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*W*E have heard from many lips, and in many connections, that the Truth is one, but many are partakers of its spirit. The expression changes, shaped by each man's past experiences, but no man, no Meeting, no sect, no religion, no race can realize all its possibilities. We need to understand that differing vessels change the shape but not the substance of the basic Truth, as we make a humble effort to see the face of Jesus in each man we meet, and not only those we have known for a long time.

—EPISTLE, Baltimore
Yearly Meeting,
Homewood, 1958

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Editorial Comments

On Hearing a Prophetic Melody

THE other day (it was on February 25, at 11:30 a.m., to be correct) we were working over a set of figures of the kind that simply will not yield to reason or give in to the most passionate plea for mercy. They were that cold array of dollars and cents called budget, and they forecast nothing but hard times. Our eyes wandered wearily over an untidy pile of papers on our desk. There was a letter from a kind lady who demanded a daily period of silence in all public schools. A retired banker gave in another letter the entirely believable assurance that he was radically opposed to the pernicious teachings of communism. Next to his was an airmail letter from an American Friend traveling in Europe who usually covers his sheets with a blizzard of exclamation marks. This time he wrote rather serenely about an exciting discovery he had made when he met the three Karls. The three Karls who cast such a magic spell over his mind were Karl Barth, Karl Jaspers, and Carl Jung, indeed three wise men who could bring precious gifts to our befuddled generation if we would only listen to them. There was also the second unsigned check from an old lady who seemed unaware of her failing memory. (She later apologized for mailing us unsigned checks by stating cheerfully, "This kind of thing is happening to me all the time.") Another subscriber wanted us to read a marathon letter he had sent to the President. When we saw that it began "Dear Ike," we postponed the reading. A pile of unread *Newsletters* from Monthly Meetings looked reproachfully at us. Somebody next door spoke about the atom bomb; in the next office the old adding machine was rasping away at another battalion of figures that might yet prove as dangerous as any neat row of soldiers; and, of course, two typewriters also kept clattering all the time. How would George Fox advise us to overcome this dense fog of telephone calls, accounts, correspondence, galley proofs, and committee meetings? Did he ever envision among his many pleasant and devout followers some self-appointed popes who would insist on speaking when silence might be more persuasive?

While we were still wondering what had become of early Quakerism, suddenly a robin was heard for the

first time. Not trusting our perceptions absolutely, we waited for a few minutes in cold, professional skepticism. Then he was heard again, whistling away lustily at no one in particular. Our colleague, who had been brooding over a manuscript that pretended to be solemn but was nothing but a bore, succeeded in convincing us that the bird was really there. He was, indeed! His melody was brief, but we all understood it. The miracle of spring was soon to come!

We looked out of the window. Where had the robin gone? Not far from us are the offices of the Evangelical and Reformed Church, and we knew they wouldn't mind at all a prophetic spring melody, be it ever so short. The office of the Catholic archbishop is also only a few blocks away. Did the little friend of St. Francis fly there for old times' sake or just to try out a new kind of ecumenical salute? Who knows? By the way, City Hall isn't far, either, where heavy metal nets keep those lawless pigeons out of the arcades that worry the mayor's cleaning crew day and night. We could only hope that our robin would fly in the general direction of heaven, high enough to avoid them, even as high as William Penn's statue atop City Hall. There must be safe landing places, and our robin might now rest securely on Billy Penn's own hand, whistling a consoling line or two to the good old Quaker whose prophetic posture receives so little encouragement nowadays.

When we returned to our desk, things looked suddenly brighter, and there was a sense of future about the entire office. The budget appeared less threatening. We laughed about the old lady with the unsigned checks, and even had a hunch how to answer the letter about the three Karls. Our secretary brought a new pile of letters, *Newsletters*, press releases, and proofs to be read. There was no time to waste on robins, archbishops, and the mayor of Philadelphia. Soon we were again reading, writing, and correcting proofs. And, of course, there was that telephone again. But all of this now appeared somehow more manageable and meaningful. All of it could now be cared for with a sense of joy and courage, because a winged message of hope, light, and joy, directed at no one in particular, had come to us.

Christians and East-West Tensions

WHEN I write about the tensions between East and West in which we Christians live, I understand by East the Eastern Communist world and by West the Western democratic world, which meet geographically in our divided Germany and in our divided city of Berlin.

I have been standing between these two worlds since 1945. From the time of Germany's collapse until the end of 1947 I lived in that part of Germany which was occupied by the Red Army. I was at that time responsible for building up welfare services during a period of great need, and I often had to negotiate with the Russian Occupation authorities. In 1948 I moved to the sector of Berlin under the control of the American forces, but worked in the Russian sector since the German Society of Friends, for whose concerns I was responsible, had reopened its main office in the former premises in East Berlin. I worked there until 1954. During this time I had to travel from West to East Berlin daily, even during the difficulties of the Berlin blockade and even when, after the uprising of June, 1953, it was impossible to go from one sector to the other without special identity cards. As there were Quakers in East as well as West Germany, I often went to both territories to keep up personal contacts.

Placed by my work at the junction of the frontiers, I was linked very closely to Eastern Germany by personal destiny. My home was in Mecklenburg, which lies east of the Elbe. My husband had been arrested by the Soviet police in 1945 and was held in various Russian detention camps in the area of the present East German Democratic Republic until 1950, and later in the East German prison at Waldheim in Saxony. He was released in 1954 by a decree of President Pieck. I therefore do not write on this subject theoretically, but through personal experience.

When I write of the attitude of Christians within the tensions between East and West, I must emphasize that there is no single attitude. Several years ago the World Council of Churches published a very interesting report by missionaries who had left China, which distinguished four groups of Christians. The first group was composed of those who were always conscious that their church was lacking in understanding of social problems, and who therefore welcomed the social reforms of communism. The second group saw in the horrors of civil war and revolution signs that the end of the world was approaching: their hope for the imminent return of Christ caused them to withdraw from the realities of political life. The third group, deeply shocked by the evils that were being done, withdrew from the world to an inward personal piety. The fourth group consisted of Christians for whom faith could not be separated from life. These four groups can

be found among Christians in Eastern Germany today.

