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Editorial Comments

Alienation

THE reader of John Woolman's *Journal* immediately senses the balanced and distinctive manner of Woolman's writing. It seems significant that early in his pages the author employs the term "care" in a variety of meanings. Care is, indeed, ever-present in all of the *Journal's* pages.

Woolman uses in the first few pages a term that has become fashionable in our time because it characterizes much modern thought and expression. When speaking of his adolescent years, he says that his mind was more and more "alienated" from the truth so that he "hastened toward destruction." Not having had the benefit of adolescent psychology, he must have considered himself almost another prodigal son, about to run off to a "far country." Alienation, hinting at the mood and temper of modern man, is a term now much in vogue in individual and social psychology. Not only does psychiatry apply it to suggest the estrangement of the sick mind, but also the medical specialist dealing with this illness is called an alienist. Literature now also has appropriated "alienation" from the stores of history and philosophy. One hundred and fifty years ago, Hegel, the philosopher and teacher of Karl Marx, spoke of man's alienation as the result of living in the two realms of the ideal and of practical necessities. Karl Marx himself considered the laborer alienated from the product of his work because he contributes only a small part to its completion and will never see the consumer. Such alienation between man and man will create universal coldness or estrangement, and we must not be surprised that our time has been spoken of as a "new ice age." The rootlessness of modern man is often identical with this alienation. Man is only a tenant, feeling no longer at home in his self-created world. Even his family relations are disturbed, so that André Gide could write, "Families—I hate you." Over a hundred years ago Kierkegaard wanted to return the "entrance ticket" to a life which he had not chosen to be part of and did not like. The term "alienation" is heard in the winding antechambers of our theologians, and Paul Tillich speaks of sin as separation or alienation from God. Neo-orthodoxy considers anxiety the result of sin or the fall of man, and

obviously modern man is on close terms with pessimism and despair. Soothing sermons alone or the pomp and ceremony of church ritual will not lead him out of this sense of alienation. Everything seems out of gear—from politics to the arts.

Personality Integration

John Woolman could not have foreseen the emergence of such a state of mind. His sense of alienation is, nevertheless, akin to much of our own experience with the present moral confusion. It seems likely that Woolman derived the term "alienated" from his regular Bible reading. Any Bible concordance lists a fair number of passages that employ "alienation" in the sense of an inward, spiritual, or moral estrangement from God and man. Our modern sense of dislocation is akin to Woolman's alienation from truth, if we understand truth as the all-comprehensive law of God and the God-ordained moral order of life. Designed for the life of the spirit, we are strangers in the chilly voids of power politics and the technologized anonymity of our cities. Our capacity for doubt divides our own selves. We are, indeed, D.P.'s who have lost sight of that inward "right order," of which John Woolman also speaks. Our pessimism is apt to universalize the moments of personal disorder that come to all of us, and we forget that "Goodness is the best source of spiritual clearheadedness," as Unamuno once said. The sight of God—or truth—has always been reserved to the pure in heart. Woolman writes that in times of humiliation God "opened my ear to discipline." This term may not be very congenial to us. Taken as the will to order, self-control, and economy of heart and mind, it leads, nevertheless, toward the luminous road of inward freedom and "at-homeness."

The Frenchman Emanuel Mounier, who died in 1950, once made the wise observation that "the contrast to pessimism is not optimism, but an indefinable radiation coming from simplicity, charity, persistence, and grace." Only a person at home in the realm of the spirit will practice simplicity, charity, and persistence. He realizes the grace that is over and in us. All of these attributes were clearly present in John Woolman's life, as they will always be part of the mystery of sainthood.

The Place of Quakerism in Modern Christian Thought—Part II

AN attempt to meet this need for something more than reason is made by Karl Barth and a group of thinkers sometimes called the neo-orthodox because they have attempted to revive the old Reformation orthodoxy in a new form. They repudiate the fundamentalist conception of the Bible and accept the discoveries of science even when science disagrees with the Bible. For them the Jesus of history is obscured behind the traditions and myths which grew up in the early church, but they accept the Christ of faith and his all-sufficient work for our salvation on the cross in much the same way that the fundamentalists do.

Neo-orthodox thinkers consider liberalism to be too abstract and intellectual. They are existentialists in the sense that they do not trust generalizations, but think only of a concrete man in a concrete situation facing a concrete decision. Man faces not a "what," which is the nature of an object, but a "that," which is an existence. Man has attempted to make Christianity reasonable (a "what"), but in this he has failed. He is confronted by a series of paradoxes which he cannot rationally resolve. Because God is love, He forgives. But God is just; therefore He punishes. God asks men freely to choose a righteousness which they can choose only if He gives them power to choose it. Christ is a revelation of God, therefore infinite; but he is also a man, like us, and therefore finite. Our religion requires us to be in the world, but not of it. Driven to despair by such contradictions, man is humiliated and forced to become aware of his limitations. This despair is God's opportunity. God confronts the Christian not with a doctrine to be accepted but with Himself, as one person is confronted and accepted by another. God demands a decision, either complete commitment to Him or rejection. This decision is not rational, for God is not seen in a detached, impersonal way. God is not an object among other objects to be observed, as we observe an object in science, in an objective manner, for He demands response. This response, if made, is a leap in the dark, the leap of faith.

Despair, say the neo-orthodox, is due to man's sins, which separate him from God, especially original sin. We cannot see beyond the narrow boundary created by the limitations of our own consciousness. We make the leap of faith into the dark because we have learned from Scripture of God's forgiveness and the victory over sin through Christ. We then accept Christ as the one in whom all paradoxes are in some mysterious way resolved. Christ is both divine and human, both loving and just,

both infinite and finite. Christ requires of us a way of life which we can never achieve; yet we must try to achieve it. We cannot achieve it because of our sinfulness; because we are bound hand and foot to a sinful society. Accordingly, we are in perpetual despair. But we have by our decision accepted God's forgiveness through the sacrifice of Christ. This enables us to live with our despair, knowing that the victory over sin has already been won, not on earth but in heaven.

This theology is anti-intellectual. God is Wholly Other and completely beyond our understanding. Any attempt to understand Him by examining ourselves and our experience is vain, but in the Christ of faith God turns toward us and speaks to us in a way we cannot understand. God is not a person but He becomes a person in order to know and be known, to love and be loved by man. God will not confront us unless we repent; but we cannot repent unless He confronts us. God is known only through such contradictions because He is completely beyond the reach of our reason.

