

FRIENDS JOURNAL

Quaker Thought and Life Today

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F AITH is not, as is so often assumed nowadays, a condition of stagnancy and satisfaction in which we say, "We know, we have arrived," nor is it a release from tensions and from doubts. It is not a tranquilizer. True faith should be something which stirs and disturbs us; the truth is always troubled, precarious, sought for with anguish.

—HELEN G. HOLE

Ventures into the Bible

. *by Dorothea Blom*

Storm Winds from Cuba

. *by Richard Ferree Smith*

Even Tom Sawyer

. *by Sally Wriggins*

Silent or Programed Meetings?

. *by Errol T. Elliott*

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Letter from Germany

FRIENDS JOURNAL



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Storm Winds from Cuba

By RICHARD FERREE SMITH

ON a warm, windy April day a year ago, Daniel and Estrella Pavon, Cuban Friends, and their two teen-age daughters boarded a Miami-bound plane in Havana. After months of planning, of waiting, they were at last leaving Cuba to begin a new life in the United States. Even though his oldest son was already settled in eastern Pennsylvania, Daniel, dreading the plane trip, worried about an uncertain future, and, sorry to leave many loved ones behind, felt only anxiety.

Once aloft, this feeling was gradually replaced by a degree of serenity as Daniel realized the need of complete faith in divine spirit—which he likened to the wind. Daniel said later, "I, for the first time, saw the clouds beneath myself, and I felt very deeply that I was being led by the wind. Thus I told Estrella, this is an adventure of faith and as such we must let the wind lead us, that wind that we feel and do not see."

Upon their arrival in Miami, the Pavons were greeted by Juan Sierra, pastor of the Tenth Avenue Friends Church, and other Cuban Quakers who assisted them in many ways. The Pavons registered with Church World Service for resettlement, in the hope that it might be possible for them to go to eastern Pennsylvania. Their case history was sent to the American Friends Service Committee, which got in touch with the Middletown Friends Meeting. The Meeting quickly agreed to sponsor the Pavons. As it happened, Daniel, Jr., was a member of that very Meeting; but, although he knew that his parents had arrived safely in Miami, he was not aware of the Meeting's interest in sponsoring them until he received a telephone call asking whether he knew them.

The week after their arrival in Pennsylvania, to use Daniel's own words, "There was a special meeting at Middletown. Here the Wind moved as a tornado; it moved people who were anxious to show us their affection and testimony with presents. The Middletown Friends provided us with a place to live. There are so many people here who lack the means, and yet they have such kind hearts. Thus we know of a lady who left a basket full of food at our door and an old man who brought us a package of fruit. The group of Middletown Friends felt responsible to help me find a good job. So many of them looked in different ways. The jobs that were available were discussed as if it were everyone's problem and not only mine."

Daniel now has a responsible position as an accountant and has a home of his own.

* * *

Last October, seven days before all passenger flights between Havana and Miami were suspended, Angel Sales and his family arrived in Miami. Once again, Juan Sierra was at the airport to meet this Cuban Quaker family, provide temporary housing at the Friends Church, and assist them in registering for resettlement. The AFSC, in cooperation with Juan Sierra,

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Richard Ferree Smith, a member of Germantown Meeting, Philadelphia, is director of the Friends Refugee Resettlement Program of the AFSC.

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FRIENDS JOURNAL

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PHILADELPHIA JULY 1, 1963

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Editorial Comments

The Young Russians and the Church

THE current debate about Russian communism is apt to see in every Russian either a fanatical party member, a misguided supporter of the system, or a subdued slave of the dictators. Whatever category we prefer, the proud patriotism moving young and old Russians must not be overlooked in a full evaluation of the Russian people. They speak of the last war as "the second great patriotic war," the first one being the 1812 war against Napoleon I. The Russians are convinced that they were the ones who inflicted the final defeat upon Hitler, as they also stress that the so-called Christian nations have again and again been the invaders of their country: Lithuania, Poland, Germany, and France. Patriotic pride in the national traditions is at least as widespread in Russia as is any sympathy with the present regime.

This fact also colors the attitude especially of the young toward Church and religion which had been such an essential part in the past of Russia. Many young Russians feel primarily attracted by the artistic elements in Church life, the ikons, the music, and the architecture. Church attendance among the young is at present larger than thirty years ago. Some might even attend services merely because these offer a welcome change from the drabness of daily life and the stereotyped milieu of the official club houses.

The aforementioned patriotism is characteristic also of theological students and young priests. Their passionate love of Russia rivals only their devotion to the cause of the Church. They take no offense in the atheistic flavor of their country's life because they do believe that neither a government, nor the economic or the cultural life of any nation can ever be permeated by the spirit of Christ. They believe that only the individual can become a member of the body of Christ which they consider the Church to be. Dark as much of the story of the Russian Church is, the younger members are optimistic about its future. Such spiritual optimism appears the only adequate attitude toward an organization endeavoring to be a tool for God's work. In the opinion of the believers the life of the Church is not running parallel with the affairs of the world; it exists in a realm over and above our ordinary concerns. It is already part

of the coming new life, entirely different from our secular experiences. Much in it, especially the sacraments, anticipates the mysteries of eternity, so the faithful think. The belief in the presence of the angels during communion enhances the experience of this higher life.

A competent visitor, Pyotr Hendrix, writing in the Catholic *Hochland* (München), recently expressed his surprise when he saw in theological seminaries the pictures of Lenin and Khrushchev together with portraits of the Patriarch Alexis. The reply of the students was that they are loyal Soviet citizens as well as devoted theological students. They asked the question whether the seminaries of the West never displayed the portraits of national heroes, although these, too, may have had their imperfections. As Soviet Christians they welcome the separation of state and Church. Each of the two represents a different facet of life. The state promotes justice, while the Church teaches love. The Church is actually the outer court of the coming Kingdom; it lives the new life, but it does not pretend to represent it in its divine perfection.

Many a passionate debate around the value of religious faith is taking place in youth clubs, and the atheist is as devoted to his allegiances as is the young Christian to his religious ideals. But the time is gone when we could assume that the Russians were nothing but a gray mass of docile followers accepting the official propaganda line in matters of faith and religion.

Kremlin and Vatican

In 1948 C. Stanley Lowell predicted that a quick change in the hostile relationship between Moscow and Rome might well take place "if the balance of power were to swing." Before the death of Pope John XXIII this change had almost moved within the reach of an immediate likelihood. Pope John's friendly gestures toward Moscow went back to a long history. As a young man he had been an Apostolic delegate in Bulgaria. He said, "I came to know and admire the Slavic peoples." He attempted to study Slavic languages, including Russian, without, however, achieving much more than a reading knowledge of this difficult language. During the last months of his life Pope John tried to continue the study of Russian. His endeavor was a telling example of his

love for the Russians, whom he called "a very wonderful people."

It remains to be seen what turn this temporary interest of the Vatican will take from now on. Only a few months ago optimistic circles in Rome were dreaming of a meet-

ing between the Pope, Khrushchev, and Kennedy to take place in Vatican quarters. At this moment we shall have to reduce such a Utopian picture to realistic proportions without abandoning the hope that the new pontiff may feel inspired to continue the efforts of his predecessor.

Ventures into the Bible

By DOROTHEA BLOM

I AM Jacob and Esau and Joseph; I am Peter who denies, Thomas who doubts, Judas who betrays, and I am also the unnamed disciple whom Jesus loved. This sums up my particular relation to the Bible, a slow-growing one that gains momentum with the years. Many people feel both frustrated and wistful when they approach the Bible, not knowing where to begin. Those of us who turn to the Bible for spiritual bread owe these people an account of the processes that helped to open the Bible to us.

During the growing-up years I had attended many Bible discussions, but it was not until I became a Friend that the Bible sprang alive for me. Passages from the Psalms were often used when spoken in Meeting by an older man, who looked as Lincoln might have looked had he lived longer—a gaunt giant made beautiful by the spirit beneath the transparent flesh. Words from the Psalms surged through him as they were reborn in the depths of his spirit. Since he used only those psalms and sections of psalms that stirred new life in him, every word rang new and living.