In the first group are former religious socialists who worked enthusiastically for a strong sense of social responsibility within the Christian Church. Many of the social reforms for which they have worked are being carried out in Eastern Germany. Also in this group are Christians who, during the time of Nazi persecution, developed personal relationships of trust with individual Communists in the days of suffering in concentration camps. The aim of these Christians has been to moderate and transform the fanaticism of communism. Most Christians know almost nothing of the activities of this group of people and blame them for many things that have happened. These people, by and large, are cut off from the Western world. In their isolation they tend to develop a narrow and one-sided outlook, and often find themselves in conflict with their fellow Christians.

Those comprising the second group, the eschatological one, have been deeply shocked by two world wars, the period under Hitler, Germany's collapse, and the threat to their inner as well as their outward lives posed by communism. They seek refuge in awaiting the end of the world.

The pietists, the third group, hope to escape from evil by withdrawing from the world into a deeply inward piety. They believe that all political life lies under God's curse. There has always been something of this pietism in the Eastern Orthodox Church. When the British Quakers who visited Moscow in 1951 were asked whether there was freedom in church life in the Soviet Union, they answered that there was freedom of religious worship and for fellowship within the church, but that this had to be paid for by a certain degree of renunciation of any opinion in public life. This meant a denial of the Christians' function as the conscience of the state.

I must stress that these emphases are found in all Christian denominations. They are not found only in the East; they exist in the West as well. We are often in danger of getting tired; we prefer to live among like-minded people; we resign ourselves to the acceptance of nuclear weapons with the thought, "The end of the world is the only solution left"; we tend to associate ourselves too closely with political power. Indeed, those who are most ready to criticize Christians in the East for cooperating with the Communist state often act themselves as though Western culture and Christianity were identical.

In all the groups I have mentioned, some kinds of isolation are evident. None of them stands *between* the tensions, *between* East and West, and therefore none can be what the Latin word for priest, *pontifex*, actually means, a builder of bridges.

In China there are Christians who do not withdraw from the realities of public life. I am convinced, indeed, that Christianity is capable of contributing to the overcoming of the tensions of our day, but to do this we must inquire how Christ himself met the tensions of his time. The severe tensions in the time of Jesus were no less than those of the present. There were, for example, the violent tensions between the Jews and the Samaritans. Both reacted toward each other in ways which remind us of the cold war. Let us recall the ninth chapter of Luke's Gospel. Jesus wants to go with his disciples through Samaria to Jerusalem. He sends his disciples ahead to secure accommodation. But the Samaritans refuse to receive Jesus because they despise the worship of God in a temple, and consider his going to Jerusalem an act of provocation. The reaction of the disciples is to shout, "Lord, wilt thou that we command fire to come down from heaven and consume them . . . ?" Or consider the fourth chapter of John's Gospel in which the Samaritan woman in complete astonishment says to Jesus, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" And an insertion reads, ". . . for the Jews have no dealings with the Samaritans." Let us also recall the Parable of the Good Samaritan. What this meant we can realize only if we apply it to our present situation: we would then hear in the West the Parable of the Good Russian Communist, and the people in the East would hear the Parable of the Good American Capitalist.

For Jesus the tensions which separate people do not exist. For him there is no word "enemy." Thus he categorically says, ". . . bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. . . . And if ye salute your brethren only, what do ye more than others?" Jesus knew no fear; nothing

holds him apart from other people. His fearlessness flows from his communion with God. But this communion with God can be achieved by all men. Man can see in the other man his brother, his neighbor. Next to love of God, the commandment "Love thy neighbor as thyself" is for Jesus the most essential commandment.

Such a concept does not mean that opposing views disappear. They remain distinct. They must not be veiled, indeed, for that would be untruthful. We need the strength to stand up for truth, but truth must not be spoken with contempt, bitterness, or hatred, but with love. Only in this way can the other's heart be opened. I was deeply touched when, for the first time, I noticed a word in the story of Christ's passion as told by Matthew. For forty years I had simply overlooked this simple word. When Judas Iscariot comes to take Jesus prisoner, Jesus says to him, "Friend, wherefore art thou come?" Jesus knows what is to happen, but in this moment he addresses Judas with the word "friend."

How can we apply what we can discern of the attitude of Jesus to our present tensions? In the first place, I would stress again that the tensions which separate people in their personal relations do not exist for Jesus. He sees in the person on the other side only the man.

Today we are in danger of forgetting that there is something else in the world besides diverse ideologies. During the Nazi time I myself once discovered what prejudices I had. Until the outbreak of the war the British Quakers maintained in Bad Pyrmont a home for people persecuted by the Nazis. These people were invited for a few weeks to recover, to gain perspective, to find new strength in a friendly and natural atmosphere. It was there for the first time that I met some leading Communists. I still remember how surprised I was when I real-

WHAT does it mean to ask God for a victory against your brother? What does it mean to carry to your temple the flags seized from the enemy and to hang them before your altars and to offer them to Him, who abhors the hardness of your heart? What do you mean by giving Him thanks for your ferocities? This is but saying in the following way: "Most powerful and most just Lord of the universe, Thou dost command me to be like Thee, that is, just, benevolent, kind; Thou dost command me not to return evil for evil; Thou dost order me to love my brother as myself, for love to Thee; Thou dost command me to love, also, at least with the will, my enemy and to do good to him who does me evil. Well, then, I have determined against all these laws, against Thy commandments and examples, to pursue my brother with fire and sword because I wish to empower myself, or because I see a way to extend my kingdom, or because thus I give satisfaction to my passions. I have determined to carry affliction to him and his goods as may be; to exterminate him by any means: by land and sea, by word and deed as I may be able. I pray Thee, Father most kind, that for this Thou wilt give me power, open for me the way with Thy inspirations and counsels and give me success in this fight. If I return victor, I will adorn Thy temple with the flags captured and with the booty robbed. I and my soldiers, after the triumph, dripping with the blood and without washing ourselves of the murders committed, will go in procession around Thy temple, giving thanks to Thee and celebrate Thy power because we left on the field of battle stretched out and dead Thy sons and our brothers."—JUAN LUIS VIVES (1492-1540)

ized what a pleasant and cultured lady one Communist was, and how humiliated and deeply startled I was when I suddenly noticed how prejudiced I must be to be surprised by this. This woman and I assisted the English hostess, and I still remember in deep gratitude the happy cooperation with her. Now she occupies one of the highest political positions open to a woman in the East. I shall always be grateful that negotiation in the East was easier and more natural because I thought of her as a woman and not as a representative of communism as a system.