Neo-orthodox theologians have no faith in man's power to produce an ideal society on earth even without God's help. At the first meeting of the World Council of Churches at Amsterdam in 1948 I heard Karl Barth assert that the gospel was not a divine Marshall plan to produce a better world. The Kingdom of God, he said, has already come, but not until the end of history will the victory already achieved by Christ become evident.

I have not been fair to all the varieties of this neo-orthodox protest against liberalism, but I have attempted to indicate a few features of some of its varieties which are influencing many of our contemporaries and some of our members. Since the Calvinistic Puritan opponents of Quakerism were in many ways close to the modern orthodox position, the Quaker liberal might assume that this way of thinking has little to offer us today. Modern Quaker liberalism is, however, somewhat different from the Quaker liberalism of an earlier day. This earlier Quaker liberalism had some elements of neo-orthodoxy in it which most modern liberalism does not have.

By "modern Quaker liberalism" I mean that interpretation of Quakerism which was strongly influenced by the liberalism of nineteenth-century Christian thinkers and which was introduced by a number of able and devoted writers who first began to write and speak at conferences and summer schools near the beginning of the twentieth century. Such scholars as John Wilhel-

Rowntree, Rufus M. Jones, Edward Grubb, A. Neave Brayshaw, Charles William Braithwaite, John William Graham, and others, still revered as apostles of modern Quakerism, were of enormous assistance to Friends in getting over the two hurdles of Biblical criticism and mechanistic science. I remember with what a thrill I listened as a student to Rufus Jones' lectures at Haverford; they showed me a religion which I, as a young scientist, could accept.

These Quaker thinkers in accepting much of the current liberal philosophy of their time gave an essential place to reason and good works as well as inward experience. They accepted what is often called the "social gospel," the belief that Christianity is a power which will transform society here and now on this earth. All this is consistent with the earlier Quakerism, but there was at least one important point of difference. The earlier Quakers made a sharp distinction between the divine and the human. They were quietists in that they held that human thoughts and feelings must be quieted or subdued if the divine is to possess the soul. These modern thinkers limited quietism to the middle period of Quakerism, the eighteenth and early nineteenth centuries, but the earliest Friends were just as quietistic in their philosophy and theology as were the later Friends. All the texts of quietism can be found in the writings of Fox, Penn, Barclay, and other founding fathers, as well as in John Woolman and Elias Hicks. Fox, for example, speaks of the light within as "pure," meaning uncontaminated by any human element. When the quietist was divinely moved to speak, he was anything but quiet. Sometimes, however, he sat silent in meeting when a crowd had come to hear him because he felt no call to utter a word.

Our modern thinkers felt that the Quaker ministry had declined because of the fear of "creaturely activity," that is, the fear of speaking when one is not sure that one has been called on to speak. According to their philosophy, God is always present in the human heart, and, if man does not hear Him, it is man's own fault. The same philosophy applies to action. The earlier Quakers of the so-called "quietist period" did not act

on a concern until they were very sure that God had commissioned them. The modern writers, basing their philosophy on an idealism which made God immanent in all His creation, though also transcendent, held that God never ceases to urge us to act. In eliminating the sharp distinction between the human and the divine, they disagreed with the earlier Quakerism, and they would also disagree much more with the neo-orthodox of today.

These Quaker writers performed a great service at a critical time in Quaker history, but perhaps they were more successful in eliminating quietism and promoting a ministry less careful to wait for divine inspiration than they intended to be. As a result of their writings, and even more as a result of higher education in general, modern liberal Quakerism today has become highly intellectualized and closely tied to the scientific world view of our time. Something has been gained, but something has been lost which the earlier Friends had and which the neo-orthodox profess to have—the sense of mystery, wonder, awe, reverence in the face of that which cannot be fathomed by reason. We stand on a tiny island of knowledge, surrounded by the infinite sea of that which is beyond our ken. We live in cities or suburbs where almost everything is man-made, and we are proud of the work of our hands, forgetting how tiny and feeble we are. Now this very work of our hands threatens to destroy us, and we realize how far our reason has led us astray. Modern liberalism has tended too much to put all things on a level—divine and human, religious and secular, God and man, good and evil. The intention was to level up, but too often the result has been to level down. Modern liberalism makes man so dependent on his social relationships for the development of his personality that he no longer feels called upon, as strongly as the early Friends felt, to stand out from the crowd and be separate. Early Friends believed they were a camp of the Lord in an evil world. The distinction between worldly and unworldly has today been largely lost. Yet without the unworldly the worldly can only be judged by itself, that is, by the statistical average of all human judgments.

*T*HERE are many who believe that war is disallowed by Christianity, and who would rejoice that it were forever abolished; but there are few who are willing to maintain an undaunted and unyielding stand against it. They can talk of the loveliness of peace, ay, and argue against the lawfulness of war; but when difficulty or suffering would be the consequence, they will not refuse to do what they know to be unlawful; they will not practice the peacefulness which they say they admire. Those who are ready to sustain the consequences of undeviating obedience are the supporters of whom Christianity stands in need. She wants men who are willing to suffer for her principles.—JONATHAN DYMOND

But this does not mean that Friends ought to take the neo-orthodox position, which makes the distinction between man and God so sharp and deep that no real communication is possible. The early Friends, I believe, took a position somewhat between the two extremes of modern liberalism and neo-orthodoxy. They recognized a gulf between what they called "natural man," that is, man as he responds to his animal appetites, and God. But this gulf could be bridged insofar as man responded to the divine light within and came into unity with it. The Quaker journals in almost every case depict first a separation from God and then a commitment, in which eventually the human and divine become united and all sense of separateness lost. This union is broken when man turns away from God. As a result, the writers of these self-revelations, the Friends journals, felt man's constant need for help and forgiveness and his dependence on a divine call for vocal ministry and humanitarian service. This call must be waited for. It could not be generated by some human appointment.

This middle position, holding that the gulf between man and God exists, that it can be bridged by God's action and man's receptivity, and that it can be reopened by man's wrongdoing, may be one of our Quaker contributions to modern Christian thought. But this middle position is by no means peculiar to us. What is unique is our method of worship, in which by silent and expectant waiting upon God, the gulf between God and ourselves is actually bridged.