Soon I began using the Psalms in daily meditations. Since then I have returned to them again and again, staying with them for months at a time. I use them as he did, never focusing on any part or any psalm which could not sing through me with the honesty of my whole being. At about this time I read Gerald Heard's *The Code of Christ*, a book on the Beatitudes. This book ushered me into the New Testament and revealed to me the Beatitudes as several conditions of spirit with which we need to become progressively familiar. I began to see the psalms as addressing the Divine from these different conditions of spirit. For instance, it seemed to me that poverty of spirit spoke through such psalms as 22 and 88. Mourning of the tragic aspects of life seemed expressible with Psalm 6 and Psalms 42-43 (originally one psalm). Psalms 34 and 119 became a hunger and thirst for living rightness, and Psalms 16, 116, and 136

were songs of mercy. For me at least, the Psalms and the Beatitudes became intricately interwoven.

During those same years, a white-bearded man used the Parable of the Sower whenever he spoke in meeting. Like a musical theme played with many variations, this one parable had become the living motif around which his life revolved. From him I learned how endlessly revealing one parable can be. I read the parables until their imagery was engraved on my spirit. I told them to my small children, who asked for them over and over again, as children do with their favorite stories.

In meeting, many years ago, a woman spoke on Jacob wrestling with an angel. Her image remains so vivid that even today my spirit leaps as I recall it, and I am amazed that I waited so many years to read and ponder Jacob's whole story, which means so much to me now. Through her a beckoning had come to me from the Bible, and I had ignored it. Incidentally, modern artists choose Jacob wrestling with the angel more often than any image from the Old Testament. It seems to have a special power in our time.

One obstacle to finding a living relationship to the Bible is the common failure to distinguish between truth and fact. The scholar's task lies in exploring and judging fact in the Bible as it ties into history, social development, literature, and folklore. Fortunate is the scholar who steps out of this role, at times, and confronts some part of the Bible with mystery and awe as his spirit quickens in response to a timeless truth that transcends facts. Fact and truth are two different focuses. They do not conflict; they are simply two languages. Fact deals with time. Truth deals with the timeless. Martin Buber refers to the language of truth in the Bible when he says: "Scripture is not merely what happened once, but what happens now and always."

The Bible grew out of history. Its strands intertwine within the fabric of history. The progression of events spreads out like a rich and varied tapestry on which man seeks his relation to the Divine. The Bible's writers were not primarily interested in factual events, even though their lives, like ours, were imbedded in history. They focused on the revelation of a timeless and changeless

Dorothea Blom, a member of Purchase Meeting, N. Y., has written and lectured for many years in art-related fields, with emphasis on the Jungian concept of growth and spiritual needs. Her *Encounters With Art* has just been published as Pendle Hill Pamphlet No. 128.

truth shining through the transparency of events. Truth forever reveals itself in new forms, but it must have forms through which to reveal itself. Such are the stories, parables, and events that give us living imagery.

We are in danger of studying the Bible as we would a textbook dealing primarily with facts. Almost all of us go through a period when we are torn and in conflict about facts, or when we contend with facts, either in their favor, defensively, or in rejection of them. All of this contention or conflict drains away the vitality needed for response to the language of truth.

Some, like Thomas Merton, accept the orthodox interpretation of scripture. Having settled that, they move on to another relation to the text—their own encounters with truth as another dimension. Regardless of what happened in the second millenium, says Merton, there is potentially an inner equivalent of the Red Sea dividing and the Children of Israel moving through it in the direction of the Promised Land. Others release themselves from contention and conflict by a relative indifference to the factual content when they pick up Scripture to serve their deeper spiritual needs. There is often a profound feeling of religious fellowship among those with differing interpretations of the Bible's factual content. Those who have freed themselves from contention and conflict are available to this fellowship, which requires only that the truth of the Bible should be life-affecting.

Such wide-ranging groups as the Roman Catholic Church and the depth psychologists use the word "mythology" for traditional material, factual or otherwise, containing the truth men live by. The myth in this sense can derive from an obviously historic event like the Exile, or, like the parables, it can be sheer poetry in the most profound sense. When one regards it as the language of truth, no distinction need be made. The myth, religiously speaking, is an event, a legend, or a prolonged metaphor representing an inner process. The individual who repeatedly focuses on a myth, allowing it freedom to work out and in him, discovers its truth emerging in himself. He moves to new positions in relation to God and to life—and to himself!

Depth psychology says that the myth is the dream of the race, just as the dream is the personal myth. When we live the Christmas story as a dream, the Infant Soul (this radiant Child) is reborn in us. As the Herod within us (that fear-ridden worldling in each of us) goes on the rampage, our inward Holy Family eases away into our own secret darkness. Yet, another worldling side of us, the Three Kings, has the power to recognize and honor and serve our own New Born. Thus we take a passage as a dream—a dream worth recalling over and over—mulling upon it, *giving it time to come true in us*. As

with a dream, we enter into it and it enters into us. We are a part of the dream, and its personages become parts of ourselves we did not even know.

When we approach the Bible, we need to free from inhibition the great longing there is deep within us for new life. If our motivation is that we think we *should* read the Bible, perhaps it is better to turn first to others—Thomas Kelly, John Woolman, Rufus Jones, Martin Buber, spiritual relatives closer in history. From these, sooner or later, we may get those hints and glimpses that provide particular doorways into scripture. From these we can learn to *want* to venture into the Bible with a love that is caught rather than taught.

Even Tom Sawyer

By SALLY WRIGGINS

ALONG with traditional Quaker learning about the world of nature, Jesus, the Bible, spiritual values, and service to others, there are experiences which awaken, surprise, and even lure city and grass-chewing country boys like Tom Sawyer to a First-day School.

What if we draw on the natural affinity of boys for animals, music—even poetry—and bring all these things under the roof of Quaker education? What if we help boys to know some of the interesting men and women in Meeting? What then?

Let us begin with a stubby, patchy-looking goat who came to First-day School and was tethered outside on the lawn near the graveyard. The goat was there because for three whole weeks everyone had been earning money to send a goat overseas via the Heifer Project. The boy, who all year had not wanted to come to First-day School, came that morning to see the goat. He was curious. He liked animals. So do we, but just talking about how much we love animals would not stir this lad.

A book of poems by Carmen Bernos De Gasztold, *Prayers from the Ark*, translated by Rumer Godden, might seem effete to our tousled hero if he knew it was "poetry." But the cat who wants God to put a curse on the whole race of dogs, the pig who grunts and snuffles, the ox who wants God to understand that he can never hurry, or the elephant who is embarrassed by his great self, appeal to twelve-year-olds. Smaller children love the sound of funny words, and college students appreciate the subtlety which is there. The poems are offerings to God, or ways of saying "So Be It," sometimes simply, sometimes profoundly.

At an earlier age this lad might have taken a duckling, a bunny, or even a new lamb to Quaker Meeting on Eas-

Sally Wriggins is a member of Sandy Spring (Md.) Meeting. She has worked with UNRRA and has known a wide variety of Meetings in the United States and overseas.

ter Sunday. He would have liked the feel of the wiggling thing in his arms. If he had cared to think about it a little, he would have realized he was also celebrating New Life. Or he might have gotten up very early and gone on a bird-walk with the children and their mothers and fathers through a wild, brambly woods on a Sunday in May when the birds were migrating and the whole First-day School was out watching and listening ("There, I saw a red one!").

If perchance Tom Sawyer had come to First-day School when we learned first to open our mouths wide, next to see how many fingers we could get inside, and then to sing "G-l-o-r-y" so that it sounded like "GLORY," he would have enjoyed himself. For a whole rainy winter month, our First-day School had worked on the Tallis "Canon" so that in the end we could sing it in three parts:

Glory to thee, my God this night
For all the blessing of the light;
Keep me, oh keep me, King of Kings,
Beneath Thine own Almighty wings.

There had been no invocation as such, but was not Tom Sawyer truly praising God as he sang?

There are lots of good stories about history-book Quaker heroes, but what about the wonderful men and women this shy lad does not know and wonders about on the mornings he goes to meeting? That man with the double chin, the one with the watch chain who always talks in meeting, the lady on the facing bench who usually wears blue—who are they? And have they any relation to this boy whose hair is never combed?

Maybe if they were to come to a First-day School assembly and tell about their work and their professions—about why they are doing what they are doing or how they got involved in their work or what the fascination of their work is—then they would cease to be "the one-with-the-watch-chain." They would be doctors, farmers, or the man who brought the shortwave set one morning. Or the editor who brought his typewriter, conducted an interview, and wrote a story right there, so that all could see the fascination of newspaper work.

