

# FRIENDS JOURNAL

*A Quaker Weekly*

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***B**E content to be little and low, and to receive little and low instructions from God, and to walk in the path of brokenness and humility before the Lord; for this is His way of fitting for and advancing into the high and glorious power of His life. And this my soul is assured of, that none shall enter into or abide in His Kingdom but as they become little, poor, and naked, and as they are led by the little child of God's begetting.*

—ISAAC PENINGTON

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*An Indian Prayer—Letters to the Editor*

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## FRIENDS JOURNAL



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## King David and the Borrowed Egg

ONCE upon a time the pages of David had a meal together, and they were served boiled eggs. One of the young men was hungrier than the others and ate his share before his companions did so. When they began to eat, he was ashamed that his plate was empty, and he said to his neighbor, "Loan me an egg." His comrade replied, "I'll be glad to do so on the condition that you promise me in the presence of witnesses to return the egg whenever I shall request it. You must add the increase it would have yielded me until then." The company at the table heard how the young man gave the promise. After a long time his friend reminded him of his debt. The page said, "You loaned me only one egg." But the friend demanded much more, and both of them went to King David.

They saw Solomon, the son of the King, sitting at the gate of the palace. He was in the habit of asking all people who went to see the King about the kind of business they had on their minds. When the two boys came and told him of their concern, he said, "Go to my father, and on your return tell me what decision he has made."

The two pages told King David about their agreement. Thereupon King David told the defendant, "You must pay your debt." The youth said, "I do not know how much I have to pay." His friend made up the bill by saying, "In one year one chicken comes from the egg. Next year the hen will have 18 chickens; the third year each chicken will have 18 chickens, and so it will be every successive year." Thus the little debt had grown to an enormous bill, and the page left the palace with anxiety in his heart.

At the gate of the palace Solomon asked him, "What was the King's judgment?" The page replied, "I am now under obligation to pay for the whole losses which my friend computed. And, verily, it makes a large sum." Solomon replied, "Listen to my voice; I shall give you good advice." The youth replied, "May God grant you a long life." Solomon said, "Go out into the field and work on a parcel that has been ploughed over and where the regiments of the King pass by every day. Take a measure of cooked beans along, and when the soldiers come throw a handful of the beans upon the soil. When they ask you what you are doing, then you must say, 'I sow cooked beans.' If they ask, 'Whoever has seen anyone use cooked beans for seed?' then you must say, 'Has anyone ever seen that chickens come from a boiled egg?'"

(Continued on page 184)

The above story is taken from *The Wellsprings of Judah, Fairy Tales and Legends*, collected by M. J. ben Gorion, Leipzig, 1918.

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# FRIENDS JOURNAL

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## Editorial Comments

### *Understanding America*

LUCY BURTT'S visit in New Zealand has inspired Friends "down under" greatly. She feels concerned over the growing antagonism against the U.S.A. that is developing in British countries. These sentiments deserve as much attention by pacifists as the criticism directed toward Russia and China. American publications distributed abroad are mostly of the conservative and war-minded type. Lucy Burtt shared her impressions from India with Friends in New Zealand and Australia. Anti-American feeling is growing fast in India because Americans feel the impulse to go to India and save it from communism. Indians consider this an insult because they feel capable themselves of seeing the errors of communism without the patronizing instruction of Westerners. Such feelings against America do not help world peace any more than the hostile attitude existing against other nations.

Similar observations come from other countries. The prominent Italian journalist Luigi Barzini describes in his book *Americans Are Alone* (Random House, New York) how Americans are seldom told the truth at conference tables. In part the polite tone and polished manners of European diplomats account for this deplorable fact; one does not contradict the boss. Another reason for this lack of candor is the humiliating position in which former first-ranking powers have again and again to ask for money or weapons. We check their trade with Communist countries. They must fill out questionnaires each year and await final decisions from Capitol Hill. For all of these nations Washington has become a second capital. Or is it even the first one? At the same time that these European countries receive our help, they are made aware of our internal debates on foreign aid, our high taxes, and our disappointment with the ways other countries are administering themselves.

### *A Different Psychology*

Some sincere European democrats agree with the Communists—so says Barzini—that we are financing European countries mainly to make them buy American goods. They feel they are made to rescue our "col-

lapsing" economy. True or untrue, such arguments are being believed. Private expressions of irresponsible "experts" in the United States are taken in Europe much more seriously than at home. To some degree the European has learned to mistrust the news, but he usually has greater respect for the printed word than most Americans. He is confused by the mass of contradictory reports coming from us.

Americans are also more impatient than Europeans. We want to see quick changes abroad that will take generations to achieve. Too often our sincere desire to help others results in confusion and haste. Our affluence appears to smother us and choke off our common sense in dealing with foreign nations. We are creating fear among our friends. Fear fosters defensive insincerity. We want to sow friendship, and instead we reap mistrust. Our weapons frighten the very nations who ask for them. Our self-criticism acknowledges their apprehensions, but then they hasten to reassure us that we are doing our best and should not criticize ourselves. It is a nightmarish situation, haunting the best minds at home and abroad. It ought to make us reappraise our skill in dealing with foreign nations, the nature and purpose of our foreign aid, and the danger of continuing militarization at home and abroad.

### *Rethinking History*

The leaves are falling rapidly from the trees of history these days. Russia has decided to rewrite the textbooks used in schools to instruct children and young people about the rise and progress of the Soviets. The cult of one man, Stalin, is to be abandoned, and the people and their democratic institutions are to be given credit for their achievements. A number of formerly disgraced leaders are to be morally rehabilitated. It would be too optimistic to expect that complete justice and fairness will from now on be the basis for informing the minds of a new generation in Russia. But the progress suggested in these reforms is to be welcomed.