There are other contributions which we can make to modern Christian thought. At a Faith and Order Conference of the World Council of Churches in Lund, Sweden, in 1952, I was astonished to hear Leonard Hodgson, a leading Anglican theologian, say in the opening address that the Quakers had something to contribute in their doctrine of the sacraments. This is an area in which the churches most acutely feel their differences. There is in the Christian Church today an increasing movement for a lay ministry and for women's ministry, in both of which we have been pioneers and can show the way to others. Most churches feel the difficulty which we feel with the theological basis of the World Council of Churches, which declares that Jesus Christ is both God and Savior. Our conception of the Holy Spirit, as also both Inward Christ and that of God in every man, makes it easier for us to give an acceptable interpretation to this theological basis than is the case with churches which have a more definite Trinitarian doctrine.

The problems which I have been discussing may not appear as immediately pressing and dramatic as those which we have dealt with in the realm of disarmament

and race relations, but they are basic because they concern the meaning and goal of life. They exist in the dim background out of which our more immediate problems emerge and from which they derive their importance and significance.

We cannot revive primitive Christianity or primitive Quakerism, for we live in a different age with a different world outlook; but we can have recourse to the same Source of Truth and Life which inspired the early Christians and the early Friends. Our religion, for the very reason that we seek inward guidance, leads us sometimes to turn away from the creeds and conventions of the world around us, which are today presented with a force and skill never known before. This great outward power must be met with a greater inward power. Though we are living in fear on the edge of a dark abyss, we are also living on the border of the infinite life of God, out of which new truth and power forever come.

HOWARD H. BRINTON

A Child Went Forth

THERE was a child went forth every day, and every object he looked upon, that object he became for the day or for many years or stretching cycles of years" (adapted from "There Was a Child Went Forth" by Walt Whitman in *Leaves of Grass*).

On a sunny summer morning a child went forth into a world of wonder and of beauty. He felt its loveliness, its divine quality. He saw the rusty robins, who seemed to be greeting him with a special song. He sensed the fragrance of the early day, the clean, fresh odor of the moist earth. He felt the warmth of his beloved kitten as she rubbed her soft fur against his cool bare legs. And as he entered the house at the beckoning of his gay, young mother, he hummed his happiness.

This child who went forth in the morning experienced wonder, beauty, gentleness, and love.

On the same summer evening this child (by way of the TV screen) went forth again, this time into a world of competition and of violence. He saw children being exploited, heard language being distorted; saw money being made a God; saw families being broken up; men battering other men; women betraying other women; men cheating, deceiving, shooting, killing. And as he went upstairs to bed, he whistled to conceal his fearfulness.

This child who went forth in the evening experienced selfishness, greed, jealousy, and cruelty.

Millions of children go forth into their many worlds every hour of every day; and the good and evil they look upon, that they become.

BESS B. LANE

Two Quaker Valiants

SELDOM has a married couple enjoyed so wholehearted and united an absorption in a humanitarian interest as two Philadelphia Friends of the past generation, each of them pursuing quite independent but related activities. The death of Hannah Clothier Hull last summer brought to an end the remarkable service in peace work that she and her husband had begun together, fortifying and stimulating each other in their separate fields, both directed to the same passionately desired end—the abolition of war.

William I. Hull, a member of the Swarthmore College faculty for over forty years, historian, author, and research scholar, was strongly infected with the Quaker concern for peace. He attended the Second Hague Conference, and later was sent by the American Friends Service Committee to Paris as observer and consultant while the Covenant of the League of Nations was being drafted. Philadelphia Yearly Meeting asked him to attend the Washington Disarmament Conference in 1922, and also the General Disarmament Conference of 1932 held in Geneva. He was active in organizing the Pennsylvania Committee for Total Disarmament, and he was a constant speaker at meetings of all sorts on international relations, arbitration, and kindred aspects of securing a peaceful world.

Hannah Hull, equally devoted, was for decades an active member of the Friends Peace Committee; almost from its beginning she was associated with the American Friends Service Committee, for many years on its Board of Directors and part of that time one of its Vice Chairmen; she threw herself enthusiastically into the formation of the Women's International League for Peace and Freedom, where she and Lucy Biddle Lewis became the close friends and co-workers of Jane Addams (it was Lucy, supported by Hannah, who persuaded Jane Addams to leave her papers to Swarthmore College, the basis of the Swarthmore College Peace Collection).

In the Women's International League Hannah Hull fearlessly extended herself in work and leadership. As national President she took part in public demonstrations from California to Washington, D. C., she addressed public officials and government authorities even to the President of the United States, and she found herself in the excellent company of those indicted in Elizabeth Dilling's seething "Red Network."

William Hull was also subjected to abuse and hostility in his appearance before the Senate Committee on Naval Affairs in 1928, following which demands for his dismissal from the College came from some patriotic organizations, as Frederick Tolles relates. The students, however, had stood to salute him on his return from the Capitol.

Reflecting upon how the lustre of these Friends shines on, how their able, unhesitating leadership was coupled with their warmhearted, unassuming, and gracious personalities, those who remember them well are going to establish a William I. and Hannah Clothier Hull Memorial Fund, whose object will be to train younger peaceworkers by grants for study or internships on the staffs of various peace organizations. No

enterprise would appear to be closer to the desire of both William and Hannah Hull. Let us hope that somehow the cheerful, serene, and valiant spirit of these Friends can brighten for their young followers the struggle for a better world.

EMILY COOPER JOHNSON

Book Survey

Saint John the Baptist and the Desert Tradition. By Jean Steinmann. Harper and Brothers, New York, 1958. 191 pages; 100 illustrations. \$1.50

A careful, well-written study of John's background. Special attention is given to his relationship with the Essenes, the apocalyptic spirit of his time, and the role of his followers in the early church. The paperbound book requires concentrated reading but is meant to serve the needs of laymen.

Consciousness and Society. The Reorientation of European Social Thought, 1890-1930. By H. Stuart Hughes. Alfred A. Knopf, New York, 1958. 433 pages. \$6.50

Hughes, who is also the author of a valuable study of Oswald Spengler, undertakes in this book to trace the colorful patterns of European *Geistesgeschichte* in the course of a generation that saw enormous changes in knowledge, perspective, and political adjustment. The opponents to Marxism, the new schools of psychology and psychoanalysis, the dominant historical and sociological schools of thinking, and the function of *belles-lettres* appear in this vast scenery of revolutionary changes. Merely to assemble material of such panoramic scope would be a most respectable feat; Hughes also appraises and evaluates it wisely and generously.