As part of this same experiment, a doctor told us that Christ had the greatest healing power of all, but that each of us possesses some power of healing. A Peace Corps Director pointed out that we can learn something from anyone, even the poorest tiller of land in Pakistan, who can teach us about patience and hard work. A musical therapist showed us how she helps blind children gain a sense of their own physical identity through learning that—unlike their own blindness—things do have a beginning and an end.

Our Meeting also has social workers, a space scientist, a psychiatrist, farmers, businessmen, teachers, and an ar-

chitect, and many of these men and women came and talked to us. A modest octogenarian played the piano to show us a little about his profession. The children were utterly astonished to learn that he had been a concert pianist! He had talked to them many times about religion, but this piano-playing added a new dimension which they won't forget.

Without working at it very hard, even Tom Sawyer can feel what kind of people these men and women are. He may or may not pick up their real motivation or the ways in which they follow their inner leadings. But he will get something, and he will know them henceforward as people with interesting lives. Then, lucky boy (since this Tom Sawyer lives in Sandy Spring, Maryland), he has the example of a fine Friends School growing out of the Meeting-ground before his very eyes.

Letter from Germany

By ANNI SABINE HALLE

FOR the last few months all over Germany there has sprung up spontaneously a vivid discussion which concerns all Christians. It brings together privately as well as in public meetings men and women of all age groups. It fills the newspapers with articles and letters to the editors expressing all kinds of religious and philosophical schools of thought. The cause of all this amazingly alive dialogue is a stage play. I am referring to the drama *Der Stellvertreter* (*The Deputy*) by Rolf Hochhuth, first performed last February in Berlin by Piscator, who in the 1920's created the "political theater." The theme of the play is the question, "Was the Pope morally obligated to raise his voice against the mass murders organized by National Socialists, instead of remaining silent?" The Pope in question was Pius XII, predecessor of John XXIII.

Theatres in London, Vienna, Basel, The Hague, Scandinavia, and Tel Aviv are going to show the play soon. It will be published as a book in the United States (by the Grove Press), in France, and in Italy. In West Germany and West Berlin, with a total population of about 52 million, 33,000 copies were sold within two months after publication. But only a few theatres were willing to risk performances because they anticipate the resentment of the Catholic public. Yet the author intended in no wise to write an anti-Catholic play. He merely wanted to demonstrate in this one example the responsibility of all Christian churches toward crimes committed by the State. He wrote, "I wanted to show that the Pope—whom Catholics regard as the Vicar of Christ—neglected his Christian duties because of his preoccupation with diplo-

Anni Sabine Halle, a member of Berlin Meeting, is the JOURNAL's correspondent in Germany.

macy, which, of course, was also part of his work." The author was born in 1931 and has, therefore, not consciously experienced the era of National Socialism. Yet he succeeds in reviving for us this "undigested past." We must not blame him because in some circles the current discussion is getting heated. He has been very thorough in studying the sources and personalities involved and has made numerous personal contacts within the Vatican. The play is his first book, and it has some artistic shortcomings, but the discussion it started was overdue. Personally, I feel that all Christian churches were obligated to protest as early as 1933 against the persecution of the Jews. But instead of doing this, the Pope concluded in 1933 a Concordate (friendship treaty) with Hitler, just as had been done in the early 19th century when such a papal friendship treaty was concluded between the Pope and Napoleon. But all of us are responsible for the injustice that some citizens were not accorded the same rights as others. All of us must feel ashamed because then, as now, we too often act cautiously and are worldly-wise, instead of following our Christian conscience.

(According to the New York Times of May 20, 1963, the play has been acquired by Billy Rose for fall production on Broadway. The screen rights have been bought by Georges Beauregard, a Parisian film producer. Ingmar Bergman has been asked to direct the play in Stockholm. In London it will be produced at the Royal Shakespeare Theater.—EDITORS)

Silent or Programed Meetings?

By ERROL T. ELLIOTT

MAURICE CREASEY, Director of Studies at Woodbrooke College, Birmingham, writing in *Friends World News* (December, 1962), has made a fresh approach to a basic issue in his "Quakerism and Christian Worship." What he has written might well be the basis for renewed conversations or "dialogues."

Maurice Creasey takes seriously the fact that "the worship of the primitive Church included an element of form or structure and also an element of freedom or spontaneity." He then refers to the traditions into which Friends fell, in which form and structure were lost, while the element of spontaneity was retained. His statement opens afresh the issue of silent and "programed" meetings for worship.

For many Friends the question may be closed—there is only one outward manner of worship consistent with Friends' beliefs and "we have it." Even so, the question itself will not be silenced because worship is basic to our

personal and group life as human beings. It lies at the crux of a divided Society in which many Friends are asking, "Wherein lies our unity in faith and practice?" More basic to our integrating life than are the other testimonies is this testimony beneath them. Differing ways of worship form a line of division that can evoke aversions or affinities of spirit more readily than any other Friends' practices.

This is the basic question for us. All other testimonies flow from it, from worship itself, not from an inherited tradition. In our present quest, it is not a uniform manner of worship for all Friends that we should seek. Instead, we need to take a fresh look at ourselves and examine our settled forms in the light of our needs and of the realities of the human-divine encounter. This would not mean quick moves in changing our practices nor an undue stress on forms. Holding to that which now is "real" for each of our Meetings is a first requirement—first, but not necessarily final. We should be able to see the necessity of diversities in the context of history, geography, and outward circumstances, but our deliberations should result neither in tolerant accommodation to what-is, nor in mutual aversions. The yeast of the Kingdom of God must be welcomed and allowed its quiet pressure within us.

I would not offer my own tradition of the "programed" Meeting, nor that of the silent manner of worship, as the ultimate. I would not suggest that "open periods" within an ordered form are the final answer. The two traditions cannot successfully be "mixed," but the question remains whether the ordered expression of a group and the spontaneity of individual expression can be *blended*. Must it be "all or nothing," or may we have meetings for worship in which the blend is real?

There is, in a sense, something ultimate in the traditional open meeting for worship—ultimate in that it can go no further in offering freedom of search and expression to the individual as a participating member of the group. The open meeting, like the ordered meeting, may result in a blending of spirit among the worshippers. Yet Friends of whatever practices know the deadness that can come from over-dependence on forms or on the absence of forms. In programed meetings hymns, anthems, readings, and all else can become echoing sounds of other men's words if the spirit of inner surrender and deep awareness of one's own relationship to God has ebbed away. But, conversely, these can also come on a tide of spirit that gathers Friends as they sing, listen, and pray together in the one-ness of the invading Spirit.

As Maurice Creasey suggests, the final question is not to be answered by our differing "temperaments." We sometimes speak of "temperament" when the correct word might be "habit" or "tradition." There may be

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more basic likeness within us than we realize. Many Friends and Meetings of the programmed tradition are searching for a more meaningful silence that may be found partly in extending it. For many Friends, the ultimate is not the meeting held in silence. There is no ultimate to be found in forms, but there can be growth as we turn from undue interest in form and pattern to find the spiritual reality that makes a meeting for worship an organism of the spirit, rising from the common subsoil and issuing in a dynamic group experience.

Reviewing briefly the earlier history of Christian worship, Maurice Creasey suggests that "major responsibility of all the Churches, including the Society of Friends, may therefore be, at the present time, to seek ways in which the values expressed in the respective practices can be brought together to their mutual enrichment." But our interest should not be to end in uniformity or conformity of practice, or in the adoption of a single form of worship.

J. Barnard Walton

J. BARNARD WALTON, whose life terminated on May 24, 1963, was probably the best known individual member of Friends General Conference. For decades he visited Yearly and Quarterly Meetings, went to isolated Monthly Meetings, and traveled into out-of-the way places to call upon Friends who were separated from other members by wide distances.

Barnard Walton, the son of Joseph S. and Dora E. (Brosius) Walton of Fallowfield Meeting, Chester County, Pa., graduated from the University of Pennsylvania in 1905. After a period with the Young Men's Christian Association in New York City, he joined the staff of Friends General Conference as executive secretary in 1916, succeeding Henry W. Wilbur, the first executive, who died at the Saratoga, N. Y., Chautauqua Conference of 1914.