The Russians are not the only ones concerned with the rewriting of their history. Ever since the early 1920's this revision has gone on in several European countries, notably in France. International commissions are now

again at work preparing history textbooks that will give the young the truth about their own and other nations.

We must admit an appalling ignorance of the history of large nations in spite of the warnings of far-sighted men. As early as 1899 Henry Adams described America and Russia as the two "future centers of power." Is it too much to expect a friend of peace and reconciliation to become informed on the history of a nation like Russia, a country comprising one sixth of the world's surface? What do we know of the history of China? We can now

quickly inform ourselves from such an authentic source as Kenneth S. Latourette's *History of Modern China* (Pelican Books, 65 cents). The store of history existing among educated Europeans concerning the United States is deplorably low, although progress is noticeable. We would be much better off if we could deepen and enlarge our world picture by acquiring significant information of this kind. And we would do the cause of mutual understanding and peace a great service by thus being better informed.

## Self-Discipline: Giver or Destroyer of Freedom?

**A**LONG one of the many roads to truth various signposts of self-discipline have seemed helpful to me. There are those who say that the way to truth is to set up goals and to organize one's life into a pattern which will lead toward them. At certain levels of development some persons feel the need of belonging to a group which formulates a discipline and encourages members to report progress. Belonging to such a group gives security and may be helpful to some, but may seem to lead into blind alleys for others. As a person grows in maturity and feels the importance of his own individuality, he becomes more secure within. Then he would probably not seek a group for discipline but would strive to discover a pattern of life best suited to himself. Having discovered those disciplines, he may go back to the group, not to seek security, but to share with others similarly seeking. This sharing of experience in a spirit of unity would be enriching to all.

Discipline is defined as training which corrects, molds, strengthens, or perfects. It is easy to see the value of rules regarding daily habits. But our problem is to know which rules will be helpful in leading toward creative living. We must remember, as Emerson states, that "The soul unfolds after its own law and not by arithmetic."

Does discipline have value for its own sake? For instance, is it necessary to have meditation or prayer at a set time in order to keep from leaving it out? Regulations seem static and fixed, hampering the free expression of self. But there is danger of neglecting efforts toward spiritual growth, of being taken up solely with matters of living. Rightly used, discipline may be a necessity; wrongly used, it will put obstacles in the way or lead along the wrong path.

First, to have value all discipline must arise from a recognized inner need. We must decide what kind of universe we believe in and where we fit into it. Therefore through meditation and prayer we seek to find

answers, not as a discipline, but as a help in becoming sensitive to the integrating process within ourselves and the world about us.

Second, discipline should be in harmony with the true self, that center which is at one with the universe. As we seek truth through meditation, we become acquainted with this center and begin to feel which things are in harmony with it and which are not. If we work out our disciplines in the light of this true nature within us, they will lead us rightly because all will be in harmony. The need for new habit patterns will arise, but these will be simple, normal action, the outward sign of harmony within. This is not resolution; it is the re-making of personality through growing awareness.

With this in mind, let us ask ourselves: Do we have a time for worship because we feel we ought to, or does it spring from a true desire within? Sometimes "the spirit is willing but the flesh is weak," and it takes will to carry us through. If a continuous, dogged effort is required, with no sense of enrichment coming from the worship, then something is lacking, and we must seek to find what it is. We can experiment to discover what is most helpful to us in our daily worship. We may like to be alone; or we may like to have family worship, possibly in the evening, with a quotation as a morning reminder of something to think of during the day, and an evening sharing of thoughts or experiences of the day related to that verse.

Do we try to compel ourselves to "do a good turn daily"? This may help to develop awareness of where need lies, but the act should not be the goal in itself. True expressions of love are spontaneous and free. Perhaps there are attitudes we think we ought to desire but do not. It may be that we have not yet developed that far. Assuming them falsely would do little good. Any growing process is developmental, and it is dangerous to try to force it. As we grow, by seeking to deepen our awareness of what arises from the true center, the desired attitudes will fit in place naturally. In the same way,



wrong emotions will not have to be smothered by acts of will but will wither from lack of attention.

Consider discipline in regard to Friends testimony on simplicity. I do not feel that we are asked to live in poverty for its own sake, but we must be honest in determining how much we need and what is excess. Will power may be needed; but if we sincerely live from the center, we shall feel what is right for us in the use of both money and time, and shall be happiest at that point. John Woolman "didn't have to struggle, and renounce, and strain to achieve simplicity. He yielded to the Center and his life became simple." So, as we "center down," our lives become revised in the light of new values, and we know better what to do and what to let alone.

Where does will fit in with discipline? In starting a new habit we often need it to keep going when results seem meager. We must take care, however, not to feel that by our own will power we can lift ourselves. Tom

Kelly says, "Don't grit your teeth—and say, 'I will! I will!' Relax. Submit yourself to God. 'I will' spells not obedience." The more we bring ourselves in line with the integrating process within the universe, the less necessary becomes will power. It can be a tool to help toward each stage in our development, but it is not the process of growth itself. If the will is untrained, we are the slaves of every whim and desire of mind and body. Harmonious discipline which guides toward integration of the self gives true freedom.

The freedom we seek is not the freedom such as a river exhibits in overflowing, covering the countryside and wasting its energies, but the freedom which an integrated personality possesses to be creative and constructive when its energies are channeled. Discipline can be either a dam which hinders free flow, or banks which channel and guide to our destination. Hence it is to free ourselves for growth that we best employ discipline.

GLORIA KERSHNER

## Barbed Wire in "The Garden of the Lord"

By CHRISTINA H. JONES

IN OUR concern for almost a million Arab refugees during the past eight years, we have tended to forget the 180,000 almost destitute Palestinians living in 111 villages along a 340-mile frontier in West Jordan.