I want to repeat that none of this means the elimination of contrasting opinions. It means, on the contrary, becoming more definite about these opinions. In order to understand communism and Communists, it is essential for us to study the Communist ideology much more seriously than people in the Western world usually do. We all tend to react emotionally towards the unknown and the sinister; first we lose self-control, and this is the basis for fear. It is a striking fact today that often those people who are furthest away from communism and who have no clear knowledge of it fear it the most. A more thorough knowledge of communism creates a different atmosphere in personal contacts with Communists. Our intellectual and spiritual struggle with the issues of communism helps us to reach a greater clarity about ourselves and our own beliefs. Such clarity is sometimes full of bitter truth.

We are opposed, and rightly so, to the Communist dogma that there is no ultimate moral basis in life and that only that which serves the interests of the proletariat is good. This seems to us a complete relativization of ethics and utter moral disintegration. It necessarily leads to the principle that the end justifies the means. But we should ask how this principle applies to the political and economic life of Christian people in the West. Are spying and the use of lying and deceit rejected? Does the principle of Christian charity apply in the division and use of material resources? We should not be surprised that to the Communist it appears hypocrisy when we talk about our Christianity without realizing that our practice is something different. Thus our own struggle with the ideology of communism will compel us to gain greater clarity on our own beliefs and principles.

We must remember that Jesus knew no fear. This was given to him through his union with God. In the New Testament it is repeatedly stressed that inner freedom, the freedom which frees one from all fear, develops from faith.

I would not like to give the impression that I personally have not experienced fear and anxiety. I have been so afraid that I felt unable to breathe, as though my throat were tied. Then I understood what Goethe said about demoniac power, which can be a reality. I could sympathize with Luther's taking the ink bottle and throwing it against the wall because he thought he saw the devil him-

self. On leaving such a strained atmosphere in order to view it from a distance, I have noticed these devilish powers in me. But I have found that one can overcome them if one has the strength to submerge oneself in the clarity and purity of a deeper level of thought and spirit. If one has been a member of a minority opposed to the absolute power of a secular state and has had to face its distrust, one knows the importance of the words of Jesus to his disciples: "Watch and pray, that ye enter not into temptation"; and also Paul's words: "Pray without ceasing." This does not mean merely saying prayers; it means living always in an attitude of spiritual concentration.

MARGARETHE LACHMUND

Looking at Yearly Meeting

ONE of the most absorbing pieces of literature which crossed my desk is, oddly enough, the 1958 *Proceedings of Philadelphia Yearly Meeting of the Religious Society of Friends*. This may be true, in measure, because of our remarkable Philadelphia Quaker family sense. (A quick glance at the alphabetical list of Yearly Meeting Friends toward the end of the 1958 volume revealed that I have more than a nodding acquaintance with a third or so of the lot.) In addition to the professional interest of a few bibliophile Quakeriana addicts—an interest which is generally superficial, I should imagine—there exists certainly a genuinely avid, though severely restricted and select patronage. They react with sensitive appreciation to the throb and pulse of Yearly Meeting, albeit hidden demurely behind the minutes and reports printed in the *Proceedings*. Perhaps they are for the most part, like me, residents abroad.

Luckily, the *Proceedings* arrived toward the end of my winter holiday, allowing me to luxuriate six hours in the space of two days to the devouring of its 188 pages. Having now just finished this delightful task, I am suddenly perplexed. The question which puzzles me is applicable to my Philadelphia Quaker readers. How do you manage, so widely dispersed as you are in admittedly necessary social concerns, still to produce a sufficient body of Yearly Meeting Friends to assure that right exercise and genuine deliberation on matters of multiple heterogeneity take place?

I suppose we agree that a true Yearly Meeting Friend is a veritable athlete: one who sits through its sessions from beginning to end, prays unceasingly for divine guidance, follows all business with sympathetic attention, helps the Clerks, and emerges from this formidable task with a clear sense of proportion regarding all matters which came to the attention of the meeting. Without such Yearly Meeting Friends, there is real danger that Yearly Meeting may degenerate into a variable body

reflecting the special interests of those Friends who attend only sessions which they believe will interest them, a danger which besets every general body of oversight in this age of overspecialization.

Last summer I attended the Woodbrooke summer school devoted to an illuminating analysis of what the Bible has to say in its basic argumentation regarding man, his source, his nature, and his relationship to Deity. Three general statements stand out in my memory as significant. One was: "All existence would immediately cease if God were not constantly and intimately involved in it." A second was: "Given the obvious nature of man as proud, arrogant, self-centered, and dangerous, the economy of Grace required the passion of the crucifixion." And the third was: "The Friends business meeting is uniquely the place where the risen Christ can act fully in history as prophet (through ministry), priest (through deliberation in 'pure wisdom'), and king (through the sense of the meeting)."

Some will, I feel sure, believe that my third quotation is extravagant, not perhaps because you believe that any other church or secular business meeting is closer to divine guidance than the meetings of the Society of Friends, but because, ironically enough, you may well not have accepted the immense value God puts on the worth of man. This worth becomes clearer when we recognize the importance of God's initial self-limiting act in engaging upon the experiment of creation itself. Man's worth becomes overpowering when we realize he is the object of God's laying aside the attributes of divinity in order to intervene uniquely for our recovery as His friends, through the figure of Christ Jesus. And when we experience personally such passionate manward love from our Creator, we become keenly aware of the joyousness of participating with Him in history, particularly in Yearly Meeting.