The book is written for the academic reader, prepared to think in philosophical, historical, and sociological terms.

Treatises and Sermons of Meister Eckhart. Selected and translated from the Latin and German by James M. Clark and John V. Skinner. Harper and Brothers, New York, 1958. 267 pages. \$4.00

Many Friends searching for the spiritual relatives of Quakerism in mystical thought will welcome this selection. This scholarly piece of work will reward the thorough reader with penetrating religious insights and interpretations.

History of Religions. By E. O. James. Harper and Brothers, New York, 1958. 236 pages. \$2.75

The Religions of Man. By Huston Smith. Harper and Brothers, New York, 1958. 328 pages. \$5.00

A few months ago we reviewed in these columns Burt's magnificent masterpiece, *Man Seeks the Divine*, published by Harper. Now within the same year we review these two new books in the same field, bearing the Harper colophon. Issued as companion books by the same publisher, they represent a truly impressive trend in displaying Harper integrity and insight into the current mind set.

Burt's book had two obvious flaws, a slightly fancy title and a neglect of liberal modern Jews. The two new titles mean just what they say, and both books do well by the present importance of the Hebrew faith.

On Sharing

Evoked by Christmas Giving But for Any and All Occasions

IN our emphasis on giving do we tend to become un-receptive? Only the gracious recipient can be a good giver. We all recognize that there is little goodness in being only a receiver. But do we forget, or have we even considered that there is also little goodness in being only a giver?

To accept the gift of another, to receive what is bestowed upon us in a gracious spirit, requires as much intuitive courtesy, as much loving concern as to be a wise and thoughtful giver. Neither of these abilities is as much an art as we are often led to believe but depends rather upon the establishment of good relationships with others.

May we devote a little time in our personal meditations to developing both abilities so that we may then experience the joy of true sharing, which is possible only when we are both receptive and projective, receiving as well as bestowing.

In our relationship to God we have especially to learn how to receive. Blessings are constantly bestowed upon us, but we often remain unreceptive and fail to accept them. We even complain that we are slighted, when all that is lacking is our own ability to receive. We have only to look up, to stretch forth our spirits, to receive all these gifts from God. And if we would truly share, we ought to receive them graciously and show our gratefulness by giving ourselves in return to Him, through gifts to others. Only in this way can we give to God and enable Him to receive our service.

RUTH R. K. PARR

The Plain Language

Letter from the Past—175

LIKE other Friends I have often had occasion to reflect on the unintended evolution that has accompanied the continuance of the Quaker pronouns. Inside our Society, as in society in general, language tends to evolve by laws, unconscious and inexorable. This with other changes makes much of the Friends' early testimony out of date. The first Friends had a real point in their costly insistence on saying "thou" to everyone. But "time makes ancient good uncouth." They claimed that their practice was grammatical English and corresponded to the practice of other languages, including "the pure language of the Spirit" in the Scriptures. They liked its leveling character, or, as we should call it today, its democracy. They confirmed their sinister feeling that "you" to an individual was sheer flattery by noting how

in practice saying "thou" to any notable made him angry.

But today how plain is the "plain language"? The writer of novels that essays to use it mostly goes wrong. The telegraph operator is likely to bungle it. Friends themselves have been far from logical, grammatical, consistent, or democratic as they have continued to use it. Let me illustrate as briefly as possible these points from four quite different bits in my recent reading.

(1) Here is a 1956 inaugural dissertation—something like a Ph.D. thesis—at the University of Erlangen by Hans Ulherr. It deals with "the use of the pronoun of address of the second person singular in the English speech of North America," and wrestles manfully in two chapters with the Quaker usage. Unfortunately, one of his principal sources of illustration is *Letters from an American Farmer, 1782*, by Michel Guillaume Jean de Crèvecoeur (also known as John Hector St. John). Even without the fallibility of such a source, his evidence produces an extremely awkward picture of grammatical rhyme or reason. It is well-known that in time accusative "thee" replaced nominative "thou," in accordance with a dialect variant in parts of Britain, just as everywhere accusative "you" for the plural replaced nominative "ye." That played havoc with the specific verb forms in *-est*.

(2) My second historical sample is the letters of Whittier which I have read in connection with the sesquicentennial of his birth. He used Friends language not only to Friends but often, though intermittently, to non-Friends. By his time "thee" had generally replaced "thou" as subject, but the proper verb was evidently uncertain. Sometimes it was the same as the third personal singular, as it is with most Friends today, "thee knows" (like "he knows"), "thee is" (like "he is"). Sometimes it is the verb of the plural (a partial concession to the world's language?), as when Whittier writes "thee have" or "thee are." He sometimes says "thee hast," "thee art," and the like, and sometimes "thou have," "thou are," etc.

It must be already clear that we cannot refer to ourselves, as Richard Farnsworth did in his day, as "Quakers who witness and practice the pure, proper, and single plain language as the holy men and people of God of old time did."

My next illustrations of the problems of plain language come from foreign countries. When George Fox and his friends composed, out of some thirty languages ancient and modern, that remarkable *tour de force* of both learning and typography, *A Battle-Door for Teachers and Professors to Learn Plural and Singular, you to many and thou to one*, 1660, they believed that all languages could be quoted as consistently, presenting a

uniform simplicity. But even England's closest neighbors were already illustrating a different procedure. In France as in England *vous* plural was becoming used in honorific address alongside plebeian *tu*, while in Germany, except for the intimate and original *du* (singular), at first *Ihr* (second person plural) and then *Sie* (third person plural) came to be employed (with capitals when written) in complimentary speech to individuals. This sounds much like the very usage against which English Friends first protested. Friends wished to level everyone down to "thou." They might have attempted leveling everyone up to "you."

(3) This is precisely what is proposed today in another quarter, behind the iron curtain. I quote from a recent London *Friend*, summarizing an article in the *Manchester Guardian* for December 10, 1957:

Eastern Germany, it is now announced, is officially bidden to give up thou (*du*) which as in France (*tu*) and other countries is still a live usage for intimates, children and servants; and to use uniformly the plural *Sie*. Though a reform in the reverse direction from that of early Friends, it has the same declared trend—towards equality. "Du," says a leading East German, was a sign of proletarian "class solidarity in face of class exploitation. Now there is no longer class exploitation" in Eastern Germany.