Most of the farmers, who in many instances have lost more than 90 per cent of their cultivable land, are in as great need as the "official" refugees cared for by the United Nations Relief and Works Agency. Yet they are not entitled to UNRWA relief because they have not lost their actual homes.

This bristling frontier and these people constitute one of the greatest problems in the Near East today and, as they doggedly remain in their homes, one of the problems most potentially dangerous to the peace of the world.

The armistice line, designed to remain only during what was expected to be a short period between a cease-fire and final settlement, has hardened into a fantastic partition of the Holy Land. It cuts through villages, separates families by only a few metres, and in more than one instance runs through a house. Often it cuts off a village from its water supply. In a climate where no rain falls for long months, this separation creates acute distress.

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Christina Jones, the wife of Willard A. Jones, executive secretary of the Near East Christian Council Committee for Refugee Work, has lived with the perpetual crisis of which she writes for several years. Her husband has been the Church World Service representative in Jerusalem since 1953. Both are Friends.

### *Hardship and Frustration*

Tragic as these conditions are, however, the loss of land and livelihood is what causes the greatest hardship and frustration. In addition to the pinch of hunger there is the growing hatred of the Israelis—the people who brought about this situation—and advice to be "realistic" means nothing. These destitute Palestinians in West Jordan are as sure today as they were eight years ago that their lands will be restored to them in God's own good time.

From time immemorial it has been the custom in this land for men to build their homes whenever possible on the hills above the land they tilled. They went daily to the plains to plow or sow or reap, and the women went to draw water from the springs. Now men sit on their hills and look beyond the menacing barbed wire of the frontier line to the beautiful, food-producing plains they once owned, and the women weep for their springs.

Large numbers of these frontier villages look out on the lovely fertile plains of Sharon and Esdraelon, parts of the historic Fertile Crescent, known to the armies of the East and West through the centuries. On the Coastal Plain and the Lower Highlands grow foods of great variety: wheat, dates, barley, millet, maize, onions, garlic, cucumbers, tomatoes, figs, olives, grapes, bananas, and other fruits in addition to the incomparable Jaffa orange, long one of the most lucrative exports of Palestine.

The Plain of Esdraelon, stretching from the Mediterranean to the River Jordan, is a "garden of the Lord" in the spring. It is not a desert country these farmers look out on, but one rich in the fruits of the earth and one which has supported life in Palestine for thousands of years.

#### *Christian Voluntary Agencies*

When the relief agencies were set up in 1948, their mandate was for the refugees who had lost their homes. The problem was so big that the frontier villagers were not even considered. Gradually their plight became known, and the Christian voluntary agencies were among the first to go to their aid.

The Near East Christian Council Refugee Committee set up teams in the frontier areas of West Jordan. One team operates in the Samaria District to the north, one in the Hebron District to the south, and the various missionary societies that have been in Jordan for many years work in the Central Area, which includes Jerusalem.

For the Holy City also is a frontier town. Its ancient walls, supplemented by a new one built within the past year, separate Arab Jerusalem from Israeli Jerusalem. Here the inhabitants can look beyond the walls to their inaccessible former homes and gardens and are often close enough to see an alien people moving about in them.

#### *Services*

The many services rendered by the teams, made possible by the gifts of Christian organizations in the West, are given through milk centers, clinics, literacy centers, vocational training, loans, and clothing distributions.

A recent project was the rebuilding of houses in a border village, Beit Surik, adjoining Emmaus, which was practically demolished during the fighting in 1948. Using the stones and whatever else can be salvaged, church workers are helping the villagers to restore at least one good room for each family.

The International Christian Committee, which is the area committee of the NECC, operates food centers feeding 2,000 children daily. In cooperation with the Luth-

eran World Federation, pregnant women are given supplementary nourishment. Supplies of powdered milk and other available foods are given to institutions which care for children and for sick and aged people.

Health service is given through clinics in all areas. In cooperation with UNRWA and the government, three clinics are conducted in the Samaria district, giving 52,000 treatments yearly. Recently three clinics have been opened in the Hebron area, served by a young American doctor from the Mennonite Central Committee, which also provides the team leaders for this area. Assistance is given to the Lutheran World Federation for four clinics in the Central area, where some 68,000 cases are treated annually. Special grants made for hospitalization are limited to extremely needy cases.

Funds from churches in the United States have provided 2,000 trees and vines for farmers who are trying to put under cultivation some of the stony hills left to them; goats and sheep to start new herds; wheat to plant (accepted as a loan so that others might be helped); and the means of repairing cisterns.

Frontier farmers now landless have been given loans to help rehabilitate themselves in some other means of livelihood. In the Jerusalem neighborhood a large number of small businesses and trades have been started through small loans. In the Samaria District, as many grants as possible are made for the training of apprentices in such trades as tailoring, shoemaking, carpentry, and mechanics. Through a special gift a weaving center has recently been enlarged to train 24 weavers. There is a ready market for their goods. Girls are taught dress-making in a border village as they learn the three R's.

This report gives only a partial idea of the problem and of the efforts made possible because you in the West, touched by this great human need, have given generously. The want continues, and the Christian testimony is needed more than ever. If people are hungry, they cannot wait until a settlement is reached to be fed; if they are cold, they are cold today and not months hence. The need is immediate.

### **An Indian Prayer**

*O* H, Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise, so that I may know the things you have taught my people, the lessons you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with clean hands and straight eye, so that when life fades as the fading sunset, my spirit may come to you without shame.