ROBERT J. LEACH

Wellspring of Joy

By CARRIE WARD LYON

Wellspring of joy, return;
Our desert places fill;
Self barriers melt away
Before Thy will.

Light, shine within our minds,
And let us see
In other faces, Lord,
Likeness to Thee.

Love, dwell within our hearts
And give increase
Of faith's true substance till
Love flowers in peace.

Oyster Crackers in the Spring

THE black silk bag was only four inches by six, of heavy faille with a narrow satin stripe and a tiny red dot, gathered with a drawstring at the top. Once a year, near the end of April, Mother took it from a bureau drawer and filled it with the small, round oyster crackers which belonged to Yearly Meeting week.

With Mother, and perhaps Grandfather and Great-Aunt Anne, my sister and I traveled by train from Wallingford to Philadelphia. At the old Broad Street Station we boarded the Market Street trolley, rode all the way down to Fourth Street, and walked across to the Arch Street Meeting House. (The graveyard then was still a graveyard; there was as yet neither playground nor parking lot.)

This, for us, was Philadelphia Yearly Meeting. (Only occasionally we began to hear of "the other branch of Friends," who met elsewhere and were enviably more worldly.) Furthermore, it was the Women's Meeting of Philadelphia Yearly Meeting, and it filled the West Room, as the Men's Meeting filled the East Room. From our regular place in the Youths' Gallery we had a fine view of the Ministers' Gallery, filled on both sides with women Friends in cloaks or shawls and plain bonnets of various designs.

The Clerk, Rebecca S. Conard, a short, stout woman, presided with dignity and a clear carrying voice; we were fascinated to see, when she put aside her small, black half-bonnet, that she was nearly bald. She was kind and personal when we were introduced to her after meeting, and when, once, the Yearly Meeting sent a printed letter to each of its children over her name as Clerk, we liked to think that her hand had touched ours.

The solemn hours of the meeting—silence, preaching, vocal prayer, queries and answers, the report of the Boarding School at Westtown and of the Indian School at Tunesassa—seemed very long. The crisp swishing of bonnet ribbons being untied meant that someone was about to appear in supplication. Occasionally a loud, nasal voice broke the silence so suddenly that we were startled. Sometimes a great horsefly buzzed against a windowpane high above the Ministers' Gallery. From time to time Mother gave us oyster crackers from the black bag. They could be popped into one's mouth with no breaking or crumbs and softened up noiselessly with the tongue.

An element of quietism still possessed the Arch Street Yearly Meeting of those days. There was depth, with strength and stability, but little outreach or "creaturely activity." Among individuals there were stirrings of con-

cern for peace, for temperance, for foreign missions, for First-day schools, and for improving the quality of Friends schools, but these subjects were dealt with by autonomous "associations," while race and industrial relations had not proceeded even that far in Quaker awareness.

A small group of gallery Friends clearly, though inconspicuously, shaped the course of the meeting. "That Friend speaks my mind," and "I unite with that summary answer," were frequently heard, followed usually by waves of murmured agreement. Occasional variety was provided when a messenger came from the Men's Meeting to say that So-and-So had a concern to lay before women Friends. If the Clerk thought this a suitable time, and the meeting concurred, the messenger would return, as deliberately as he had come, and soon Friend So-and-So, usually with a companion, would enter the gallery door, both wearing their hats, and sit in the places which women Friends, with little rustles and whisperings, had moved over to make available. After a solemn silence the message would be spoken. This might be a personal concern, a sermon addressed to the

women, or it might be information about some action taken by the Men's Meeting. Sometimes the process was reversed, and a woman Friend with a companion went to the Men's Meeting.

If suddenly today we could enter one of those Yearly Meeting sessions of more than fifty years ago, we should find much that was solemn and impressive, some that seemed lifeless and dull, some that was charmingly quaint. Certainly, as little girls, we were often restless and bored, a good deal less aware than present-day children of the problems and principles with which our elders were supposed to wrestle. Yet somehow, mysteriously, Yearly Meeting was important. Of course, we liked the oyster crackers, and we liked picking violets with other children in the yard after meeting. But I think it was more than that. We belonged, deeply, inseparably, to something that was bigger than ourselves, we were tiny parts of a living whole, and we were moved by a sense of its ongoing life when the closing minute was read: "... then adjourned, to meet again next year if consistent with the Divine will. . . ."

ELIZABETH YARNALL

Extracts from Epistles

(Concluded)

North Carolina Yearly Meeting, Conservative

We have meditated and sought guidance from the inner light concerning our individual responsibility. Most of us believe that our passive peace testimony is not enough. As the Spirit dictates, each individual Friend should stand up and speak for a positive action through the United Nations.

The right of individual nations to make war on their neighbors should be surrendered. National armaments should be abolished. Laws against aggressive action should be passed in the United Nations, interpreted by a World Court, and enforced, if necessary, by a World Police force.

North Carolina Yearly Meeting, Five Years

The Yearly Meeting approved strong statements reaffirming our peace testimony and urging progress toward world justice and law, and supporting constructive peaceful solutions in the Middle East instead of armed intervention. A full, well-attended evening session considered Friends peace testimony. But we are grieved that while most Friends do not oppose their historic testimonies, all too few make them central in their lives, or make constructive contributions as peace-makers.

Norway Yearly Meeting

Without a living contact with the eternal we cannot bear fruit. A deepening of that which is inward makes us more receptive inwardly. We must seek our way to the essential, the simple, the genuine. When we fail to come farther than

we do, the fault is not primarily lack of time but the fact that our spiritual life is too weak. We are too preoccupied with material things, we must strive more seriously after the essential values in life.