I am not sure that the above observations on the original use of *du* are correct, but I do know that many Friends realize that our use of "thee" and "thy," though it originated in the intention to treat all men as equals, has turned out in practice to establish a new distinction. This was well if unintentionally expressed by the old-fashioned Friend, who when meeting a stranger unidentified as to Quaker membership, remarked, "Do I call thee you? Or do I call you thee?" A practice once intended to efface distinction has only created a new one. As a writer expressed it in these columns not long ago, "While all other users of the English language adopted pronouns recognizing no distinction between men, Quakers created a new distinction of special familiarity by continuing to use the archaic form" (Bruce L. Pearson, "Letter from Japan," *FRIENDS JOURNAL*, 1956, page 71).

(4) The words just quoted were the result of the experience of an American Friend becoming acquainted with "Japan, where language convention and social practice make it difficult to treat all men as equals." Language convention such as the authors of the *Battle-Door* never knew exist, I think, in many Far Eastern languages. My fourth bit of reading has been in a professional magazine of the Bible Societies called *The Bible Translator*. In recent issues there has been a debate

among linguistic experts about what to do with translating the Bible into languages like Thai, Assamese, and Balinese. The translators are all for importing democracy with Christianity into these areas, and they are loth to allow the Bible to speak the languages of the people, which by their variety of pronouns reflect two or even several social strata. In Thai, for example, "the same individual may be addressed with a different pronoun by each of the following: children, wife, intimate friends, strangers, employer. "In Bali even for 'house' there is no socially neutral word. One has to know first the social status of its owner."

The "honorific pronouns," as they are called, constitute for Christian missionaries a difficult problem. The experience of early Friends was not with the art of translation but with a stage in English when temporarily social caste was marked by two forms of the pronoun of individual address. That was not the case in England either earlier or later. It is doubtful, as one of the modern translators says, whether it is possible to democratize a language when the society has not democratized itself. Language follows society; society does not follow language. Indeed, it might lead to annoyance, or worse, to represent Bible characters as violating all local social conventions. In English at least some democratization has been concurrent with the trend to the universal use of "you." But the Quaker effort to achieve equality by the universal use of "thou"—if indeed that is what the Quakers really did wish for—did not succeed.

NOW AND THEN

An Historic Quaker Property

ON the corner of City Line and Drexel Road, opposite Overbrook Station in Philadelphia, stands the George Homestead, the birthplace of John Malin George, founder of George School in Bucks County, Pennsylvania. This property, now owned by Mrs. John Wehle of Philadelphia, is for sale and its future existence is in doubt.

The oldest portion of the present structure had its beginning as a log house constructed by William Edward in 1693-4. Little did he then realize that the city of Philadelphia would some day engulf his house. The property then descended, in 1714, from William Edward to his only son, Edward Williams (whose name was reversed from that of his father's), and it eventually passed into the hands of Rebecca Williams, who married Amos George in 1772. Amos George was John M. George's grandfather. At least two stone additions were made to the original log structure, one in about 1790. The portico and exterior plastered walls added in 1857 are deceptive in giving an impression of the age of the house today.

When George L. Maris, who was to become the first Principal of George School, and Edmund Webster visited the

George Homestead in 1886, John M. George was the sole survivor. Following several other visits by Maris, John M. George, by pencil codicil in his will established what became George School "... for the education of children, members of the Society of Friends and such others as a committee appointed by the Yearly Meeting may think proper. . . ." John M. George died in 1887 at the age of 85.

In one of the two parlors in the homestead John George, George Maris, and Edmund Webster first discussed their thoughts and aspirations for the new school. Surprisingly enough, the value of all household and farm contents on the property totaled only \$739.20, whereas the amount realized for the benefit of George School amounted to \$689,773.44.

George M. Hart, Assistant Business Manager of George School, has made detailed floor plans of the building. He believes the log section, with gable end facing City Line, and the stone sections of 1790 adjacent to the first structure, are worthy of preservation and restoration. A number of old-time architectural features remain, and others may be easily restored. The house is in a basically sound condition, and about one acre of land surrounds it. Anyone wishing to consider this property further should contact the owner, Mrs. John Wehle, 2214 Locust Street, Philadelphia 3, Pa. George Hart may be consulted regarding history and architectural features of the homestead.

Sent from Its Far Home

By MILDRED A. PURNELL

Sent from its far home to go
Lone wandering in a pitiless waste,
Haunted always by sad memories
Of the distant place from which it came,
The soul takes its feeble way,
Groping full circle at last
Toward the dim light,
Shining clear at birth.

Confused by myriad voices, shrill
With ignorant assurance and fear,
Festering in stale self-pity and pomp,
Denouncing all systems save their own,
Dazed and storm-driven, the soul
Staggers on, refusing to grant
Defeat, proud of its rags
And of its battle scars.

An exile in a strange land
Is the soul all its days. Stepchild
Of earth, without you stars and grass
Would shine and grow just as fair,—
Save this same flower of friendship, which
Would wither there, untended in
That more than mortal field
Sown by a foreign shore.

About Our Authors

Part I of the article by Howard H. Brinton in this issue was published last week. Howard Brinton, former Director of Pendle Hill, is the author of many books on Quakerism. His last book, *Friends for 300 Years*, is now in its second printing.

William M. Kantor is a member of Central Philadelphia Monthly Meeting. He recently retired from teaching commercial subjects in a Philadelphia High School.

Bess B. Lane, a member of Swarthmore Meeting, Pa., is well-known for her publications on understanding the child.

Emily Cooper Johnson has been an active and leading member of the WIL for many years. She is a member of the Board of Managers of the FRIENDS JOURNAL.

Ruth R. K. Parr is a member of Green Street Meeting, Philadelphia.

By now it is no secret that "Now and Then" is the pen name of Henry J. Cadbury, Chairman of the American Friends Service Committee and eminent Bible scholar.

Friends and Their Friends

Twenty-five young Friends gathered at Abington, Pa., Monthly Meeting, Philadelphia, on January 2-3 for meetings of the East-West Contacts Committee of the Young Friends Committee of North America. The chairman of the group, Wilmer Stratton, flew from Ohio for the meeting; others came from as far as North Carolina, Washington, D. C., and Massachusetts.