—TOM WHITECLOUD, Chippewa

## The Tenth U.N. Assembly

By ESTHER HOLMES JONES

THE place which the United Nations holds today is apparent not only when we look at the major items placed on the agenda of the General Assembly, but also when we look at its other organs and when we consider the universal desire for membership.

The Tenth Assembly opened, to the great relief of all, in the "spirit of Geneva." This is reflected in the actual words used in the debate and the marked absence of bitter ones. The issue of colonialism came rapidly forward and is bound to have an impact on following Assemblies.

This recent Assembly will be notable for three historic developments, (1) channeling atomic energy for peace and welfare, (2) the entrance of 16 new members, (3) accent on technical assistance and more support for U.N. aid. This report will consider briefly these three items.

### *Atomic Energy for Peace and Welfare*

The Political Committee discussion of atomic energy in October followed, of course, the Geneva technical conference of last August. That conference, attended by 1,260 representatives and advisers from 72 countries, has been designated "The Conference of the Twentieth Century." It demonstrated in many ways, through remarkable exhibits and papers by the master builders of nuclear energy, the implications and impact of this energy when put to peaceful uses. Fear, created by the frightful weapons of the big powers, diminished when new sources of hope were evident. With minds working on human welfare, a new pattern of struggle appeared—a struggle for the onward progress of man in unpredictable frontiers of promise.

The Political Committee appeared to be a scientific conference. These were days of accelerating change, of constructively channeling the forces of science for mankind. All of this had great political implications; people could work together with full cooperation. This reasonable atmosphere is essential for the debate of all basic problems.

The Committee discussion resulted in a resolution calling for a second international technical conference on atomic energy in two or three years, and continuing the Advisory Committee which had so effectively assisted the Secretary-General in arranging the first conference. The Committee also requested the advisory group to

study the actual type of relationship which the new International Atomic Energy Agency proposed at the Ninth Assembly will have with the United Nations. It is not thought that it will be a "Specialized Agency," of which there are ten now coordinated under the Economic and Social Council, but a new pattern will be devised, possibly linking it with the General Assembly. This new organization will deal with the sinews of the development of a new age, a struggle of the spirit and the mind. It must not be dictatorial, but considerable control is needed. Here in this scientific area, as in others, we find that for the purposes of human welfare sovereignty is gradually transferred in order to serve better its proper functions of security and liberty.

India and the United States brought the question of the effects of atomic radiation to the Assembly. After discussion, largely scientific, a resolution was adopted establishing a Scientific Committee. It asked 15 member nations and Japan each to designate a scientist and alternate to serve on it. Their work will be to assemble radiological information about observed levels of ionizing radiation upon man and his environment, and to submit reports from time to time for dissemination. Prominent scientists as members of this standing Committee of the General Assembly will, therefore, be keeping this subject in continual review.

### *New Members*

The admission of 16 new members at this session, breaking the long deadlock at last, means, of course, that the United Nations is much more representative of the peoples of the world. These new members are six western and four eastern European nations, two Arab, and four Asian nations. Sudan, to be approved at the opening of the next Assembly, will make the total membership 77. This development was a drama which took place in the Assembly's closing hours, and, after all the tense moments of debate and diplomatic maneuvering, in the end the spirit of the United Nations won. It had been aided by the leadership of Canada's distinguished delegate, Paul Martin, whose resolution in the *ad hoc* Political Committee on December 1 sponsored by 29 countries proposed a method of breaking the impasse. And so it was an historic Assembly.

The effect on the organization of this increase in membership is being studied by the Secretariat. It will probably result in the necessity of enlarging the membership of the three Councils. This will call for Charter revision and will take at least a year. The Security Council now has eleven member nations, and it might have two or four added, giving it wider representation, an addition which would be healthy.

Esther Holmes Jones is accredited observer at the United Nations for Friends General Conference and vice chairman of the Pennsylvania Committee for UNICEF.



The length of the Assembly sessions may necessarily be longer, though there has always been division of thought on this, some nations desiring no limitation on periods of debate while others would limit it. Research is going on, but in the end the majority vote of the members will decide. Most agree that there should be more foreign ministers present in order to facilitate consideration and maintain a level of discussion.

Some wonder about the balance of influences in this larger U. N., but power balances may not be due to numbers but to intelligent leadership, or it may be affected by the lack of convincing leadership. Old members might be less influential. In any case, the U.N. now comes closer to universality, representing more nearly the total of the human race. Membership in the United Nations gives stability in the development of the governments at home, and thus it assists these new member countries.

#### *Economic and Social Progress*

The multilateral program of technical assistance and various forms of aid to improve the standards of living in the underdeveloped countries is in growing demand. In 1955 some 92 countries and territories were recipients. Observing this aid in action in Latin America has shown this reporter the importance and the enthusiastic acceptance of this new spirit in the world, that we are our brothers' keeper, that we can mutually share and learn. UNICEF and UNESCO are conspicuous examples of efficient administration with ongoing programs. U.N.T.A. (technical assistance), especially the Community Development program, is receiving much support.

The proposed Special U.N. Fund for Economic Development (SUNFED) has been debated in several Assemblies. It needs substantial contributions, money that is now being spent on armaments. The resolution adopted by the Economic Committee expressed the hope "that savings from internationally supervised world-wide disarmament will provide additional means for financing the economic development of underdeveloped countries." Thus we find in consideration of this Fund a frontal attack on the economic waste of armaments and an urgent need for its funds. What our country does to support this effort is critical for its success, and for our prestige.

A new age is dawning for many peoples whose ancestors were never touched by science. The inhabitants of former colonies are not expected to remain uneducated, sick, and poor. The Charter points to a future for them. The United Nations has become during these first ten years an anvil on which the conflicting forces in the world can hammer out their sharp edges and mold a pattern for human progress and welfare.