One of Barnard's many responsibilities was arranging for the holding of the biennial Conference. As the years passed this became a major undertaking, as special plans for various age groups were added, and round tables and fellowship groups multiplied, each requiring leadership. Barnard was a master at detail, and no facet of the "Cape May" Conference escaped his attention. Equally adept at other details, he arranged for Friends to travel through the various Yearly Meetings on religious, educational, and social concerns, and directed the printing of leaflets and publications designed to explain and to further the interests of the Conference.

Barnard Walton had a genius for making and keeping friends. His ability to remember people, often placing an

individual in his home setting and including his near relatives, was a wonder to his friends. Whether at Yearly Meetings in Baltimore, Canada, Illinois, Indiana, New England, New York, or Philadelphia, at Green Pastures Quarterly Meeting, or at the new Southeastern Yearly Meeting, Barnard Walton was at home and a welcome visitor. It may be that through these intimate contacts he bound Friends together and performed his greatest service to the Society.

During the years, Barnard served on a host of associated Quaker activities including committees of his own Yearly Meeting, the American Friends Service Committee, and the American Section of Friends World Committee. In all these contacts Barnard's wise counsel was sought. He was vitally interested in Pendle Hill from its conception, and that institution remains greatly indebted to him. Here his warm friendliness meant a great deal to both students and faculty.

Barnard enjoyed life to the full. He took long walks with a watchful eye and ear, he loved the beauty of nature, and he was an eager bird-watcher. Once, while in the country with us for several days, he identified forty birds by their appearance or their song. The memory of J. Barnard Walton will be "joyous to recall."

BLISS FORBUSH

Storm Winds from Cuba

(Continued from Page 286)

approached the University Friends Church in Wichita, Kansas, which, with no hesitation, accepted the Sales family as in the past it had accepted many European refugee families.

In Wichita, with the guidance of the Meeting, the Saleses quickly became self-supporting. Angel Sales found a job as a meat cutter in a packing plant. Starting on a part-time basis, he soon became so efficient that he was made a full-time employee. Then his boss told him he was going to increase his work week to five and a half days and lay off another employee. Disturbed that another man should lose a job because of him, Angel voluntarily took a cut in hours, and the other man kept his job. Julia Sales, his wife, works part time altering men's clothing in a retail store. In spite of knowing little English when they arrived, the two sons have adjusted quickly to the local schools. The Sales family is active in the Meeting, the boys in youth groups and in the Boy Scouts. Their pastor has written, "They have enriched the life of our Meeting by their humble and trusting faith in God and in us."

* * *

The AFSC has assisted in the resettlement of 130 Cubans, including twenty-five Cuban Friends. There is still much that needs to be done when one realizes that the influx of almost 200,000 Cubans since 1959 has placed the United States in a new and unfavorable position as a country of first asylum for a large refugee group. Although the initial reception of destitute and desperate refugees is an old story for many countries in Europe, no single Western hemisphere city has had to absorb the impact of such a large group of refugees as has Miami in Dade County, Florida. It has meant that, suddenly, a predominately southern, white, Protestant community

A Barnard Walton Memorial Fund has been established by Friends General Conference for the purpose of receiving gifts designated for the furtherance of advancement work among local Meetings. Contributions earmarked for this Fund should be sent to Friends General Conference, 1520 Race Street, Philadelphia 2, Pa.

has had to receive and adjust to living with a large, penniless, Spanish-speaking, Roman Catholic group. It has meant that in the city of Miami one out of every three persons is now a Cuban, and that the Dade County public and parochial schools have had to provide for 55,000 new students. An already unfavorable employment situation has been made critical by the thousands of Cubans willing to work for wages below the existing wage scales. Stories of Cubans working for forty to seventy cents an hour are common. One youth worked as a bus boy in a small Miami Beach hotel from six in the morning to midnight for fifteen cents an hour.

Several factors have prevented an outright catastrophe. For almost two years, the Federal government has provided public assistance funds (one hundred dollars per month per family) and surplus food. Over 55,000 Cubans have been resettled in other parts of the United States. Housing formerly used only during the vacation season has been made available for year-round occupancy. Finally, the Cuban refugees, in spite of the newspaper stories regarding their political activities, have been law-abiding residents. There has been no increase in the Dade County crime rate.

As the pressures mount in Miami, where well over 100,000 Cuban refugees remain, it is hoped that more Meetings will follow the lead of Wichita and Middletown in providing opportunities for Cubans to begin a new life.

Books

GOD IN EVERY MAN: L. HUGH DONCASTER's 1963 *Swarthmore Lecture*. George Allen & Unwin, London, 1963. 83 pages. Clothbound, \$2.25. Paperback, \$1.50

I feel it would be unfair to our British Friend to attempt, within the compass of this notice, to summarize or criticize the contents of the book which contains the lecture given, in an abridged form, on May 24 last. I do want to establish in Friends' minds the thought that this is a courageous, wide-ranging, and stimulating piece of writing which many of us may read to our great profit. The degree of acceptance of what Hugh Doncaster has to say will vary considerably, but I doubt if any Friend who reads this lecture will be able, or will want, to escape some deep personal examination of his own spiritual stance on the large issues raised here.

Hugh Doncaster says in his introduction: "I have chosen this theme, that of God in every man, because it raises several issues on which there is at present wide divergence and much discussion within the Society of Friends, but over which there is no need for us to be at loggerheads." Then, undaunted, he proceeds in a highly personal way to answer the question, "What is that of God in every man?" Five chapters follow whose titles reveal the scope of the answers he tries to make to his central query. They are: The Quaker attitude to theological statements and to creeds; Friends and Christian unity; Friends and the world religions; Is Quakerism for the many or the few? What think we of Christ?

On that crucial last question the author touches upon "the diversity of approach to Christ which is characteristic of Friends today and which has appeared in various forms during

our history." He refers to our habit of expressing these diversities in contrasting or controversial terms; the historic and the inward, the orthodox and the liberal, the Evangelical and the Hicksite, the trinitarian and the unitarian, the particularist and the universalist. These he sees as complementary aspects of one immense reality which transcends all our human insights. They should be regarded not as different conclusions but as different starting points. A passage quoted from Beatrice Saxon Snell reads in part: "... whether we regard Jesus, in whose school we are all humble learners, as God himself or as the supreme revealer of God to man, it is the same *kind* of God; a spirit of peace, truth, love, and redeeming power. We need to feel the influence of this Spirit in our lives rather than to argue about our different modes of apprehending him. . . ."

Here, in sum, is a call to find our Quaker unity in Christian discipleship—a unity which is enriched by a diversity of belief and by a mutual tenderness of understanding.

COLIN W. BELL

GIBEON, WHERE THE SUN STOOD STILL: *The Discovery of the Biblical City*. By JAMES B. PRITCHARD. Princeton University Press, 1962. 176 pages. 100 illustrations. \$5.75

I do not remember ever having seen a book which combined so satisfactorily in the report of excavations the details of interest to the expert and the requirements for the lay reader. At el-Jib, eight miles north of Jerusalem, an American archeologist, working four summers, beginning in 1956, has uncovered an unexpected amount of the city of Gibeon's 3000 years of history before and after the frequent references to it in the Old Testament. The episode of the sun mentioned in Joshua 10 is only one of them.

The city's name has been found repeatedly in its remains. It has been possible to recover features of Gibeon's water supply and wine manufacture, for both of which it was notable, and from the necropolis a great deal of information about the life of the living. The end is not yet, for more recent and future campaigns promise more information.

Meanwhile both text and illustrations in this small, readable volume will open the eyes of those who do not realize what archeology can tell us of the life and places of the Bible.

HENRY J. CADBURY

THE MEANING OF SUFFERING. By RALPH W. SOCKMAN. Abingdon Press, Nashville, Tenn. 136 pages. (Paperback)

In his introduction to this inspired little book the author tells us that it "is written for three groups of people: those who are in suffering, those who are concerned about the troubles and sorrows of others, and those, young and old, who are in love with life and want to make the best of it. . . . Our acceptance of suffering, like Christ's, will bring not merely conquest over pain, but life transcendentally resurrected, renewed, transformed," and "we will find revealed to us the meaning and purpose and values which creative suffering can disclose."

We are brought face to face with the pain of living and shown how to meet it, with physical or mental illness and

the ways in which others have surmounted it, with the relation of religious faith to healing in these areas—the granting of “ever increasing power to do the things that are more like Christ’s marvelous works.” We are assured of the importance in our lives of disciplines made necessary by suffering and of the resourcefulness, understanding, and assurance it develops.

