consideration of other Clerks of Friends meetings for business:

(1) Do you love your Meeting and gladly serve it in openness to divine guidance? Are you careful to conserve physical strength and time enough from other responsibilities to fulfill your duties as Clerk? Do you seek renewed spiritual strength and refreshment?

(2) Are you concerned that members, both new and old, be familiar with the nature and function of the meeting for business?

(3) Do you endeavor to preserve confidence in the quality and strength of the Quaker method of reaching corporate decisions so that difficult and controversial matters may be presented freely?

(4) Do you present business and communications impartially, in a spirit of love and understanding?

(5) Are you perceptive of and responsive to the sense of the meeting?

(6) Are your minutes carefully and accurately written with a minimum of words and with clarity of meaning?

(7) Do you know the members of your Meeting?

Letters to the Editor

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

Significant numbers of African students are currently coming to American colleges and universities on scholarships. Some scholarships are awarded by competitive examinations, but there are few available compared to the large number of talented people who need opportunities.

One young man, Nathan Fedha, a Friend from Kenya Yearly Meeting, who is studying at Wisconsin State College at Superior, Wisconsin, has expressed the concern that Friends ought to encourage the offering of scholarships to Africans for use at Friends colleges. These scholarship opportunities would require wide publicity in such a place as Kenya, because there is not sufficient acquaintanceship among African Friends with Friends colleges in this country. Nathan Fedha cited the fact that he himself was not aware until he arrived in the United States that Friends colleges existed here. His concern was voiced at the combined meeting of Chicago and Fox Valley Quarters in January, and members of Downers Grove Monthly Meeting have asked me to convey the same concern, on behalf of our Meeting, to readers of *The American Friend* and the *FRIENDS JOURNAL*.

Not only are Kenya Friends reported to be poorly acquainted with Friends colleges, but they have an inadequate acquaintance with comparative vocational and cultural opportunities in American colleges and with the colleges' comparative scholastic ratings. The common practice in awarding of scholarships appears to work a particular hardship on foreign students, who are likely to receive too little counsel if they choose a college or too little consideration of their individual aptitudes and interests if they are assigned to one. Perhaps a cooperative program of awards needs to be organized which would establish each year a pool of award winners and a pool of colleges. The best possible assignments might be made by considering at the same time all the award winners and all the participating colleges and sorting out the two groups simultaneously. The mechanics of mutual interviewing required could be worked out by those most involved. There may already be a considerable amount of experience in Friends colleges with this kind of effort. We hope that it may become more widespread.

Lombard, Illinois

WILLIAM H. KUENNING

The article by George Nicklin published in the February 6 issue of the *FRIENDS JOURNAL* confuses the concept of what is right with the concept of what is expedient. Friends testimonies, I believe, are based on the former and reflect God's guidance in our dealings with our fellow men.

Why are Friends pacifists? Is this testimony vital to us?

Are we really peacemakers, seeking creative steps to resolve difficulties in interpersonal relations, in intergroup relations, in international relations? If we are motivated by the deepest concern for our fellows, then we must seek means to contact them, whether they be healthy or psychotic. Elizabeth Fry did this, and the maniacs of Newgate Prison responded to her. William Penn did this, and the savages responded to him. Other non-Friends, not illuminated by the special light we so depend upon, resorted to violence in these and similar situations. Which was the right approach?

The premise that might makes right is untenable to me on a rational as well as a religious basis. I cannot rejoice in the use of force to answer force and feel that if a man does so, he is not a pacifist, in theory or in reality.

Friends in the South, and many Southerners, both white and Negro, who know the Society of Friends only as an historic sect, are seeking a creative solution. One of the best examples is the Montgomery bus boycott, achieving its goal through a combination of prayer and work. Realistic or not, it was effective, and its effect continues. Throughout the South things are happening, and the Friends who are there may serve as peacemakers rather than counterirritants in the healing process.

Buffalo, N. Y.