## King David and the Borrowed Egg

*(Continued from page 178)*

The youth quickly followed this advice by scattering his strange seed over the furrows. When the soldiers passed by, they asked, "What are you doing here?" He replied, "I want to grow beans from these cooked beans." The warriors said, "Has anyone ever heard that anything will grow from cooked beans?" Each troop of soldiers asked the same question and received the same reply. Finally, the matter came to the knowledge of King David.

The King saw the boy again and asked him, "Who told you to do all this?" The page replied, "It was my own idea." But David said, "I seem to see the hand of Solomon in all this." The boy confessed the truth by admitting, "Indeed, my Lord and King, your son Solomon thought up this counsel from beginning to end." Thereupon the King asked Prince Solomon, "What is your judgment in this case?" Solomon's reply was, "Why should the boy have to pay for things which cannot exist? No egg boiled in water can ever be regarded as a future chicken." Whereupon King David ordered the boy as follows, "Return to your debtor only one egg." That is why the Scriptures say, "Give the King thy justice, God, and thy righteousness to the royal son" (Psalm 72:1).

## Friends and Their Friends

Five Quaker organizations are cooperating to provide personnel for the new work camp project in Kenya, at Kisumu, where cottages are to be built for the use of convalescing patients and their families in connection with the Friends Tuberculosis Rehabilitation Settlement Plan, and agricultural development is to be carried on. The five are the Friends Service Council of London, the American Friends Service Committee, the American Friends Board of Missions, East Africa Yearly Meeting, and the Friends Africa Mission.

*Cathedral of Compassion*, an interpretation of Jane Addams, written and illustrated by Violet Oakley, speaks to the condition of Friends and of all lovers of those who have striven bravely and sacrificially for justice and peace. Whether read aloud or in the quiet of one's own thoughts, the little volume is an inspiration and a challenge. It was presented by Miss Oakley in commemoration of the 40th anniversary of the Women's International League for Peace and Freedom, of which Jane Addams was the first president, and may be purchased at the office of that organization, 2006 Walnut Street, Philadelphia 3, Pa. The price of the book is \$3.00 a volume, with an addition of 50 cents per copy for mailing.



The appointment of Roy McCorkel, former director for CARE in Europe and India, as director of the Commission on Religious Organizations of the National Conference of Christians and Jews, has been announced by Dr. Everett R. Clinchy, president of the organization. Before his association with CARE, Roy McCorkel was with the American Friends Service Committee as director of its educational program in the field of international relations. Earlier, from 1937-41, he was the national secretary of the Inter-Seminary movement, which represented the ecumenical emphasis in the theological schools of the United States.

He spent several years overseas both in connection with his work with Friends and in relation to his work with CARE. He lived for two different periods in India and has traveled extensively in the Mediterranean basin and in Europe generally. He was a delegate to the provisional meeting of the World Council of Churches in Oxford in 1937 and to the World Conference of Christian Youth in Amsterdam, Holland, in 1939.

New England Yearly Meeting expects to observe its 300th anniversary at the Yearly Meeting sessions to be held at Lasell Junior College, Auburndale, Mass., June 19 to 24. Speakers who have accepted tentatively are Henry J. Cadbury, Harrop Freeman, Norman Whitney, Ira Reid, Samuel Levering, and Thomas S. Brown, who will have the Bible Half Hour. A pageant or "Quakerama" will be presented, to be called "The Business of Our Lives." Daisy Newman observes (as quoted in the January number of *The New England Friend*) that while she has the historical background in mind, she writes with present-day Quakers and Quakerism as her chief objective. The production is expected to be not so much historical pageant as "an inspirational service for worship," with a challenge for the future.

The Friends Service Council, London, at its February meeting decided to bring its clothing collection to a close by the end of next October. For some time the bulk of the clothing shipped abroad has gone to Germany, but it is now evident that the German people are able to meet the material needs of the refugees in their midst. A new emphasis has developed in Quaker relief in Germany, that of finding jobs for refugees who have been living in camps and of helping them resettle in more industrialized areas.

Eric B. Pollard is the new editor of the *Australian Friend*. His report on Australia General Meeting appeared in our issue for March 10, 1956.

Two traditional Easter programs of "The Greatest Story Ever Told" will be broadcast over the American Broadcasting Company network at 5:30 p.m., EST, on Palm Sunday, March 25 ("The Betrayal and the Crucifixion"); and on Easter Sunday, April 1 ("The Resurrection").

"Oliver Whiting," notes the February *Newsletter* of Purchase, N. Y., Meeting, "who introduced the Dale Carnegie courses to South Africa, has been appointed to take them to the British Isles. He leaves in March. Another of his many activities is the introduction to America of Gardens of Fragrance for the benefit of the blind. The entire \$125,000 for the garden planned for New York's Central Park was raised by Oliver Whiting."

Princeton University is having a series of television half-hour programs each Saturday evening at 6 p.m., NBC channel 4. On March 24, W. Taylor Thom, Jr., will have as his subject "Man's Dependence on Natural Resources."

Frederick B. Tolles, Howard M. Jenkins Professor of Quaker History and Research at Swarthmore College, delivered the annual Boyd Lee Spahr Lecture at Dickinson College, Carlisle, Pa., on March 9. There was a dinner before the lecture and a reception afterwards in his honor. His subject was "John Dickinson and the Quakers."

American discrimination in housing and race is "one of the most glaring liabilities delaying our goal of equal opportunity," the American Friends Service Committee says in a pamphlet recently released under the title *They Say That You Say*. It is subtitled "The Challenge of Houses and Race." The pamphlet was prepared by the Committee's Community Relations Program and is its first publication on race relations in housing. The Committee has housing programs in offices located at 3230 MacDonald Avenue, Richmond, Calif.; at 59 East Madison Street, Room 218, Chicago 2, Ill.; at 57 East Santa Clara Street, San Jose, Calif., and at 20 South 12th Street, Philadelphia, Pa. Information or copies of the pamphlet may be secured by writing to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa., or to one of the offices listed above.