Telling of the problems arising from contemplation of death, Dr. Sockman shares with his readers his strong convictions on the subject of immortality and explains how we, like Christ, can take death “in our stride.”

The familiar “Nature’s First Law”—self preservation—he interprets in the light of “Life’s Deepest Law” as he thinks Jesus understood it. “. . . the deepest law of life is voluntary redemptive suffering.” “If we would call ourselves Christian, this one thing we must have, sufficient love to bear one another’s burdens and so fulfill the law of Christ.”

D. HERBERT WAY

THE ART OF GROUP CONVERSATION. By RACHEL DAVIS DuBOIS and MEW-SOONG LI. Association Press, New York, 1963. 160 pages. \$3.50

Many Friends know the authors of this volume and especially Rachel Davis DuBois, who has developed the Quaker Dialogue as a particular form of group conversation. The genius of the process described in the book is in its simplicity. But like all truly simple phenomena, it is profound in its implications.

Barriers to real communication in our society prevent the exercise of true democracy. The authors share actual experiences where barriers of many kinds (of race, age, illness, faith, lack of time, language, social walls, staff status, etc.) exist, and where this approach has warmed hearts, “helped to reaffirm and to reinforce a sense of identity and roots,” and opened the way to satisfying solutions to problems. When “communication in depth” is experienced, barriers melt, vanish, or become areas of enrichment.

Leaders in many differing groups will find practical application of the ideas of social communication presented here. A detailed bibliography lists an amazing variety of material dealing with prejudice, intergroup relations, mental health, religious festivals, folk tales, holidays, nature, the United Nations, and foreign affairs. These are all grist for the mill of the leader who embarks on the road to cultural democracy.

ANNA S. MORRIS

THE APOCRYPHA. A facsimile of the 1924 Nonesuch Press edition with a new introduction by MORTON S. ENSLIN. University Books, Inc., New Hyde Park, N. Y., 1962. 239 pages. \$12.50

This handsomely gotten-up facsimile of the 1924 limited edition (including the splendid copperplate engravings of Stephen Gooden) will provide lovers of fine books with what may seem more an *objet d’art* than a book to be read and pondered. Yet when the noted English typographer Francis Meynell designed the Nonesuch edition he carefully selected a typeface that would invite reading. The present publishers have extended this to the introduction by Morton S. Enslin.

That there is not and never was anything “arcane” about the books of the *Apocrypha* should hardly need saying nowadays—but Professor Enslin’s detailed exposition is nonetheless interesting.

So many passages of the *Apocrypha* are familiar enough to be thought “Biblical” (e.g., the “Let us now praise famous men” portion of Ecclesiasticus) that a “review” is hardly necessary. Yet one cannot resist at least one quotation—and that from that magnificent blend of the Hebrew storytellers’ and the King James translators’ arts, the Book of Judith—which has a startlingly familiar sound to modern ears. Holofernes, captain of the army of Assur, is trying to justify his war-making on the children of Israel. He says: “. . . I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.”

E. A. N.

Friends and Their Friends

A welcome is extended to Friends who may be visiting in Maine this summer to attend meetings for worship with Camden Friends. A schedule of these meetings, which are held on Sundays at 9:30 a.m., appears in the Meeting Advertisements section of this issue.

Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee, received the Eleanor Roosevelt Award of the National Committee for a Sane Nuclear Policy, of which he was one of the founders, at a testimonial dinner on May 28, attended by 350 participants and sponsored by the Greater Philadelphia Committee of SANE. The award was presented by a co-founder of the organization, Norman Thomas, former chairman of the Socialist Party. Principal speaker at the dinner was Donald Harrington, minister of the Community Church in New York City, who described Clarence Pickett as “one of the great peacemakers of our time.” Among congratulatory messages received by Clarence Pickett were telegrams from Ralph Bunche of the United Nations, Mme. Pandit of India, and Philip Noel-Baker, British statesman.

The usual midsummer closing of the Friends Historical Library of Swarthmore College, and the Department of Records at 302 Arch Street, Philadelphia, Pa., will this year extend from August 1 through September 2.

New York Monthly Meeting has established a Committee on Counseling to offer friendly, confidential assistance to Friends and attenders who have psychological problems. A subcommittee of the Meeting on Ministry and Counsel, the new committee has ten members, six of whom are professional psychotherapists and four of whom are lay counselors. Further information may be obtained from the Committee on Counseling, New York Monthly Meeting, 221 East 15th Street, New York 3, N. Y.

The American Friends Service Committee's Middle Atlantic Region will sponsor a Family Camp on World Affairs from August 18 to 23 at Watson Homestead, Painted Post, N. Y. In the hope that the Camp will reflect a wide variety of cultural, racial, religious, and vocational backgrounds, the planners are leaving the program largely up to the participants, who are invited to suggest discussion topics and to come prepared with resource materials and information on topics of special interest to them.

Cost of the Family Camp will be \$27 per adult, \$23 per person 12-21 years old, and \$15 per child aged 5-11. A registration fee of \$5.00 should accompany applications and will be credited toward the above rates. For application forms and further information, write to Middle Atlantic Region, AFSC, 1500 Race Street, Philadelphia 2, Pa.

A High School Institute on International Relations will be held at the Congregational Conference Center in Framingham, Mass., August 22 to 29, by the New England AFSC. Further information and application blanks may be obtained from Rosella Hill, Director, High School Program, American Friends Service Committee, P.O. Box 247, Cambridge 38, Mass.

A worth-while project for high school students, suggested by the New England Regional Office of the American Friends Service Committee in its publication, *Scrapbook*, is the sending of discarded technical journals from cellars and attics to a group of retired engineers in New York City who have distributed thousands of such journals to more than twenty underdeveloped countries. The collection warehouse to which the journals may be sent is at 1335 Jericho Road, New Hyde Park, Long Island, N. Y.

The American Friends Service Committee was one of forty-five cooperating agencies represented on May 13 at the Second Annual Greater Philadelphia Conference on American Immigration Policy, Citizenship, and Refugee Matters. Reports were heard on the responsibilities of citizens for bringing about a nondiscriminatory immigration policy on the lines suggested in Senator Hart's Bill, which has received support from thirty-five Senators from twenty-three States.

A committee is to be formed to stimulate in the Greater Philadelphia area an ongoing program to interpret the need for an improved American immigration policy. The committee would also provide a channel for joint action on refugee resettlement programs.

A group of peace-minded citizens from the United States and Canada is on a nine-month, 3,500-mile walk to Cuba with plans to hold a protest demonstration at Guantanamo Navy Base. Purpose of the three-nation walk, sponsored by the Committee for Nonviolent Action, is to help ease tension between the United States and Cuba by presenting to the people of both nations a nonviolent alternative to the possibility of nuclear war as a solution to the continuing crisis. The Cana-

dian Committee of 100 is co-sponsoring the first portion of the walk. In addition to the main body of marchers from Quebec, two other groups are walking from Cleveland, O., and Boston, Mass., also sponsored by the CNVA.

Noting that the walk will pass through several southern states, the CNVA said that persons of all races are welcome to join and that the walk will cooperate whenever possible with the nonviolent movement for integration. The CNVA said the walkers would not attempt to use segregated facilities while in the south.

Plans for entry into Cuba are incomplete, but a selected team of marchers hopes to hike 700 miles from Havana to Guantanamo Navy Base in two months time. In Cuba, the CNVA said, the group will urge the Cuban people to renounce military defense and employ the tactic of nonviolent resistance to defend freedom. At Guantanamo, the walkers plan to conduct a nonviolent demonstration calling for abandonment of the base by the United States.

Maurice A. Mook, professor of anthropology at Pennsylvania State University, has been selected as the University's outstanding teacher of the year. He received the Christian R. and May F. Lindback Award for Distinguished Teaching at commencement exercises on June 9. The award consists of a plaque and \$1,000. Maurice Mook, who has served on the Penn State faculty since 1949, is a member of State College Meeting.

The Friends General Conference Tape Recording Library has been made available to all who are interested in using it. Among the tapes in the library are: "The Essence of Quakerism," by Henry J. Cadbury; "America—At Home and Abroad," by William O. Douglas; "The Basis of Our Quaker Heritage," by Bliss Forbush; "The Work of the American Friends Service Committee," by Rufus M. Jones; "Belief and Action in an Age of Science," by William Lotspeich; and "Readiness for Religion," by Harold Loukes.