ESTHER L. McCANDLESS

In "Toward the Nurture of Our Spiritual Resources" in the FRIENDS JOURNAL, January 23, 1960, Helen Griffith advocates proper nourishment for the spiritual life of members, including those not living near a Meeting. She describes a reading project initiated by a Minneapolis church and recent plans made by the Connecticut Valley Quarterly Meeting and the Burlington, Vt., Meeting. First aid to such efforts can be found in a leaflet by Josephine M. Benton, *Reading Aloud for Fellowship*, who describes many creative reading groups and tells what books have been read aloud together. She writes: "Our caring for God and man increases; we have merriment and laughter." Are there a few people living near you who could be gathered into a creative reading group? Write to the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., and request a free copy of *Reading Aloud for Fellowship* to help in beginning.

Philadelphia, Pa.

MARGUERITE HALLOWELL

I am impressed by the present pertinence to our Society of the quotation from William E. Wilson's *Essential Christianity* reproduced on page 88 of the February 6 FRIENDS JOURNAL. Surely he is correct in warning us, and Christians in general, of the dangers of beginning with "developed doctrines about Christ," and in suggesting that we ought rather "to present Jesus as he lived and taught and died, and so let him speak for himself."

I wonder, though, whether we present-day Friends do not exhibit an all-too-human tendency to look for this error in the wrong direction, to protect ourselves against the doctrinal excesses of the past, while ignoring the doctrinal errors and pre-suppositions of the present. Do we present Jesus as he lived and taught and died? Are not many of us too much bent on

explaining away those elements of his life and teaching which are not congenial to our own ways of thinking and living? If we find ourselves objecting that he "couldn't have" done or said what his contemporaries and faithful disciples most certainly maintain he did and said, are we not allowing "developed doctrines"—however "liberal"—to interfere with our vision and experience of him? Are we not in danger of confronting ourselves merely with a Christ of our own genteel imaginations?

Alburtis, Pa.

J. H. McCANDLESS

Bertha Badt-Strauss has a most interesting article about "Harriet Tubman and Her Friends" in the FRIENDS JOURNAL for February 20. I have enjoyed it so much that it seems ungrateful to point out mistakes in it.

The article says that "after the war Harriet lived . . . in Auburn, New Jersey." This should be Auburn, New York. The county courthouse in Auburn, New York, bears a plaque with an inscription in her honor. She had been one of the city's most noted citizens for over 30 years.

The article speaks of "the famous Quaker Thomas Barrow" and of his constant help to Harriet. I suggest that this should be Thomas Garrett of Wilmington, Delaware. He helped Harriet to reach Philadelphia in her first trip North, hidden in a potato sack, at the bottom of a load of potatoes. I dare not say that there was no Thomas Barrow: there may have been. But I have not heard of him, and Thomas Garrett was just such a helper as described.

New York, N. Y.

ANNA L. CURTIS

BIRTHS

BRIGHAM—On February 15, to Richard T. and Margaret H. Brigham of Meeting House Road, West Chester, R.F.D. 5, Pa., a son, DOUGLAS WARD BRIGHAM. All are members of Birmingham Monthly Meeting at Birmingham, Pa.

CUNNINGHAM—On February 17, to William A. and Elizabeth A. Cunningham of Philadelphia, Pa., a daughter, JUDITH ANNE CUNNINGHAM. Her parents and two brothers are members of Green Street Monthly Meeting, Philadelphia.

HASBROUCK—On February 13, to Mahon C. and Elizabeth Roberts Hasbrouck of Woodstown, N. J., a daughter, ANN ELIZABETH HASBROUCK. Her father is a member of Woodstown, N. J., Monthly Meeting.

MERRILL—On January 29, to Sam and Carmel Merrill of Fairport, N. Y., a daughter, DONNA MERRILL. The parents are members of Rochester Monthly Meeting, N. Y.

MILLER—On February 17, to Dale and Dorothy Pusey Miller of Wycombe, Pa., a son, STEPHEN PHILIP MILLER. He, his parents, and sisters Elizabeth and Suzanne are members of Wrightstown Monthly Meeting, Pa. The child is a grandson of Jesse D. and Nellie J. Pusey, members of London Grove Meeting, Pa.