The rhythm in man's life must be retreat, renewal, return. For this the meeting for worship, which is the core of Quakerism, will help us. It is a stillness of expectancy, wherein we who seek shall find.

Ohio Yearly Meeting, Conservative

We have been admonished to be concerned about *what* is right rather than *who* is right. Emphasis has been placed upon the importance of making right decisions now, and of following these by doing what we feel is right for us, and not looking back but to press forward with the help of Jesus Christ.

Although groups of Friends are often widely scattered, may we all "make it our aim to promote the cause of Truth and righteousness and to spread the Kingdom of God at home and abroad; be ready to take our parts fearlessly in declaring his message and in witnessing to His power."

Ohio Yearly Meeting, Independent

Our mission fields bring us encouraging reports. While the India Church is in a period of transition, the work has gone forward. Our Formosa Church has experienced amazing growth and continues an active program of evangelism. At home, Junior camps, Youth Conferences, and other endeavors of both local churches and larger groups have resulted in the

salvation of the lost and in the development of Christian character. These factors present us with great joy in the present and a bright hope for the future of the church.

Pacific Yearly Meeting

The world's needs have come into our sessions. The Yearly Meeting has felt compelled to respond to an appeal for funds for relief in Lebanon. We have rejoiced at the return of our member, Gretchen Tuthill, who has traveled around the world with a concern for peace. She has brought our world Society of Friends closer to this Yearly Meeting. The two questions which she heard asked most frequently were: "How can the United States justify its continued testing of nuclear weapons?" and "How can a democratic nation defend its attitudes and practices of discrimination against the Negro and the American Indian?"

Southern Africa Yearly Meeting

The theme of our Yearly Meeting has been "Quaker Faith and Practice Today: How Do Quakers in Southern Africa Witness to the Teachings of Jesus?" but, confronted with this theme, we have found that its consideration has centered almost wholly upon the immensity of the injustice and wrong done to our fellow South Africans of other race than our own, a limitation which we regret, though it may perhaps have been inevitable.

Arising out of this, and out of our consciousness of inadequacy, which, at one stage, prompted a proposal that our Yearly Meeting as such should be liquidated, a night was devoted to a time of vigil in the beautiful school chapel, when, at varying times during the night and early morning, Friends waited in silent, seeking prayer that light might be given.

We believe that new light has been given us, and that we leave this Yearly Meeting with greater hope and greater courage and determination.

Sweden Yearly Meeting

Even though our attitude to the increasingly dominant question of nuclear weapons was already clear, the urgency of this problem was still further pressed upon us. It is no longer sufficient to say "No" to atom bombs or to help the technically underdeveloped countries, even if this is tremendously important for the peace of the world. While the world is rapidly changing, our concern above all should be to prepare ourselves inwardly to be ready for the tasks we may be called to. Are we really willing to be used as instruments in the service of God, whatever it may involve or cost?

Switzerland Yearly Meeting

We hope that the ardent desire for peace which fills every person's heart will also determine the statesmen's decisions. That is why we are supporting a proposal that the summit conference, if it takes place, should be accompanied by our prayers. We are asking the World Committee for Consultation to see to it that a group of Friends will gather at the place of the conference to invoke God's guidance for the negotiations. We also suggest that Friends the world over, wherever they are, join in this intercessionary prayer.

Western Yearly Meeting

With humility we acknowledge our failures and shortcomings. It may be that we are too preoccupied with the trivial things of life and neglecting the important.

We are encouraged by the deepening concern on the part of many meetings and Friends for developing and training persons to serve as ministers, elders, teachers, and committee workers.

It is a joy to see the number of children and young people on the grounds. They meet together in their own sessions, which are carefully planned. One forward step, as we start our second century, is to have classes for our high school members.

Wilmington Yearly Meeting

In the surge of expansion in science and the search for hitherto unknown goals, it appears that the whole world is losing its perspective. Too often we forget that God still is our God and is the source of all life, physical and spiritual. In this thoughtless on-rush, we often seem to have lost sight of vital values, even forgetting to turn to that Source which not only fully gives us guidance but also satisfies our spiritual longings.

About Our Authors

Margarethe Lachmund is widely known to Friends in Europe for the courageous position she has taken in public against atomic tests. She is a member of Germany Yearly Meeting. The article "Christians and East-West Tensions" is based on an address which she gave in Vienna sometime ago; it is here somewhat shortened.

Robert J. Leach has been for some years a member of the faculty of the International School, Geneva, Switzerland. He is our regular correspondent from Geneva.

Elizabeth Yarnall and her husband, D. Robert Yarnall, with several other couples, were the founders (humanly speaking) of Chestnut Hill Meeting, the first united Meeting in the Philadelphia area. That Meeting still stands first among her various Quaker interests, with Pendle Hill a close second.

Friends and Their Friends

An interesting visitor at the Woolman Memorial House, 99 Branch Street, Mt. Holly, N. J., was the Right Honorable Viscount Harry Frederick Comfort Crookshank from London, England. He is a descendant of Samuel Comfort, oldest son of John Woolman's daughter Mary, who married John Comfort in 1771. Lord Crookshank's grandfather, the second Samuel Comfort, born in 1837, had a colorful career as an officer, businessman, inventor, and diplomat. His daughter, Emma Comfort, in 1891, married Harry Maule Crookshank, a British officer and physician. Lord Crookshank is their only son and has a distinguished career as a diplomat and Member of Parliament. In 1956 the Queen created him a Viscount with a seat in the House of Lords.

The Peace and Service Committee of Wilton, Conn., Meeting has drafted a statement on war and peace that was forwarded to Purchase Quarterly Meeting and to the Clerk of New York Yearly Meeting. In part the statement says: "The state of the world three hundred years ago was such that George Fox and a group of Friends were moved to draft a Declaration of Principles against the use of force to resolve disputes between nations. In that declaration, Friends stated: 'We utterly deny all outward wars and strife, and fighting with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world.'