The last building constructed by Floyd Schmoe's Houses for Hiroshima project was a beautiful little Guest House, Japanese style, in the Ushita "village." Ushita Village is among the hills at the northern edge of the city just outside the blast area. The "village" or housing project is one of four built by Houses for Hiroshima during the years 1949 to 1952. A fifth "village" was built in Nagasaki, the second city to be destroyed by an atom bomb.

A young social worker, Hatsue Yamamoto, lives in the Guest House and is a most attractive hostess to visitors. This comfortable little house, which is about a mile from the Hiroshima railway station, is available at all times for the use of visitors to Hiroshima. It has during the past three years been used by many Americans and others visiting in Japan and by world travelers. It has been especially useful to Friends going and coming from relief and reconstruction work in Korea. The address is 299 Ushita-machi, Hiroshima.

The new *Faith and Practice* of Philadelphia Yearly Meeting has had a wide sale. All of the Monthly Meetings with the exception of five small ones have ordered a supply. Many individuals have purchased copies and a number of other Monthly Meetings, including six in Pacific Yearly Meeting, three in Illinois Yearly Meeting; unaffiliated Meetings in Florida, Kansas, Ohio, Oklahoma, Michigan; and Friends Centers in Mexico City, Honolulu, Richmond, Ind., Cambridge, Mass., and Washington, D. C.

The first printing of *Faith and Practice* was 8,000 copies. The 2,000 copies bound in heavy paper have moved slowly at eighty cents; of the 6,000 copies bound in cloth, approximately 4,500 copies were sold at one dollar prior to January 15. Orders are filled promptly by Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

Clive Sansom has made a selection from the best of his published works during the past twenty years in his latest collection, *The Witnesses and Other Poems* (Methuen, London, 8s. 6d.). One of the three long poems selected by the Arts Council of Great Britain for the 1951 Festival of Britain, "The Witnesses" occupies the first half of the volume.

A periodical rack, which was the gift of the Library Fund Committee of the Central Philadelphia Monthly Meeting, has been placed in the Cherry Street Room at 1515 Cherry Street, Philadelphia. The rack and its contents will help to make the room a more attractive place in which to linger, and Friends are invited to sit and browse among the periodicals placed there. Among the magazines they will enjoy examining page 43 of the February 1956 issue of *Coming Events in Britain*, which contains pictures and references to the "Mayflower" barn at Jordans, Jordans Meeting House and graveyard, and a paragraph on American associations with the village of Ringmer, Sussex.

During the past year the Poughkeepsie, N. Y., Meeting has had a coffee hour after the meeting for worship on the Sunday during spring and Christmas vacation, when our young people are home from school and college. Our older Friends thus keep in touch with the younger members of the Meeting, and the latter have an opportunity of exchanging greetings with those who like themselves are home for a short time. We feel this has been a profitable experience.

We are holding unprogrammed midweek meetings for worship on Wednesday evenings at 7:30. Such a meeting is always a high venture of faith, and it is to this venture that all are invited.

AGNES G. BADGLEY, Correspondent

### Central Philadelphia Monthly Meeting of Friends

"Central Philadelphia Monthly Meeting of Friends" is the new name given to the newly merged and united Meeting in Philadelphia. The union took place as of the end of December in 1955 after the Monthly Meeting of Friends of Philadel-

phia for the Western District (usually called 12th Street Meeting) and the Monthly Meeting of Friends of Philadelphia (usually called Race Street Meeting) met separately for their concluding meetings for business.

In January 1956, the merged group met following the procedures in the new *Faith and Practice* and organized as a united group, the better to serve and accept responsibilities for a large urban Meeting. Named as the new clerk is David G. Paul; alternate clerk, Horace M. Burton; assistant clerk, Mary C. B. Hulme; treasurer, G. Norwood Comly; assistant treasurers, Katherine Griest and Arthur K. Hulme; recorders, Mabel H. Livezey and Alice L. Miller; and secretaries to the Meeting, Richmond P. Miller and Alice L. Miller. The membership of the Meeting is 698.

For the present, First-day school and meeting for worship are being held at the meeting house on Race Street west of 15th Street, while the monthly meeting is held following worship and supper together at the 20 South 12th Street Meeting House. In addition to these two properties, the merged Meeting also maintains the properties at 17th Street and Benjamin Franklin Parkway and on City Line used by Friends Select School, and the Friends Southwestern Burial Ground.

Friends of these two central city Meetings have long had many joint activities. They helped to operate the William C. Biddle Centre, a settlement later merged with the Friends Neighborhood Guild. For a number of years they have held joint meetings for worship in the summer months, first at one meeting house and then the other. They have shared in planning for the annual noon-hour series of addresses on Quakerism held prior to Yearly Meeting. The adult Conference Classes of their First-day schools have frequently been held as a joint enterprise.

There are more visitors and inquirers seeking out the Meeting today than in recent times and there are also more families with children coming to meeting in the central city. Meetings for worship are held at 10:30 a.m., with announcements of changes during the summer months noted in the regular listings to be found weekly on the advertising pages of *FRIENDS JOURNAL*, *The Philadelphia Inquirer* and *The Evening Bulletin*.

### Letters to the Editor

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

Millions of God's creatures are being brutally and inhumanely slaughtered daily by us, by you and me, not by commission but by omission to recognize this Dark-Ages practice and to put an end to it.