Plans were projected for a trip of four young Friends to the U.S.S.R. next summer, reciprocating the visit of three Soviet young people here last summer. Scheduled to go on this trip are Robert J. Osborn of Western Yearly Meeting, and Paul and Margaret Smith Lacey of Philadelphia and Iowa Conservative Yearly Meetings. The fourth member of the group is not yet appointed.

It was further decided to send a group to be in Vienna at the time of the Vienna Youth Festival, July 26 to August 4, 1959. Although this festival is planned for youth of the Communist orbit, the members of the East-West Contacts Committee feel it is highly important to have a few Friends there to give a positive view of the United States and to speak out for democracy and pacifism.

France Juliard is chairman of the Vienna group, which is slated to include Lars Janssen, Mamie Cavell, Joyce Cushmore, and Cynthia Sterling. Plans for informal gatherings of Festival attenders will be made jointly with British Young Friends and the American Friends Service Committee. The Vienna team will visit among Friends in Europe before the Festival.

It is expected that the four visiting the U.S.S.R. will join the others in Vienna at the time of the Festival. Both teams will conclude their summer of travel at the 1959 Young

Friends Conference to be held August 22 to 29 at Junction City, Kansas.

Mike Ingerman, currently doing his alternative service at the Friends Committee on National Legislation, was appointed the new Treasurer of the East-West Contacts Committee.

Richard W. Hill, notes the *Newsletter* of Lansdowne Meeting, Pa., was selected as "Boy-of-the Month" for Lansdowne-Aldan High, Pa., in October. "He's a top student, member of the school orchestra, the audio-visual crew, and the Boy Scouts, from which he has received top awards, and he was a delegate to the jamboree in England."

Eddy Asirvatham has been elected President of the All-India Conference of Indian Christians for the third time in succession. He was in the United States from April to September, 1958, and hopes to return in 1960, accompanied by Mrs. Asirvatham, if she wishes to come.

Allen S. Olmsted of Providence Meeting, Pa., has been appointed by Governor Leader of Pennsylvania to serve as Judge of the Delaware County Court of Common Pleas.

J. Richard Houghton of the Friends Meeting in Washington, D. C., left in November on a journey that would take him via London, Paris, and Rome to the Friends Africa Mission, Kisumu, Kenya, East Africa. He will spend the next two years there, doing his alternative service on one of the Mission projects.

Kenneth B. Crooks of Cambridge Meeting, Mass., visited Jamaica in September to help dedicate the new classroom buildings and library at Happy Grove School, where he was formerly Headmaster.

According to *The Friend* (London), a number of Friends participated actively in the demonstration at the rocket base near Norfolk, England, early in December, about which American news services reported in detail. Several Friends were hurt in the scuffle ensuing between the police and the demonstrators. Before walking to the rocket base, the 46 demonstrators and the 84 supporters who had joined them in the march stood in silence for two minutes.

Two Friends have joined the staff of the University of Ghana, Achimota. Alan Hutcheon, a member of Hamilton Meeting, Ontario, is Lecturer in Chemistry. He was formerly Assistant Professor of Chemistry at McMaster University. Donald F. L. Pritchard, a member of Cotteridge Meeting, Birmingham, England, is Lecturer in Education. He was formerly on the staff of Dudley Training College for Teachers.

Abington Meeting, Pa., is holding a series of four seminars to study peace on Sunday evenings in January at 7 p.m. At the January 4 session Norman J. Whitney opened the discussion, speaking on "The Spiritual Basis of the Friends Peace Testimony." Four members of Abington Meeting continued the discussion, Rachel Gross, William Berlinghof, Wallace Sloan, and Paul O'Neill, with Howard Bartram acting as moderator. A group of suggested readings has been circulated for each session, with a Meeting member making a ten-minute opening presentation. The topic for January 11 was "Peace as a Way of Living"; that for January 18 is "Peaceful Techniques in Intergroup Relations"; and on January 25 "Peaceful Techniques in International Relations" will be considered. Attendance has been gratifying, over 75 being present at the opening session.

The first application for a ticket to the Rufus Jones Lecture on January 30 came from a Friend in Pendleton, Indiana. The second request came from a Campus Chaplain at a New Jersey College who has been a student with Ross Snyder and is eager to hear his point of view on "The Authentic Life." These two letters illustrate the wide scope of the expected audience. Because the Friends General Conference, which sponsors the program, represents contacts with Meetings west to Chicago, north to Canada, and south to Florida, the Philadelphia Yearly Meeting Religious Education Committee has invited distant Friends to write in for hospitality. The various denominational headquarters of Religious Education in Philadelphia, together with the Council of Churches, have all opened the way to have their staff people informed about the plan, equipped with tickets, and prepared to enter into the hour's discussion which will follow the lecture. The whole program will conclude not later than 9:30 p.m., in order to allow the lecturer and 18 members of the sponsoring committee to catch the 9:55 train for Pendle Hill, where they will have two days of seminar sessions "in depth."

Theodore Von Laue of Riverside Meeting, Calif., has been traveling in Europe with a minute from Pacific Yearly Meeting. Like other Friends he was impressed with the rapidly growing strength of the Baptists in Russia. After he had attended service at the headquarters of the Russian Baptist Church, which he found overcrowded, his minute was endorsed by Pastor Kareev in part as follows: "We are glad that the ties of love, peace, and friendship with Quakers of various countries are growing and deepening, and we, the Baptists of the U.S.S.R., are ready also in the future to maintain the most friendly contacts with them for the welfare of our peoples and for the promotion of peace in the entire world."

Theodore Von Laue notes in the *Friends Bulletin* of Pacific Yearly Meeting that "there is increasing evidence in the Soviet press about the popularity of religion. This, of course, poses new problems for the Communist Party, in an old conflict in which both sides are both right and wrong. As Friends, therefore, we should beware of taking a partisan attitude, for the issues are complex and unlike any in our own society."

Alumni and undergraduate members of Phi Delta Theta, social fraternity at Swarthmore College, Pa., recently took action to protest the religious and racial discriminatory restrictions of the national organization. The local undergraduate chapter preferred to have its charter revoked by the national organization and to establish a local fraternity. The alumni voted overwhelmingly to support this action.