The cost of renting each tape is \$2.00 plus return postage. A complete list of tapes can be secured from Friends General Conference, 1520 Race Street, Philadelphia 2, Pa.

Minneapolis (Minn.) Meeting, founded on June 15, 1863, by Iowa Friends, celebrated its centennial on May 18 and 19 with special ceremonies at which the principal speakers were Alexander Purdy, visiting professor of religion at Earlham College and son of Ellissou R. Purdy, a former minister of the Meeting; Richard P. Newby, chairman of the Five Years Meeting's Board of Christian Education and a former pastor of the Meeting; and Glenn A. Reece, general secretary of the Five Years Meeting.

Edith Jones presented a history of the Meeting. The first Quaker to come to what is now Minneapolis arrived in 1851. Others soon followed, and the practice of meeting together for worship began on April 4, 1855, with 70 members. A meeting house was built in 1860, and in 1886 a second meeting for worship was set up. In 1895 the two Meetings joined in a new building, and in 1950 the Meeting moved to the present location at 44th Street and York Avenue South.

Two internationally known Haverford College (Pa.) faculty members, prominent in the field of theology, have announced their retirement from the College's faculty.

Henry Joel Cadbury, one of the founders of the American Friends Service Committee and an authority on the New Testament, retires as lecturer in Quakerism, a post he has held since 1954.

Beginning a year's terminal sabbatical leave prior to retirement is Douglas V. Steere, Thomas Wistar Brown professor of philosophy.

For twenty years Henry Cadbury was Hollis Professor of Divinity at Harvard University, where he taught for twenty-seven years. He began his career at Haverford, where he taught for nine years from 1910, and was on the faculty at Bryn Mawr College from 1926 to 1934. He was chairman of the American Friends Service Committee from 1928 until 1934, and succeeded the late Rufus Jones as chairman in 1944. He retired from that post in 1960. A Quaker historian, he was among the scholars who prepared the new Revised Standard Version of the Bible. A graduate of Haverford, he also earned degrees at Harvard and has received honorary degrees at Haverford, Whittier, Swarthmore, Howard, and the University of Glasgow.

Active in Quaker relief work during World War II and a prominent speaker and author, Douglas Steere is a graduate of Michigan State University, Harvard, and Oxford. He holds honorary degrees from Lawrence and Oberlin colleges. He joined the Haverford faculty in 1928. He has been chairman of the board of directors of Pendle Hill and has served on various committees of the National Council of Churches.

Henry J. Cadbury, in his baccalaureate address to 150 graduating seniors at Wilmington College (Ohio) on June 2, spoke of the motivations behind a person's good actions and questioned anyone's ability to declare his actions are necessarily the outgrowth of his theological convictions.

Often asked "What makes Quakers tick?" Henry Cadbury said that he has given up the attempt to answer the question, feeling that a uniform answer would be inadequate.

"You'll have to try it," he told the graduating class. "Try the good deed first, and then examine your reasons."

Commencement exercises were held outdoors (for the first time in the college's history) with more than 1,200 persons attending.

On May 28 Arlin M. Adams, Pennsylvania State Secretary of Public Welfare, speaking at the annual meeting of the Friends Neighborhood Guild in Philadelphia, made the first public announcement of an anonymous grant of \$233,000 received by the Guild for the purpose of establishing the first Halfway House in Philadelphia for boys who are ready to be released from correctional or custodial institutions. At present ten per cent of such institutional population face the fact that they will remain overtime, as there is no place to which they can return. Others return to homes where they are subject to pressures which make them commit further crimes. The Halfway House will offer a temporary "home base" with support and counseling not otherwise available and will help in

adjustment to school and employment. In addition, efforts will be made to help the boys take advantage of existing services in training for skills, so that they will not remain dependent.

Israel Packel, president of the Guild's Board of Directors, was re-elected to another year of service. Other officers re-elected were: Mrs. Malcolm R. Longshore, vice-president; Walter T. Darmopray, secretary; Rufus H. Cox, treasurer; and Kenneth Cuthbertson, assistant treasurer. Francis Bosworth, who is completing his twentieth year as executive director of the Guild, reviewed highlights of the past year's program.

Winifred Rawlins, a staff member of Pendle Hill, Wallingford, Pa., has just published a new volume of poetry entitled *Dreaming is Now* (The Golden Quill Press, Francestown, N. H.) Some of the poems have formerly appeared in the pages of this publication.

We hope to publish a review of *Dreaming is Now* at a later date.

The Committee of Friends on Indian Affairs

Arriving by bus, car, train and plane; coming from Philadelphia, New Jersey, New York, Connecticut, Ohio, Indiana, Illinois, Virginia, Oklahoma, Texas, and Nebraska; and representing at least ten Yearly Meetings, Friends gathered at Earlham College on March 23 and 24 for the 94th annual meetings of the Associated Executive Committee of Friends on Indian Affairs.

Reports from the four Friends Centers in Oklahoma showed that there is so much work being done that it could not all be reported but left the impression of even more which is planned to be done. These Centers seek to lead in spiritual growth, in group activities suited to the ages involved, and in individual mental, spiritual, and physical growth, accomplished through worship, First-day Schools, Council House leaders' opportunities for Bible classes in their local day schools, other organizations and youth groups, chapel in the Indian School, recreation and basketball carried on by Friends leaders, and the preparing of suppers. Financial self-help comes through individual giving, rummage sales, public suppers, selling handmade woven articles, selling quilts, and putting on programs. A special activity for one week in the summer is Quivering Arrow Camp, which draws youth from all four Centers and involves all the leaders. A new concrete floor will replace the wooden one in the boys' barracks, and a new barracks building (open to fresh air but provided with a curtain in case of rain) will be built for the girls. These two large items are provided for by the generous giving of a Yearly Meeting and of individuals.

Reports were given on the Philadelphia Yearly Meeting Indian Committee projects, on the American Friends Service Committee Indian work, and on Indian work in other areas. Friends were urged to send to Lindley J. Cook, 1403 21st Street, Central City, Nebraska, the two dollars covering the publication costs of *Indian Progress*, the paper by means of which knowledge of the various projects is made known. Other money to help in the work should be sent to Paul

Turner, 714 N. Franklin Street, Philadelphia 23, Pennsylvania, treasurer of the Committee.

Levinus K. Painter, chairman, Lela W. Mills, vice-chairman, and Horace N. Smith, vice-chairman, presided at the meetings.

Horace and Vera Smith, and Carl and Lois Jordan made the arrangements with Earlham College, served tea, and cared for registrations and other details. Lindley J. Cook, executive secretary, has visited the work in Oklahoma five times during the last nine months, having been present at both the fall and spring Field Workers staff meetings when leaders from all Centers came together to plan.

Leaders in the four Centers, and their addresses, are: Wyandotte: Lester and Lela Mae Garber, RFD, Baxter Springs, Kansas; Council House: Larence and Lucille Pickard, RFD, Council House Friends, Wyandotte, Oklahoma; Hominy: W. David and Janie Owl, Hominy, Oklahoma; Kickapoo: Timothy and Bette Scott, RFD, Kickapoo Friends Center, McLoud, Oklahoma.

Ten Thousand AFSC Volunteers

Over 10,000 volunteers, representing all faiths and races, carry on the work of relief and reconciliation of the American Friends Service Committee around the world. The figure, compiled in recognition of Philadelphia's Volunteer Week, includes over 800 persons in the Philadelphia area who do voluntary work at the AFSC national office, 160 North 15th Street; who mend and pack for overseas shipment at the warehouse, 23rd and Arch Streets; or who serve on one of the AFSC's voluntary committees.

"At the beginning we were fifty per cent volunteer," said Henry J. Cadbury, chairman emeritus of the AFSC's Board of Directors. "I was a volunteer and there was one regular staff member."

Organized in Philadelphia in 1917, the American Friends Service Committee has grown until it now employs a staff of over 300 in its national and regional offices, which operate some sixty projects in the United States and in twenty countries abroad. In addition, over one hundred men and women represent the AFSC overseas on a voluntary basis.

Included in the 10,000 are approximately 1,700 men and women who serve on committees in eleven regions in the United States and 750 young people of high school and college age who serve in work camps and other voluntary projects both in the United States and abroad during the summer months.

It is estimated that most of the volunteers—perhaps 7,000—are involved in some aspect of the extensive program of gathering and preparing clothing for shipment abroad. Many of these volunteers are women who mend, sew, or knit for the Service Committee, in their homes or in small sewing groups across the country.