UYEDA—On January 14, to Sam and Mary Uyeda of 3508 Brown Street, San Diego, Calif., a son JOEL UYEDA. Both parents are members of La Jolla Monthly Meeting, Calif., and his maternal grandmother, Mildred Acord, is a member of Claremont Monthly Meeting, Calif. He will be registered as a birthright Friend of La Jolla Monthly Meeting.

WELLS—On July 16, 1959, to Robert, Jr., and Louisa Lancaster Wells of Seattle, Wash., a daughter, ANNE LANCASTER WELLS. Louisa Wells is the daughter of Frances Heacock Smith of Germantown, Philadelphia, and the late J. Stewart Smith of "Hedge-wood," Lincoln, Va.

MARRIAGES

CLARK-GIDEON—On February 20, at Westfield Meeting, Riverton, N. J., NANCY MAY GIDEON, daughter of Kathryn Fell Gideon and the late Roy Morrow Gideon, and HERBERT TAYLOR CLARK, son of Richard J. and Margaret V. Clark of Meadowbrook, Pa. The bride and groom will live at 4902 Truesdale Avenue, Baltimore 6, Md.

MILLER-JACOB—On January 30, at Mt. Carmel Methodist Church, St. Peter's, Pa., ANN PAXSON JACOB, daughter of Margaret Paxson Jacob of Elverson, Pa., and the late Ellis Lewis Jacob, and WILLIAM TERRY MILLER, son of Mr. and Mrs. William Y. Miller of Allentown, Pa.

DEATHS

BONNER—On February 21, at Reading, Pa., Hospital after a brief illness, RUTH SMEDLEY BOWERS BONNER, aged 86 years. Born in Reading, the daughter of Otto and Maria Smedley, she attended school there and taught in the city schools for several years. A convinced Friend, she joined Reading Meeting many years ago and became one of its most loyal and influential members. Her warm greeting and inspiring messages were a real influence on meeting attendance. There were several years in the 1920's when she and her husband conducted meeting alone, held Monthly Meeting, and fulfilled all the Meeting obligations. The large active membership today is a testimonial to her unfailing devotion and work for Quakerism.

Her first husband, John B. Bowers, died in 1939, and on September 6, 1951, she married Arthur Bonner, who with her two stepdaughters, Ruth E. Bonner of Kutztown, Pa., and Marion B. Smith of Medford, Mass., survive her. Interment was in Charles Evans Cemetery, Reading.

DAVIS—On November 30, 1959, at Norristown, Pa., ELLEN STEPHENS, aged 87 years. She was the daughter of the late Mordecai and Hannah Mary Davis. She had lived at the Abington Friends Home, Norristown, Pa., for 18 years. Before coming to the Abington Friends Home she was a member of Valley Meeting, near King of Prussia, Pa.; later she was a member of Norristown Meeting. A memorial service was held for her at Norristown, Pa., on December 6, 1959.

FARRON—On February 10, at the Friends Boarding Home, Kennett Square, Pa., AMELIA FARRON, widow of the late John Farron. Born in Millville, Pa., she was the daughter of the late William Cbandlee and Mary Henrie Eves. Friends committal service was held on Saturday morning, February 13, at the Millville Cemetery.

MILLER—On February 16, at Reading, Pa., WERNER O. MILLER, a member of Reading, Pa., Monthly Meeting. He was born in Chemnitz, Germany, in 1898. He was Chief of Automation at the Textile Machine Works in Wyomissing and a member of numerous engineering and community organizations. A talented amateur musician, he played for several years with the Reading Philharmonic Orchestra. He found spiritual kinship with Friends, and he and his family united by conviction with Reading Meeting, where his children grew up and his daughters were married. At the time of his death he was a trustee and assistant clerk. Surviving are his widow,

Hedwig A. Miller; three daughters, Kathryn Schultz, Doris Boyd, and Ortrud Fleisher; a son, Reiner W.; and four grandchildren.