"In the world of today, beset by strife and international tension, the fear of wars of annihilation haunts people everywhere. There is an urgent need for a world-wide reaffirmation of faith in the principles of love and reconciliation. With this in mind, the Wilton Meeting of the Religious Society of Friends calls upon Friends throughout the world to re-examine our testimony against war and to reaffirm our faith in the power of love and reconciliation to resolve world tensions. We would urge that the Friends World Committee for Consultation take the necessary steps to bring this matter before the Yearly Meetings throughout the world in the hope that during the year 1960, which commemorates the 300th anniversary of the Quaker Statement against War, there might again be a great upsurge of conviction that 'the Spirit of Christ which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. . . . Therefore we cannot learn war any more.'

Ruth Suckow Nuhn, well-known for her novels and short stories, especially about regional life in the Middle West, has recently completed another novel, *The John Wood Case*, to be published by Viking Press. In the Winter number of the *Georgia Review*, published by the University of Georgia, she has an article, "The Surprising Anthony Trollope." Ruth Suckow Nuhn lives in Claremont, Calif., and is a member of Claremont, Calif., Meeting.

For Study

For Distribution

For the Meeting's Literature Table

Order reprints of

"Concerning Worship and Ministry" by Howard Comfort

(\$1.10 prepaid for 10 copies)

and

"Capital Punishment in America: Review and Forecast" by Hugo Adam Bedau

(\$1.00 prepaid for 25 copies)

Quantities only in multiples of those stated above.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

American Friends whose ancestors came from Wales may be glad to hear of a pilgrimage being arranged this year from Saturday, May 30, to Sunday, June 7, by Hereford and Radnor Monthly Meetings. A group limited to about forty will stay in two guest houses in Montgomery, taking daily trips by coach to towns where once the early Friends were strong, as well as to some of the important Quaker homes. A visit to Dolobran, where the Lloyd family lived, will be included. There will be several stops in Merionethshire, some in Mid-Wales, as well as at Pales, the hillside Meeting in Radnorshire, and Almeley and Leominster in Herefordshire. Several isolated Welsh Friends will be contacted and encouraged. There will be daily readings and a period of worship. The total cost is about \$36, of which \$1.50, not returnable, should be sent to Trevor B. Jepson, Wales Pilgrimage Committee, Brackenhurst, Fairbourne, Merioneth, Wales, with a request for the application form.

A 13-week radio series on creative thinking in American life, produced by Paul Blanshard, Jr., radio-television director at the University of Pennsylvania, in cooperation with Fred Harper and station WRCV, Philadelphia, was recently awarded a George Washington Honor Medal for 1958 by the Freedoms Foundation of Valley Forge. The award was made for creating "a better understanding of our great fundamental American traditions in their application to the everyday lives of citizens of our republic." The series of half-hour programs is currently being rebroadcast Fridays from 10 to 10:30 p.m. on WHYI (90.9 FM), Philadelphia.

Paul Blanshard has been director of radio and television at the University of Pennsylvania since January 1, 1958, producing and coordinating a variety of cultural programs. He is a member and chairman of Overseers at Chestnut Hill Meeting, Pa., and is also chairman of the Housing Program Subcommittee of the American Friends Service Committee.

Raymond P. Arvio has been appointed New England Regional Secretary for World University Service, the international student relief agency. Ray Arvio is a former College Secretary for the Middle Atlantic Region of the American Friends Service Committee and, more recently, Youth Work Director of the Norristown, Pa., YMCA. Ray and Cynthia Arvio, with their four children, now reside at 23 School Street, Hingham, Mass. They are members of West Chester, Pa., Meeting.

"Alternatives," a film on conscientious objection to war, has recently been completed by the National Service Board for Religious Objectors, in cooperation with other agencies. This 16 mm. sound film explains the C.O. position, and tells how young men may go about obtaining C.O. status. Copies of the film may be obtained from the NSBRO, 401 Third Street, N.W., Washington 1, D. C. On a rental basis the cost is \$7.50 per showing, or \$20.00 per week. The purchase price is \$125.00.

Philip R. Thomforde of London Grove Meeting, Pa., who has completed three years with UNESCO in Iran, has accepted an appointment with FAO in the headquarters at Rome. His work will consist largely of assisting with the technical activities involved in the enlarged FAO collaboration on UNICEF-supported projects for increased production of certain foods for expanding aid to maternal and child nutrition. After two months in Rome he will come to New York, where he will work at the UNICEF headquarters at the United Nations Building for the remainder of the year. Winifred Thomforde and their children are living in Washington, D. C., until Phil's return to the United States. They expect to return to Rome early in 1960.

On March 8, Charles C. Walker, a member of Concord Meeting, Pa., began a series of presentations entitled "Commentaries on Quakerism" at a special class held at Kennett Meeting, Kennett Square, Pa. The series, which will continue for eight sessions, is given at 10 a.m. on consecutive Sundays.

John Charles Wynn, D.D., who for the last three years has been one of the counselors of the Philadelphia Friends Counseling Service, has been appointed to the chair of Christian Education in Colgate Rochester Divinity School, Rochester, N. Y. He and his family will leave Philadelphia at the end of the summer. Dr. Wynn has carried a good share of the work of the Counseling Service. Many people found it convenient to meet with him in the center of town. He gave this service on his own time after a full day's work as the Director of Family Education and Research in the Board of Christian Education of the Presbyterian Church of America. He not only had the needed professional qualifications but showed to a very high degree the appreciation of religious motivation in people and a very sympathetic understanding of Quakerism. Many whom he has counseled or who heard him speak to groups will miss him.

The Counseling Service has been joined by a new counselor, Karoline Solnitz, a member of Haverford Meeting, Pa. She received her Master of Social Work degree from Bryn Mawr College, and has been the chief psychiatric social worker at the Child Study Center. She has done a great deal of work with the parents of disturbed children. Her wide experience in all areas of counseling will be very helpful to the work of the Friends Counseling Service. She, as Dr. Wynn does, can see clients at the YWCA, 2026 Chestnut Street, Philadelphia, and also in the Suburban Square Building in Ardmore, Pa.