In the Philadelphia area there are at least ten Monthly Meetings which send volunteers regularly to the warehouse to pack clothing. Among them are Abington, Germantown (Coulter Street and Green Street), Chester, Middletown (Langhorne), Newtown, Plymouth, and Salem, N. J. Others come from time to time from Central Philadelphia, Medford, Merion, Old Haverford, and Woodstown Meetings.

Letters to the Editor

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

Buckingham (Pa.) Monthly Meeting is appealing to Friends of Phila. Yearly Meeting to give blood through the Red Cross in the name of Paul Bobinac, a member of our Meeting who is sorely in need of this precious commodity. He will require much more than our members are able to supply. Gratefully,

New Hope, Pa.

MARY G. EYRE, Clerk

This summer many Friends may be vacationing in the North Jersey Shore area. Whether they are spending the summer at Asbury Park or just a few days fishing at Sandy Hook Park, we cordially invite them to worship with us on First Day at Shrewsbury Meeting. Our Meeting is one of the few still extant which were visited by George Fox, and our meeting house is of historic interest.

Meeting for worship begins at 11 a.m. The meeting house is at Sycamore Avenue and New Jersey Route 35, Shrewsbury, about three miles south of Red Bank.

For Friends who will be in the area for a few days, we would be pleased to arrange visits with our families. Friends may write or call the co-convenors of our Hospitality Committee: Barbara Newman, 890 River Road, Fair Haven in New Jersey, (area code 201) 741-7460; Eleanor Pfefferle, 51 Woodland Drive, Middletown, New Jersey, (area code 201) OS 1-0664.

We would appreciate having this message brought to the attention of Friends by announcement at meeting, inclusion in Meeting bulletins, or public posting.

Shrewsbury, N. J.

BETSY MORSE, Clerk

I believe Henry Ridgway (FRIENDS JOURNAL, April 1) overlooks the important contributions private schools in general and Friends Schools in particular have still to make and he overemphasizes the possible drawbacks of private education.

Private schools can offer smaller classes and take care of individual needs more effectively than most public schools, especially the needs of the highly gifted and of the slow learners. Private schools are also in a better position than public schools to pioneer with new methods which may be generally adopted later. Efforts put into setting up a private school therefore are not necessarily lost to public education, but may usefully support and complement it. Friends Schools, with their philosophy which cannot be influenced by current chauvinistic and militaristic trends, are as badly needed today as they ever have been.

The letter also fails to consider that public schools are by no means equal everywhere, and that even within the boundaries of a single township the quality of public schools may vary widely. I am thinking particularly of places where schools are racially segregated by state law or traditional housing patterns. There are, for instance, areas where a Negro child cannot be expected to go through the public school system and enter college without a justified sense of inferiority when competing with his white contemporaries. Far from being undem-

ocratic, a Friendly school can contribute actively to creating genuinely equal opportunities for all, especially if a reasonable number of scholarships is available.

Such considerations in fact have been important for the planning by Durham and Chapel Hill Friends of a Friends day school to be opened with the first grade in September, 1964.

Durham, N. C.

ADOLPHE FURTH

I was spurred on by reading the May 15 JOURNAL to comment on the excellent editorial in that issue concerning the banning of controversy. Amen, and again amen! One gets the impression occasionally that the one dread in the Society of Friends is that there might be disagreement which might split the Society. The interest in truth has been swallowed up by the interest in security!

Canton, New York

CALVIN KEENE

The Editorial Comment in the June 1 FRIENDS JOURNAL headed "The Imperative of Non-Violence" contained a forthright challenge to our Society to give moral support to non-violent demonstrations in behalf of civil rights and human dignity: this "holy experiment of our time speaking more eloquently than words."

Quotations from this editorial were read in our Monthly Meeting (London Grove) and led to our authorizing our clerk to send a letter to Martin Luther King and the Southern Christian Leadership Conference, together with a check for their work, and to send copies of our letter to local newspapers.

I felt deeply gratified on reading this editorial that an official publication of the Society of Friends was standing squarely in support of these nonviolent demonstrations springing up across both North and South. I was even more gratified to read of "the strongly-worded resolution of the policy-making board of the National Council of Churches (in which the Society of Friends holds membership) calling for mass demonstrations throughout the country to protest racial discrimination" (reported in a UPI dispatch in the West Chester Daily Local News of June 1).

It is indeed heartening to have so representative a body as the National Council of Churches giving not only its moral endorsement to public demonstrations but calling on its members for *participation* in them even to the point of physical suffering. How many of us white Christians have what it takes to tread the heroic path now being trod by our Negro brethren?

Kennett Square, Pa.

HELEN H. CORSON

FRIENDS JOURNAL readers will be interested in the Randall Laboratory Animals Control Bill (H. R. 4856) now pending before Congress.

175,000,000 vertebrate animals are "used" yearly in the United States in 9,000 laboratories under conditions ranging from excellent to cruelly bad. Many painful experiments with animals (involving burning, crushing, and scalding while conscious or half-conscious, starving, holding tightly bound for months at a time, etc.) only repeat the work of others, wasting federal funds as well as causing unnecessary suffering.

Free copies of the Randall bill may be obtained from the Humane Society of the United States, 1145 Nineteenth Street, N. W., Washington 6, D. C.

Bernardsville, N. J. BETTY KINDLEBERGER STONE

While in college, my religious equilibrium was disturbed by a remark heard in a lecture on religious thought.

The statement that "the Bible is a record of a promise never fulfilled, of a hope never abandoned" has applications to our personal lives here and now. Again and again one such application occurs to me, and I give it for its encouraging aspect. It is simply that as long as mankind is mankind the life of an individual of thought and aspiration will be the record of a promise never fulfilled and of a hope never abandoned. Can it be otherwise in a humanity capable of outreach beyond the setting sun? Do we not stand as Ulysses stood, beset by danger on all sides, eyes strained on the far horizon, yet purposing to sail beyond the sunsets of today and tomorrow?

Newtown, Pa.

MAY CLARK

Frequently the casual visitor, traveling in this country or abroad, asks for, and is granted, a minute from his Monthly, Quarterly, and Yearly Meeting. It may be a vacation or business trip, but Friends willingly grant a minute even though visiting Meetings is only an incidental part of the journey. Such a Friend ought to ask for, and receive, a letter of introduction.

A traveling minute should be granted only for those visits which are made under a sense of religious concern. This is not to imply that casual visiting cannot also allow time for religious matters, but it does mean that the person being granted a minute of travel has these as his sole objective.

Before being granted a minute for religious service, the Friend requesting it ought to appear before his Monthly Meeting to indicate the nature of his concern. If the Meeting feels clear to liberate him, he should, upon his return, present a full report as to his faithfulness in following through on his mission.

It is further felt that persons who present a traveling minute to a Yearly Meeting session ought to have more to say than how happy they are to be present and that they bring the loving greetings of their own Yearly Meeting. However, this is sometimes not possible because the Yearly Meeting does not offer such an opportunity.

Lansdowne, Pa.

ELWOOD CRONK

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

JULY

4—Expression for Peace at the Peace Light, Gettysburg Battlefield, 11 a.m. to 3 p.m., sponsored by York Action For Peace. The walk to the Memorial will form at the Square in Gettysburg, Pa., at 10:15 a.m. For further information: Bruce Martin, 1015 Wayne Avenue, York, Pa. Phone: York 43-7577.

14-21—American Friends Service Committee Institute, "Search for New Directions," at Camp Pinebrook, Pocono Mountains, Pa. For information and registration write to AFSC, Middle Atlantic

Region, 1500 Race Street, Philadelphia 2, Pa. (New York Metropolitan area: Suite 220, 2 West 20th Street, New York 11, N. Y.)

14-18—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario, Canada. Direct correspondence to C. LeRoy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

14-August 10—Friends Secondary Summer School at John Woolman School, Grass Valley, Calif. Director: Harold Blickenstaff, 1017 Jane Drive, Placerville, Calif.

16-19—Biennial Conference of Quaker Theological Discussion Group at Friends Boarding School, Barnesville, O. For information: Wilmer A. Cooper, Earlham College, Richmond, Ind.

17—Millville-Muncy Quarterly Meeting at Elklands Meeting, Shunk, northwest of Eaglesmere, Pa., on Route 154, 10:30 a.m.