The severance of connections with the national Phi Delta Theta organization culminated ten years of persistent but unsuccessful effort by Swarthmore Phi Deltas to secure legislation by the national fraternity to remove Phi Delta Theta's restrictions against Negroes, Orientals, Jews, and non-Christians in the fraternity.

Under the constitution of the newly formed Tau Alpha Omicron members may be chosen freely and on individual grounds, without any restrictions whatever upon membership.

Dr. Joseph D. Coppock, Earlham College Professor of Economics, will spend the academic year 1959-1960 as a Research Professor in Economics under an award just announced by the Brookings Institution of Washington, D. C. Dr. Coppock's research project will deal with "Measures for Reducing International Economic Instability." The author of several books, Dr. Coppock recently completed *The Economics of the Business Firm*, to be published in March. Also about to be completed is a survey of education for business in liberal arts colleges, which he conducted for the Carnegie Corporation as part of a general study of collegiate education for business.

For about twenty years members of the Church of the Brethren, Friends, Schwenkfelders, and the two major Mennonite bodies of the Philadelphia area have been meeting informally once or twice a year. The most recent meeting was held at the Mennonite Church on Germantown Avenue, Philadelphia, as part of the celebration of its 275th anniversary.

There were brief summaries of the histories and beliefs of the four denominations. Many common experiences and historical contacts of the several groups were called freshly to mind, as well as the many testimonies which they all share, e.g., the testimonies against oaths and the use of force in religion, and those for simplicity and peace. William H. Shelly and Vernon H. Neufeld discussed the Mennonite history and beliefs; Howard Keiper spoke for the Brethren; Elmer Johnson and Harvey Heebner for the Schwenkfelders; and Edith Reeves Solenberger for the Friends.

A considerable time of fellowship with box suppers proved, as usual, one of the more valuable periods of the meeting. In the evening, William Bradshaw, who recently came as minister to the Central Schwenkfelder Church, dealt with some of the pressing church problems of the moment. The sessions closed as they had opened with a time of worship.

A number of those who have attended these meetings for several years have expressed the wish that the satisfactions of

this fellowship should be more widely shared, especially by younger people. The meetings are as informal as possible, and all members of the four groups are welcome to attend.

Anyone who wishes to have his name placed on the mailing list for these meetings, or who wishes further information about them, or who has suggestions for the program should write to Donald Baker, Collegeville, Pa., who is acting as secretary.

A Place of Silent Prayer for All the World

There is a place of silent prayer for all the world. It is the Meditation Room at the United Nations, visited already by more than two million people of all faiths. They go there to pray in silence for humanity and world peace.

The Meditation Room, opened to the public in 1952, is located in the General Assembly Building on the west side of the public lobby. Once inside this room, you cannot escape its dynamic energy. Soon you have forgotten yourself, because you also are breathing forth a silent prayer on behalf of humanity.

Here is the soul of the United Nations Headquarters. In this sanctuary, where no word is spoken, people from the world over meet on the level of a silent outpouring of the human heart.

KATHERINE HALL

Letters to the Editor

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

I disagree with Budd Mitchell. Total abstinence was an issue in Kansas during the early years of the present century, and there were very few problem drinkers. My wife had never seen or smelled liquor, had never seen a place where it was sold or a person under the influence of it until after we were married and left the state. There were few inmates in jails; there were few poor farms and orphanages. It is not so today, with liquor flowing freely in that state, and crime and delinquency keeping pace with other states that licensed the great destroyer.

I inquire what "statistics show that there are more problem drinkers in areas where total abstinence is an issue." And I challenge as wholly an error the statement "that there is less alcohol per person consumed today than there was during prohibition years in this country."

Children "of total abstainers" are less apt to drink and to become problem drinkers than are children of drinking parents.

New York, N. Y.

HOWARD E. KERSHNER

When I read George Nicklin's article about Friends and the alcohol testimony in the October 11 issue of the FRIENDS JOURNAL, I was immediately impressed with the soundness of his views.

I think that George Nicklin has a valid point when he states that many alcoholics—if not all of them—suffer from intense inner conflicts, and use alcohol as a tranquilizer or an escape from the emotional pain. Obviously, in the face of this truth, a thinking person is not going to quote blindly his statistics, run mechanically down his prohibition program, and save us all by glibly urging that no one becomes an alcoholic who never drinks. The real problem is not alcohol. The real problem is an enormous void which needs love and understanding to fill it. Friends might better approach the alcohol problem from this side.

Bronx, N. Y.

JAMES B. OSGOOD

R. W. Tucker's "The Secularization of Love" (December 6, 1958) is one of the most memorable articles I have ever read in the FRIENDS JOURNAL.

Palo Alto, Calif.

FRANCES HALL SMITH

How can our Society be strong unless it witnesses for Christ in spirit, word, and deed? I may be mistaken, but the union of the two Philadelphia Yearly Meetings seems to have had the effect of weakening our witness for Jesus because the percentage in the Society who believe in him as our Lord has lessened. Our words should conform to the message of Jesus.

If our inner light leads us to ignore or oppose Christ as declared in the New Testament, then those in our Society who fall in this class should repent and assist a reformation among Friends. "This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

Christ has come to teach his people himself and raise us up at the last day. If we do not believe in him, we shall die in our sins; but if we earnestly seek for more light, our faith shall be increased.

West Chester, Pa.

GILBERT COPE

BIRTH

HILTNER—On December 17, 1958, to Robert J. and Mary C. Hiltner, a second daughter, ALLISON LEE HILTNER. The parents are members of Reading Monthly Meeting, Pa. The maternal grandparents are A. Hurford Crosman and the late Alice Forsythe Crosman of Media Monthly Meeting, Pa.

MARRIAGE

MALCOLM-BAKER—On December 27, 1958, at Schuylkill Meeting, Phoenixville, Pa., LOUISE GAY BAKER, daughter of Dr. and Mrs. Donald Gay Baker of Collegeville, Pa., and W. DAVID MALCOLM, JR., son of Mr. and Mrs. Walter D. Malcolm of South Hingham, Mass. The bride and her parents are members of Schuylkill Meeting. The young couple will live at 15 Eleanor Drive, R. D. 3, Cumberland, R. I.