I quote from "A Report to Members and Contributors of the Illinois Citizens Animal Welfare League," 6224 South Wabash Avenue, Chicago 37, January 1956: "Of the 20,000,000 cattle killed annually, some are rendered unconscious by the first blow of an expert knocker, but others have an eye knocked out or a nose mashed to a pulp while still fully conscious. Of hogs, a U.S. Agriculture inspector of 25 years' experience states that these animals, after being strung up

by a chain attached to a hind leg (in itself very painful) have their throats cut, but not infrequently are dropped into vats of scalding water still alive. This same inspector states that in the plant where he is now working, sometimes the hind feet of calves are cut off while they are still alive 'and they come out on the floor by a moving chain, still kicking.'"

Senator Hubert H. Humphrey introduced a humane slaughter bill, S. 1636, in the last session. Write your support to Senator Humphrey; to your Senators; to your Congressmen; to Harold D. Cooley, chairman, House Committee on Agriculture; to Allen J. Ellender, chairman, Senate Committee on Agriculture and Forestry; to the Secretary of Agriculture, Ezra T. Benson. Incredible as it may seem, Secretary Benson is using his full influence to oppose a humane slaughter bill! Write your support, loyal and other if possible, to the National Humane Society, 733 15th Street, N.W., Washington 5, D. C., which is doing a mighty fine job.

*Chicago, Illinois*

IRENE KOCH

For some time I have wondered if the addition of some form of music before and after meetings for worship might help many toward a more responsive and reverent attitude. The age level of many of our Sunday meetings for worship would seem to indicate that, for the younger generation especially, something they need is missing.

Times do change. Perhaps some research and experimentation in the use of music would be worth while.

*Wallingford, Pa.*

EVELYN H. NICHOLSON

There is much being said, done, and written on segregation and desegregation at this time. I can forward desegregation only a little, but that little I wish to do. It is my great desire that the common joy in quiet and beauty rather than nationality, economic status, social prestige, or color shall decide who will share in some land in Vermont where I live and over which I have the right of sale and use. I beg of you to print this fact if it is within the province of your paper, for it seems only by making such facts known that those who find it very hard to gain access to homes in many desirable spots can with assurance look over those that may be available and welcoming.

*Keuka Park, N. Y.*

BERTA HAMILTON

It has been considerably over a month since Henry Cadbury wrote concerning the case of the Plymouth Meeting Library, and it has been a considerably longer time since the incident occurred. Yet nothing has been said in Quaker journals or in Meetings pertaining to this most important concern.

I feel that Quakers and Meetings should speak to this matter. The facts present a complex picture, but have not Friends always with the practices of love and understanding sustained controversy as part of their way of life? The path is never easy, and decisions need great meditation, especially

when we are emotionally involved. If other Friends who are distant from the scene and impact of the situation were to comment, a spirit might be felt by the members of Plymouth Meeting that is not present now.

I feel that we who feel that issue is vital should write epistles to Plymouth Meeting to help in this deep search to find a way. There is no need to enter the controversy; our messages should bring understanding. The answers will not come easily, but petitioning for or against hinders those trying to find a solution when love is the way.

*Hicksville, N. Y.*

GEORGE RUBIN, M.D.

## Coming Events

### MARCH

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23, 24—Meeting of the 16th Annual Rural Life Association Conference on the campus of Earlham College, Richmond, Indiana.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

24—Concert by the Guilford College A Cappella Choir at Florida Avenue Meeting House, Washington, D. C., 8 p.m.

25—Farewell Tea for Herbert and Ruthanna Hadley and their children at Florida Avenue Meeting House, Washington, D. C., 4 to 6 p.m. On April 11 the Hadleys will sail for England, where Herbert Hadley will take up his duties as general secretary of the Friends World Committee.

26—Address at Plainfield, N. J., Meeting House, 8:15 p.m.: Dr. William E. H. Howard, "On the Verge of a New Age—a Reinterpretation of Africa." Dr. Howard is a Negro who for six years was an educator and administrator in the Imperial Ethiopian Government's Ministry of Education; he has won both Fulbright and Ralph Bunche scholarships.

27—Special Meeting at Hartford Meeting House, 144 South Quaker Lane, West Hartford, Conn., 8 p.m.: Amiya Chakravarty, professor of comparative Oriental religions at Boston University, "The African Scene." Fellowship supper, 6:15 p.m.; for reservations call Zora Roberts, ADams 3-1750 by March 25.

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30—Good Friday Pilgrimage and Week-end Retreat planned by the Young Friends Movement, Philadelphia Yearly Meeting. For details, see page 156 of our issue for March 10, 1956.



30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

#### APRIL

1—Friends meeting for worship at Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

1—Concert by the Earlham College Concert Choir at Evanston, Illinois, Meeting House, 7:30 p.m. Sacred and secular numbers. An offering will be taken to help defray travel expenses.

4 to 6—Near East Yearly Meeting at Brummana, Lebanon.

5—Lecture by Virginia Wireman Cute, silversmith and assistant director of the Philadelphia School of Occupational Therapy, at the Chestnut Hill Branch Library, 8711 Germantown Avenue, Philadelphia, 8:15 p.m., "Silver—Old and New." The event is sponsored by the Christian Hall Board and the Free Library of Philadelphia.

7—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

*Coming:* Hershey Institute of International Relations at the Community Club, Hershey, Pa., one-day institute sponsored by the American Friends Service Committee, April 28. Theme, "The Individual and Foreign Policy."