Since the start of the Counseling Service in 1954, 182 Friends, including a few attenders or persons closely associated with Friends, have availed themselves of this service. During 1957, 35 new clients were seen by the counselors in 188 interviews, and during 1958, 49 persons came to one of the counselors, and 246 interviews took place. The Philadelphia Yearly Meeting has shown its great understanding of this work by supporting it with a substantial annual grant.

There are Friends Meetings in every state, including Alaska, except four, Mississippi, Nevada, North Dakota, and South Carolina. There are also Friends Meetings in the District of Columbia and Hawaii. Indiana has more Friends Meetings than any other state, with 123, closely followed by Ohio, with 119. Pennsylvania has 93; North Carolina, 86; and New York, 63. Iowa is next, with 59; then come Kansas, with 56, and California, with 53.

Pendle Hill's latest "tract for the times" is by Geoffrey F. Nuttall and is entitled *To the Refreshing of the Children of Light*. The purpose of the essay is to recall Friends to some things most surely believed and to invite Friends to consider afresh certain issues near the heart of Quakerism. The booklet is available at 35 cents a copy from Pendle Hill, Wallingford, Pa., or from the Friends Book Stores.

Many readers of the FRIENDS JOURNAL have indicated that they have especially enjoyed the poems of Sam Bradley that have appeared in these pages. They will be glad to learn that his work has also been well received elsewhere. Currently he has had the following poems published: "No Hubris" in the Winter, 1958, issue of *Epos*; "Apology" in the December, 1958, issue of *Liberation*; and "Burn, Sweet Fire!" in Vol. XIX, No. 3 of *The Phylon Quarterly*, a review of race and culture published by Atlanta University. Sam Bradley is a member of Sadsbury Monthly Meeting, Pa.

Letters to the Editor

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

You might be interested to know that the idea of furthering friendship and understanding through children's art is being ably done by one of our own Friends, Roy Miller of Philadelphia. At his own expense he travels to all parts of the United States, exhibiting children's art which he has collected over the years from 113 countries. In 1956 he had his pictures on display in one of the leading department stores in Los Angeles and in 1958 at the County Museum itself. At the department store showing the hostesses were members of the Negro Federation of Women's Clubs, and it was an event that made a terrific impact on all who saw it. Personally, I will never forget it, for as I looked at a penciled sketch of a peasant woman's head from the Ukraine, I read the name of the young girl artist and found it to be the same as my own maiden name. Since all my father's family came from the Ukraine, and almost all of them are still there, I wondered whether by one of those seemingly impossible circumstances I were not face-to-face with a first cousin.

Van Nuys, Calif.

ETHEL AVERBACH

Many Friends have been disturbed by an excess of speaking in our worship periods at Yearly Meeting. Here are two

suggestions which may help if all who attend hear about them and keep them in mind. (1) Follow the example of an African tribe to limit the length of speeches. The speaker stands on one foot. When he touches the other foot to the floor, his speech is over. (2) When someone feels the urge to speak immediately after another has finished, let him repeat to himself ten times, "Those words were very thought-provoking. We must consider them in silence an appropriate time."

Now I realize that doing this may be a tremendous handicap to those who feel they must address Yearly Meeting, but it will be a great benefit to the majority, who come to worship in the spirit of a truly gathered meeting.

Devon, Pa.

IRVEN V. ROBERTS

Persistent sniping by some Friends at the World Council of Churches distresses me. For instance, Norman Wood Beck's letter (March 7) condemns participation in the work of the Council because Council members set forth their faith in statements of belief which are called creeds and use parliamentary procedure in reaching their decisions.

As one works with other church groups, one discovers that the essence of the "Quaker business method" can be and often is present under the formal cloak of parliamentary procedure. As one struggles to set forth one's Quaker faith, one comes to see that creeds are statements of belief, which Friends have not been backward in producing. The use of a creed as an enforceable standard by which to expel erring members is becoming rare in all Christian groups, Friends included.

Friends can help, and be helped by, the World Council of Churches in the great struggle for peace and social justice. Friends may have their attention called to other issues about which now we are less concerned. Association with the World Council of Churches may aid us in the process of gradually increasing awareness by which we advance on the pilgrimage of the Christian life.

Riverton, N. J.

RICHARD R. WOOD

Howard Comfort's article "Concerning Worship and Ministry—Part I" in the January 24, 1959, issue, urges that our ministry avoid becoming "specific, controversial, and secular" through omitting names of persons, places, and institutions from our messages. I wonder whether there isn't a danger that such self-censorship will blunt the edge of both a prophetic and a healing ministry. Some of the most powerful ministry in the Bible involves specific references to the political problems of Israel. Wasn't Jeremiah's ministry consistently controversial? Isn't the task of our ministry not to separate the spiritual from the secular but to seek the will of God for our secular life, regardless of how controversial that divine instruction may be? Perhaps precisely when the spiritual and the secular are related to each other in specific terms can our ministry speak most directly to our condition as human beings and children of God.

Tokyo, Japan

ROBERT O. BLOOD, JR.

Coming Events

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

MARCH

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Irvin C. Poley, "Is Friends' Education Still Pioneering?"

22—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: George Hinds, Chairman of the Social Order Committee of Philadelphia Yearly Meeting, "How Is Our Industrial Society Conditioning Us?"

25—Forum at Chester, Pa., Monthly Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The King of Kings."

26 to April 1—Philadelphia Yearly Meeting, at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. William Penn Lecture by Henry J. Cadbury, "The Character of a Quaker," at Race Street Meeting House, Philadelphia, on Sunday, March 29, 3 p.m.

On March 30, two showings of the film "After Prison—What?" produced by the National Film Board of Canada and narrated by an official of the Philadelphia Prison System, in the East Room, Arch Street Meeting House, Philadelphia, at the rise of the afternoon session of Philadelphia Yearly Meeting and before the evening session.