DEATHS

BISHOP—On December 29, 1958, at his home in Caldwell, N. J., EDWARD BISHOP, aged 74 years. He was a former member of Chesterfield Monthly Meeting, N. J. Surviving are his wife, Marjorie Long Bishop, two sons, Robert E. and Everett L., and six grandchildren, all of Caldwell, N. J.; a brother, William, of Worcester, Mass., a member of the Friends Church there; and a sister, Sarah Bishop of

Wilmington, Del., a member of Philadelphia Monthly Meeting, 4th and Arch Streets.

KINSEY—On December 31, 1958, PHEBE COATES KINSEY, aged 84 years, wife of the late Seth L. Kinsey. She was an active member of Eastland Meeting, Pa. A graduate nurse, for 35 years she served her home community and family as a competent maternity nurse. The cheer and comfort she so freely gave, regardless of circumstances, won the love and esteem of all. Three brothers and nine nieces and nephews survive.

SMITH—On December 23, 1958, suddenly, at New Hope, Pa., ALICE EASTBURN SMITH, aged 72 years, wife of James Iden Smith and a member of Buckingham Meeting, Pa. She had spent the last 48 years since her marriage on the Smith homestead farm in Buckingham Township. The Quaker faith was her guide. Surviving are her husband; two sons and two daughters, Ogborn A. Smith, H. Eastburn Smith, Mrs. Margaret H. Fleck, Mrs. Ann LeNoir Pisarek, all of New Hope, R. D. 2; seven grandchildren; and a brother, John S. Eastburn of Morrisville, Pa. Funeral services were held at Buckingham Meeting on December 26, at 2 p.m., with interment in the adjoining burial grounds.

Coming Events

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

JANUARY

18—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "Jesus and the Pharisees."

18—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Walter and Emily Longstreth, "Our Trek in the Fall of 1958."

18—Conference Class at Green Street Meeting, 45 West School House Lane, Philadelphia, 10 a.m.: "Prison Treatment and Prison Philosophy." Speakers, Dr. Michael Marello, Director of Treatment at Eastern State Penitentiary; Palmer Jones, Assistant District Supervisor, Pennsylvania Board of Parole; and Terry C. Chrisholm, presently with the Commission on Human Relations but formerly a Parole Officer with the Parole Board.

21—Forum at Chester Meeting, Pa., 24th and Chestnut Streets, 8 p.m.: film, "Martin Luther."

23—Forum at Reading, Pa., Meeting, 108 North 6th Street, 8 p.m.: William R. Huntington, "A Pacifist in the Honolulu Jail."

25—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Lydia C. Cadbury, "The First Christian Martyr."

25—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Florence S. Kesson, "The Influence of Television in Modern American Homes."

28—Lecture at Kennett Meeting, West Sickles and North Union Streets, Kennett Square, Pa., 8 p.m.: Patrick Murphy Malin, "Free Religion and a Free Society."

30—First Annual Rufus Jones Lecture, offered by the Religious Education Committee of Friends General Conference: Ross Snyder, Associate Professor of Religious Education, Chicago University, "The Authentic Life—Its Theory and Practice." At the Race Street Meeting House, west of 15th Street, Philadelphia, 7:30 p.m.

31—Philadelphia Friends Social Union, Luncheon at the Rose Garden, Bellevue-Stratford, Philadelphia, 12:30 p.m. Harold E. Stassen will speak on "A New American Foreign Policy." For reservations, write Herbert D. Way, Treasurer, 164 South Main Street, Woodstown, N. J.

31—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m. Morning, worship, business agenda of the First Quarter, including the annual report to Yearly Meeting. Lunch served, 12:30 p.m. Afternoon, business; Margaret Jones of Moorestown, N. J., Meeting,

recently returned from Europe, where she served on the AFSC Material Aids Program, "Germany Today."

31 to February 1—Midwinter Conference sponsored by the Philadelphia Young Friends Movement, at Haddonfield, N. J., Meeting House, Lake Street and Friends Avenue. Speakers, Holland Hunter, Wilbert Braxton, Joseph Stokes, Robert Osborn, Roy McCorkel, Allyn and Adele Rickett, and Dan Wilson. The conference will close with an examination of the implications of the Christian Revolution.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

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

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 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—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

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

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 6-8888.

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

MINNESOTA

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

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

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Poppleton Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

Any young Friend who is at least 15 years old is welcome to attend; for information write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Coming: 76th Annual Meeting of the Indian Rights Association, at the First Unitarian Church, 2125 Chestnut Street, Philadelphia, Pa., on February 5, 7:45 p.m. The Honorable Roger C. Ernst, Assistant Secretary of the Department of the Interior, will speak on "A Policy to Meet Indian Needs Today." All welcome.

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, Clerk, 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.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. **Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. **Central Philadelphia**, Race St. west of 15th. **Chestnut Hill**, 100 East Mermaid Lane. **Coulter Street** and **Germantown Avenue**. **Fair Hill**, Germantown & Cambria, 11:15 a.m. **Fourth & Arch Sts.**, First- and Fifth-days. **Frankford, Penn & Orthodox Sts.**, 11 a.m. **Frankford, Unity and Waln 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.

PROVIDENCE—At Providence Road, Media, 15 miles west of Philadelphia, Pa. First-day school, 9:45 a.m., meeting for worship, 11 a.m.

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.

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

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.

FOR SALE

1958 HILLMAN MINX ESTATE WAGON with roomy interior, 2-tone finish and excellent economy. Less than 6,000 miles. \$1,850, including extras. The purchaser will not only receive a lovely little car in good-as-new condition for \$540 less than new price but will enable \$250 to go to peace work and to Friends. Write Lee Stern, Box 271, Nyack, N. Y.

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WANTED

APPLICANTS BEING ACCEPTED for Senior Counselor position. Applicants should be over 19 years of age and have had camping and canoeing experience. George P. Darrow, Director, Oakwood School, Poughkeepsie, New York.

APARTMENT. Furnished, private, utilities, good, quiet. Philadelphia area, for cultured Negro lady. Box S69, Friends Journal.

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For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Globe 9-2474.

For appointments with Dr. Genevra Driscoll telephone WEsh Valley 4-7118 after 3 p.m.

For appointments with Karoline Solmitz, M.S.S., telephone LAwrence 5-0752 in the evenings, 8 p.m. to 10 p.m.

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