*Coming:* Annual Conference of the Friends Conference on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., April 27 to 29. Program: Friday, registration, 7 p.m.; 8 p.m., opening comments by Calvin Keene, chairman of the Executive Committee, and address by Irene Pickard, formerly of Geneva, "Sexual Differences in Relation to Wholeness," followed by questions and discussion. Saturday, worship, 9 a.m., followed by annual meeting for business; 10:30 a.m., address by Albert T. Mollegen of Alexandria Episcopal Seminary, "Male and Female Created He Them," in relation to Christian thought and its application to modern times, followed by general discussion guided by Irene Pickard and Albert T. Mollegen; 1:45 p.m., interest groups on "Creative Writing," "Creative Painting," "Dish Gardens," "Breathing and Meditation," "Music and Movement"; tea, 3:30 p.m.; small discussion groups, 4:15 p.m.; panel discussion, 8:15 p.m. Sunday, 9:30 a.m., open discussion of the relation of the lectures and discussion groups to the Religious Society of Friends; meeting for worship with Haverford Friends, 11 a.m.; Sunday dinner.

Fees, \$2.75 for the whole week end, \$1.50 after Saturday afternoon; overnight hospitality will be provided for those coming from a distance. Corresponding secretary, Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore, Md.

#### BIRTHS

BUZBY—On March 6, to Wilbur H. and Elizabeth Buzzell Buzby, a daughter named HANNAH JOAN BUSBY. Her father and grandparents, Albert F. and Doris H. Buzby, are members of Woodstown Monthly Meeting, N. J.

COMLY—On March 4, to Daniel L. and Georgina M. Comly of Ivyland, Pa., a daughter named DEBORAH COMLY. Both parents are members of Horsham Monthly Meeting, Pa.

SCHWANTES—On February 20, to John P. and Jane Spencer Schwantes, a son named JOHN PAUL DE GROFF SCHWANTES, JR. The father is a member of Purchase Meeting, N. Y.

SWEENEY—On January 6, in Salem, N. J., to Leo Joseph and Norma Walton Sweeney, a son named BERNARD THAYNE SWEENEY. The mother is a member of Salem Monthly Meeting, N. J.

#### DEATHS

HICKS—On February 27, WILLIAM JOHNSON HICKS of Lansdowne, Pa., in his 80th year, a member of Lansdowne Monthly Meeting, Pa. He is survived by his wife, Elizabeth W. Levick Hicks, four children, and seven grandchildren.

MESSENGER—On March 12, suddenly, Donald J. Messenger of Vernon Lane, Rose Valley, Pa., aged 58 years, writer in the Information Service of the American Friends Service Committee, 20 South 12th Street, Philadelphia, since October 1, 1955.

Donald Messenger was born in Bridgeton, Nova Scotia. He attended Sidcot School, England, and took his undergraduate degree at Friends University and his master's degree at Haverford College. During World War I he served in the Friends War Victims Relief work abroad. Before coming to the A.F.S.C. he had been employed by a Philadelphia advertising agency and had served as a writer for the *Wichita Eagle*, *The Christian Science Monitor*, and other publications. A release from the A.F.S.C. says in part: "Don's hard work and creativeness as peace education writer, photographer, and pro-tem director of visual aids touched nearly every program of the Service Committee."

A memorial service was held at Twelfth Street Meeting, Philadelphia, on March 14 and at Cambridge, Mass., Meeting on March 17. Interment was at Bridgeton, Nova Scotia.

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## REGULAR MEETINGS

### 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, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

### CONNECTICUT

**HARTFORD**—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

### DISTRICT OF COLUMBIA

**WASHINGTON**—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

### FLORIDA

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**ORLANDO**—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

### INDIANA

**INDIANAPOLIS**—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

### IOWA

**DES MOINES**—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

### MASSACHUSETTS

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

### MINNESOTA

**MINNEAPOLIS**—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1536.

### NEW JERSEY

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**SHREWSBURY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

### NEW MEXICO

**SANTA FE**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

### NEW YORK

**ALBANY**—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

**BUFFALO**—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

**NEW YORK**—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

### PENNSYLVANIA

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

**MERION**—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

### VIRGINIA

**CLEARBROOK**—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

**WINCHESTER**—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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**SENIOR COUNSELORS**, 19 years or older, for arts and crafts or field sports at Camp Oak Hill, interracial girls' camp. Write or telephone Mrs. Irene Walker, 1822 Montrose Street, Philadelphia 46, Pa.; PENnypacker 5-7883.

**OFFICE SECRETARY**. Stenography and general office work. For further information, please apply to Canadian Friends' Service Committee, 60 Lowther Avenue, Toronto 5, Canada.

**REFINED companion-housekeeper** for aged gentlewoman, blind, lame, yet not ill. Apartment in Delaware Valley town. Cleaning help kept. Write Box M522, Friends Journal.

### AVAILABLE

**COMPANION-HOUSEKEEPER**: live out; Haddonfield, N. J., area preferred. Telephone Lincoln 7-3354, or write Box P88, Friends Journal.

**RETIRING school psychologist** desires temporary work covered by Social Security. Available April, May, June for personnel work, office clerk, companion, saleswoman, hostess, or similar occupation. Box B523, Friends Journal.

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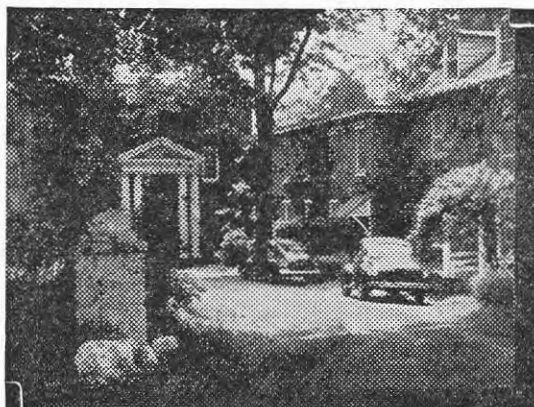
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