27 to 29—Midyear Meeting of Iowa Yearly Meeting, Conservative, to be held in cooperation with Des Moines Valley Meeting and Missouri Valley Conference Friends at the Iowa 4-H Club Camp near Madrid, Iowa.

APRIL

2, 3—Conference on "Issues before the United Nations Today," sponsored by the Peace and Social Order Committee of Friends General Conference, at the United Nations, New York. For cost and further information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., or Roy Heisler, 27 West 44th Street, New York 36, N. Y.

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. *Saturday*: 10:30 a.m., business, opened by Ministry and Counsel; 12:30 p.m., lunch; 2:30 p.m., business; 6:15 p.m., dinner; 8 p.m., address by Albert S. Bigelow, skipper of the *Golden Rule*. Program for children, grades 1 to 8, YWCA building, 2:30 to 5:15 p.m. Preschool children and kindergarten, school wing of the Meeting House. *Sunday*: 9:50 a.m., First-day school; 11 a.m., meeting for worship, followed by coffee hour in the school wing. Those wishing overnight hospitality should communicate with Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

5—Memorial service for Dr. Frank D. Watson at Haverford Meeting, Buck Lane, Haverford, Pa., 3 p.m.

BIRTHS

BELL—On February 20, to Edgar D. and Ellen Cary Bell, their fifth child and fourth son, RICHARD CARY BELL. The parents are members of Acton Center Preparative Meeting, Mass. His paternal grandparents are Edgar D. and Ida Bell of Pittsburgh, Pa., and his maternal grandmother is Mary G. Cary of Radnor Meeting, Ithan, Pa.

HANCOCK—On February 24, to C. Thomas and Marjorie L. Hancock, a daughter, SARAH DUNHAM HANCOCK, a sister to Tommy and Dacre. All are members of Scarsdale, N. Y., Meeting.

HANNUM—On February 16, at Stafford Springs, Conn., to Wilmer M. and Mary Ferlanie Hannum, a daughter, MARY BETH HANNUM, their third child. The father and paternal grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

DEATHS

BARNARD—On February 2, MRS. PHOEBE W. BARNARD. She was born in Little Baltimore, New Castle County, Del., on April 13, 1863, the daughter of William H. and Anna P. Walker, and was educated in Shortlidge Academy. She taught school in New Garden Township School before her marriage. Funeral services were held February 7 at Norristown, Pa., and interment was in the New Garden, Pa., Friends Burying Ground. Surviving are a daughter, Anna; two sons, Chandler and Julian Barnard; two grandsons, Julian and Richard; a granddaughter, Joan; nine nieces and nephews; a sister, Elisabeth Thompson, and a brother, Swithin C. Walker.

BOWER—On February 23, following an illness of several months, ROBERT SCOTT BOWER, a member of Green Street Monthly Meeting, Philadelphia.

DENECKE—On February 14, LENA DENECKE of Buffalo, New York, aged 75 years, a retired grade school teacher. She was a member of Buffalo, N. Y., Meeting from its inception in 1941 and guided and inspired its religious education. A memorial service

was held on February 14. Her philosophy of life was so lived that she felt a oneness with the universe and all mankind. Her saintly life influenced those with whom she came in contact, helping them to know the deeper meaning of love.

GOURLEY—On February 28, at West Grove, Pa., Hospital, after an illness of several weeks, ALICE KENT GOURLEY, in her 83rd year. Prior to her residence in Lincoln University, Pa., she lived in West Grove, Pa., for many years. A memorial service was held on March 8 at Harmony Road Meeting in West Grove, Pa., of which she was a member.

WATSON—On February 22, FRANK DEKKER WATSON, in his 75th year. He was Professor of Sociology at Haverford College for 35 years, a recorded minister, and Clerk of the Meeting on Worship and Ministry of Haverford, Buck Lane, Meeting until his illness. On his retirement from Haverford in 1949, he became Relief and Rehabilitation Director in Greece for the Congressional Christian Service Committee and American Board of Foreign Missions. He and his wife, Dr. Amey Eaton Watson, a sociologist, were awarded the Plaque of St. Paul by the Greek Government for their service. Surviving are his wife and four sons.

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

ARKANSAS

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

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

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

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A.,

114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3023.

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.

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).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

MARYLAND

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

MASSACHUSETTS

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

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

MINNESOTA

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

NEW JERSEY

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

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

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 YORK

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

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

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

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

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

Flushing: at 137-16 Northern Boulevard.

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

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

PENNSYLVANIA

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

HAVERTFORD—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., 11 a.m. Frankford, Unity and Walnut 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.

WARRINGTON — Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS — Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

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

TEXAS

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

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

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

UTAH

SALT LAKE CITY — Meeting for worship, Sundays, 11 a.m., 232 University Street.

WANTED

RETIRED COUPLE desires to rent a house or apartment. References available. Write Box R96, Friends Journal.

WOMAN to live in, care for two children. Inquire Box 66, Spring Green, Wisconsin.

COMPANION-HOUSEKEEPER for elderly lady, Friend. Preferably to live in and able to drive car. Congenial country atmosphere, near Friends Meeting, South Jersey. Write Box B93, Friends Journal.

TEACHER with children preferred for one-room school on remote island. Interested in simple, adventurous living in small community. No electricity, traffic, telephone. Write Elizabeth Magraw, Clerk District 21, Waldron, Wash.

A FRIENDLY HOME where elderly Friend and her attendant may stay for occasional weekends or possibly a week in length. References exchanged. Box P91, Friends Journal.

POSITIONS WANTED

WESTTOWN SENIOR GIRL desires employment summer of 1959 as Mother's helper. Write Peggy Welsh, Westtown School, Westtown, Pa.

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For appointments with Dr. Geneva Driscoll telephone MOhawk 4-7118 after 3 p.m.

For appointments with Karoline Solnitz, M.S.S., telephone LAWrence 6-0752 in the evenings, 8 p.m. to 10 p.m.

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For further information and catalogue, please write:

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