THEISS—On February 18, at Lewisburg, Pa., ANNA JACKSON THEISS, a member of Millville Monthly Meeting, Pa., and helpful adviser of the Lewisburg Friends group. The daughter of William M. and Anna D. Jackson of New York, she was born on December 27, 1881. Surviving are her husband, Dr. Lewis Theiss; a daughter, Ann Boardman of Ridgewood, N. J.; a stepdaughter, Frances James; and two grandchildren. A memorial meeting will be held at the Millville Meeting House, Pa., on Sunday, March 20, at 3 p.m.

Coming Events

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

MARCH

19—NBC Television Program honoring World Refugee Year, 9:30 to 10:30 p.m., EST, "Where Is Abel, Your Brother?" Narrator, Madeleine Carroll; producer, Reuven Frank.

20—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: William Eves, 3rd, "Perspective on Organized Friends."

20—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lawrence Scott, "Vigil at Fort Detrick."

20—Valley Meeting, Old Eagle Road, north of Route 202, about a mile southwest of King of Prussia, Pa., 8 p.m., Burton Parshall, "The Choice of Investments."

20—Merion, Pa., Community Forum, 615 Montgomery Ave., at 8 p.m.: Nora Waln, "The Quakers—'A Peculiar People?'"

24 to 30—Philadelphia Yearly Meeting, 304 Arch Street.

30—Noontime Meeting at Trenton, N. J., Meeting House, Hanover and Montgomery Streets, 12:10 to 12:40 p.m.: Richard McFeely, guest.

Coming: Fourth Annual Conference at the United Nations, at the United Nations, New York City, April 7 and 8, sponsored by Friends General Conference. Theme, "The Developing Role of the United Nations." Speakers will include Andrew E. Cordier and Paul G. Hoffman. Visits, briefings, tour, round tables. For further information write Roy Heisler, 27 West 44th Street, New York 36, N. Y., or Peace and Social Order Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Spring Conference at Gasport, N. Y., Meeting, Central Avenue, April 8 and 9, sponsored by the Advancement Committee and the Ministry and Counsel of New York Yearly Meeting, beginning on Friday with supper at 6:30 p.m. Addresses by Marshall O. Sutton, Charles W. Piersol, Rachel Davis DuBois, and Cecil Evans on "The Vocation of Being a Friend." Meals, each, \$1.50. Attendees should register before March 26 with Myrtle E. Stevens, Central Avenue, Gasport, N. Y.; telephone, SPing 2-2103.

On April 23 and 24, at the Philadelphia Convention Hall, the 4th Annual Folk Fair of the International Institute. Over 35 nationalities participating. Dramatic tableaux, authentic folk songs, dances, food booths, exhibits. Advance tickets (adults, \$1.25; children, 50 cents) from International Institute, 645 North 15th Street, Philadelphia 30, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX — Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 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. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

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

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

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake 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 Avenue. Information, Sarah Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 11 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.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

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).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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

MICHIGAN

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

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., First-day school, 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.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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
187-16 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.

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 Lucile Knight, Clerk, at EA 1-2769.

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

PENNSYLVANIA

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.

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.

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 8-6418.

AVAILABLE

EXECUTIVE—Swarthmore graduate, 14 years experience in sales and office management, administration, public relations, house organ editing, personnel and research. Box G-143, Friends Journal.

WANTED

SUMMER POSITION sought. Reliable girl (16). Practical, talented in arts and crafts, good with young people. Camp experience. Box C-145, Friends Journal.

MOTHER'S HELPER—Applicant good with children. Able to teach music or dancing to small children. Would prefer situation along coast or with family traveling for summer. Applicant, sixteen years old. Has studied dancing and music for about three years. All letters will be answered. Barbara Lee Westlake, R. D. #1, Holmes Road, Newburgh, New York.

RESPONSIBLE CARETAKER for grounds and buildings on a Bucks County estate. In writing give age, health, education, and experience. Box H-148, Friends Journal.

RENTAL HOUSING near Swarthmore College (preferably furnished) for AFSC worker and family of five, starting July or September. Box G-147, Friends Journal.

FURNISHED HOME with peaceful, country atmosphere desired by family of four during months of July and August, within commuting distance of Philadelphia, Pa. ES 9-0479.

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