19-25—Five Years Meeting, Richmond, Ind. For information: Conference Bureau, Earlham College, Richmond, Ind., or Friends Central Offices, 101 Quaker Hill Drive, Richmond, Ind.

20—Western Quarterly Meeting at Hockessin (Del.) Meeting House. 9 a.m.: Worship and Ministry; 10 a.m.: meeting for worship; 11 a.m.: business meeting; 12:30 p.m.: lunch; 1:30 p.m.: John Hollingsworth will speak on the availability and importance of Friends Meeting records; Philip Thomforde, who has been in Rome representing UNESCO for the past two years, will tell of his experiences. Babysitting and child care provided.

22-29—Conference of European Friends, "God and Man—A Quaker Approach," at Woodbrooke, Selly Oak, Birmingham, England.

26-August 2—New York Yearly Meeting, Silver Bay, Lake George, N. Y. Direct correspondence to George B. Corwin, 16 Ludlow Manor, South Norwalk, Conn.

27—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m.

27—Meeting for worship at the "Brick" Meeting House, Calvert, Md., on Route 273, 2 p.m. Speaker to be announced.

28—Meeting for worship at Old Kennett Meeting House on Route 1, half-mile east of Hamorton, Pa., 11 a.m. Also on August 25.

BIRTHS

BASCH—On May 24, in Concord, Mass., a son, WARREN MICHAEL BASCH, to Martin Wayne and Elizabeth Jenney Basch. The mother is a member of Haverford (Pa.) Meeting.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CARMEL — Meeting for worship, Sundays 10:30 a.m., Lincoln near 7th.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

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

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO—2620 21st St. Discussion 10 a.m., worship 11. Clerk: 451-1581.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

SAN JOSE — Meeting for worship and children's classes at 10 a.m., during the summer months. 1041 Morse Street.

Colorado

BOULDER—Meeting for worship at 10 a.m.; No First-day school until late in ninth month. Hans Gottlieb, Clerk, HI 3-1478.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

Connecticut

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

NICKLIN—On January 3, a daughter, SARAH MARGARET NICKLIN, to George L. and Katherine A. Nicklin, members of Westbury (N.Y.) Meeting.

SCHAEFFER—On April 9, a daughter, ALICE V. SCHAEFFER, to Oliver A. and Viola L. Schaeffer, members of Westbury (N.Y.) Meeting.

MARRIAGES

DOURTE-CASH—On May 18, in St. Asaph's Church, Bala, Pa., MARIAN PHILLIPS CASH and WILBERT DOURTE. The bride is a member of Haverford (Pa.) Meeting.

HOFFMAN-BROWN—On June 15, at Westtown (Pa.) Meeting House, MARY ALICE BROWN, daughter of Thomas Shipley and Anna Bennett Brown, all members of Westtown Meeting, and GEORGE RICHARD HOFFMAN, son of Pearl R. and the late George M. Hoffman, all members of Lansdowne (Pa.) Meeting.

KLEIS-HICKS—On March 30, PATRICIA FRANCES HICKS and NORMAN L. KLEIS. The bride and her parents, Edwin W. and Eloise Lane Hicks, are members of Westbury (N.Y.) Meeting.

SELLERS-KUMMER—On June 8, at Solebury (Pa.) Meeting House, under the care of Solebury Meeting, KATHIE FLORENCE KUMMER, daughter of George and Florence Kummer, members of Solebury Meeting, and JOHN DAVID SELLERS of Altoona, Pa.

DEATHS

KESTER—On June 3, in her 90th year, MYRTLE MAY KESTER, a member of Newtown (Pa.) Meeting. She is survived by a daughter, Lucretia M. K. Mammel, and by seven grandchildren and fourteen great-grandchildren.

LLEWELLYN—On June 8, in Plainfield, N. J., CHARLES B. LLEWELLYN, aged 80, a member of Rahway and Plainfield Meeting.

PRICE—On May 25, at Ewing, N. J., FREDERIC NEWLIN PRICE, in his 80th year. He was a member of Solebury (Pa.) Meeting.

SHARPLES—On June 14, in Baltimore, Md., HENRY R. SHARPLES, husband of the late Esther Foulke Sharples and father of Thomas S. Sharples of Fort Wayne, Ind., and Elizabeth Sharples Pusey of Springfield, Pa. He is also survived by four grandchildren and five great-grandchildren. He was a member of Stony Run Meeting, Baltimore.

TAYLOR—On June 11, at the Bryn Mawr (Pa.) Hospital, LAWRENCE TAYLOR, M.D., in his 45th year. He was a member of Haverford (Pa.) Meeting.

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

Delaware

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.: at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

DAYTONA BEACH—Meeting 3:00 p.m., 1st and 3rd Sundays, 202-2nd Avenue.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day school, 11 a.m.

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 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 Street, Lake Worth. Telephone: 585-8060.

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. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

Hawaii

HONOLULU—Meeting Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 867-5729.

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 Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

Iowa

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

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Friends of Camden, Maine, welcome you to attend meeting for worship, First Day, at 9:30 a.m. Meetings will be held in the following homes:

July—John and Marcia Sims, 101 Chestnut St. August—Ralph and Jane Cook, Elmwood Farm. Sept.—Dr. Albert Hunter, Sherman Point.

For directions call:
236-3239 (Sims) or 236-3064 (Cook).

Massachusetts

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

NANTUCKET—Sundays 10:45 a.m., through July and August. Historic Fair Street Meeting House.

SOUTH YARMOUTH, CAPE COD—Worship and First-day school, 10 a.m.

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

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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 for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

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.

MINNEAPOLIS—Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Starting June 9th, meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

Nebraska

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

Nevada

RENO—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, 9:30 a.m., Dartmouth College Union Service Sundays. William Chambers, Clerk.

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, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 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 and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for Worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

CLINTON—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

DUTCHESS COUNTY, Bull's Head Meeting, 11 a.m. Turn east from Taconic Parkway, at Bull's Head road, 1/4 mile on left.

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
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., 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.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Worship, Sundays, 10 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, school, 11 a.m., YWCA, 339 E. Onondaga St.

North Carolina

CHAPEL HILL—Meeting for worship and

First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

DURHAM—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk. 753-5653.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Meetings for worship 10 a.m. to 10:45 a.m. and 11:15 a.m. to 12 noon.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

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, 1 1/2 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, 20 South 12th Street.
Chestnut Hill, 100 E. Mermald La., 10 a.m.
Coulter Street and Germantown Avenue, jointly with Green Street.

Fair Hill, no meeting until September 8th.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, with Coulter Street.
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.

SWARTHMORE—Whittier Place, College Campus. Adult Forum. First-day School 9:45 a.m. Worship 11:00 a.m.

UNIONTOWN—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

Tennessee

KNOXVILLE—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sundays, 10 a.m., 3014 Washington Square. GR 6-2884. John Barrow, Clerk, HO 5-6378.

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

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

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

McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

Washington

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEloose 2-7006.

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JUNIOR IN COLLEGE, University of Cincinnati, member of Wilton Meeting, Connecticut, wants summer work as a baby-sitter, companion, or housekeeper. Boston area. Good references. Available until September. Write Mercy Cullum, 2726 Johnstone Place, Cincinnati 6, Ohio.

WANTED

Resident Hostess (or couple), Quaker, wanted for FRIENDS HOUSE, Los Angeles Meeting, 4167 South Normandie Avenue, Los Angeles 62.

MONTREAL MEETING seeks retired couple or couple desiring to study at one of the universities as RESIDENT FRIENDS for new Friends Centre. Write W. Lloyd G. Williams, Clerk, 1635 Selkirk Avenue, Montreal, Canada.

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FOUR-MAN NEW ENGLAND PARTNERSHIP OF PHYSICIANS seeks generalist or internist, Mass. licensure, possible future partnership. Write or phone Huston Westover, M.D., Acton Medical Associates, Acton, Massachusetts.

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 p.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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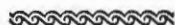
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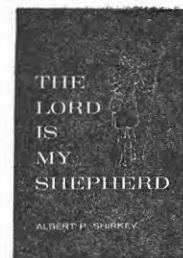
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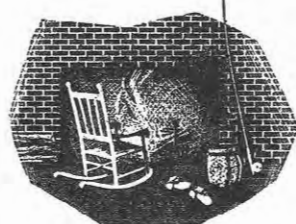
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