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*"P*ROPOSE only what is feasible," I am told again and again. They might as well say, "Advise us to do what is being done—or, at least, suggest some good that can be reconciled with an existing evil." A project of that kind, when bearing on certain matters, is much more chimerical than my own projects: for in such an alloy of good and evil the good is corrupted while the evil is not cured.—J. J. ROUSSEAU

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Poems—Letters to the Editor

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Letter from Japan

A REVIEW of happenings during recent months in Japan brings a variety of events to mind. With the establishment of two major political parties, the political situation has acquired, outwardly at least, an unwanted serenity. Although Hatoyama is, strictly speaking, head of the combined conservative forces, there is widespread dissatisfaction with him among other party members. Hatoyama's age and his health foster speculation that he will retire soon; but the party seems to lack leadership, and Hatoyama will surely remain until the vacuum is filled. If his hopes to visit Washington materialize, lack of success there might ultimately prove his undoing, as it did for Yoshida and very nearly did for Shigemitsu.

There is a continuing undercurrent of rumblings against the presence of American troops in Japan, and this is, of course, linked with the over-all problem of rearmament and international cold war politics. The Japanese feeling toward United States forces is difficult to describe because it manifests itself in a kind of schizophrenia which demands the complete withdrawal of American troops and at the same time protests whenever an isolated base closes up and begins to release Japanese civilian employees and terminate purchases on the Japanese market.

Last fall trouble flared into open resistance—passive and otherwise—at two places where U.S. military enterprises conflicted with wishes of the local population. In one case, the village of Sunakawa, located near Tachikawa air base, it was actually the Japanese government rather than U.S. forces that came into conflict with the villagers when it sent out teams to survey for a runway extension. The government had been more or less forced to undertake expansion of the facilities, however, in return for a reduction of its share of other military expenses. The villagers objected to the expansion on the grounds that it would deprive them of their property, physically divide the village, and thus impair their livelihood. The Japanese government bore the brunt of the criticism, but the role of American military forces could hardly be forgotten. The villagers will receive compensation, of course, but the American forces will still have the runway.

The other incident was connected with the testing of "Honest John" rockets at the foot of Mt. Fuji. This was unfortunate, not so much because it vaguely threatened the safety of a few scattered farmers, but because it occurred at a time when Russia and the United States were outdoing each other with talk about peace. And

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FRIENDS JOURNAL

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Editorial Comments

When Peoples Appraise Themselves and Others

LOCAL elections in Italy and the chance for subsequent national elections, both fraught with the danger of Communist gains, center our attention once more upon the one country abroad whose recuperation is slowest in Western Europe. Luigi Barzini, one of Europe's keenest observers, tells us that the love of everything foreign, so prevalent among "bad Italians," may well support the enthusiasm of the leftists for Moscow. We may envy Italy her artistic beauty and the wealth of her historic setting, but too many Italians think Italy is not a modern country and cannot be taken seriously—whatever that may mean. Life is made unnecessarily complicated by involved bureaucratic habits. The Italians criticize their own lack of discipline in civilian as well as military life. Tax laws are being circumvented. There are more telephones in Los Angeles alone than in all of Italy, the critics think. Italy consumes less milk, toothpaste, steel, paper, oil, and coal than any other western nation. One finds in Italy fewer cars, radios, TV's, and ice boxes than anywhere. Half of the population still admires the Germans, while the other half leans toward France, Spain, and England. Even the Fascists were split on such sympathies. Many Italians imitate now the "American way of life" by chewing gum, drinking canned fruit juices, and wearing their shirts over their trousers. Communists wear pince-nez like Molotov, smoke (at least until recently) pipes like Stalin, assume the long-winded manner of Russian speeches, and turn untranslatable Russian phrases into a stilted Italian.

The Fascination of the Exotic

True as most of these observations may be, foreign customs and ways of thinking have always exerted a certain magnetism on other nations. The Germans suffer from the dualism of openly admiring the British and of hating them no less fervently. Many an Englishman reveres German literature, philosophy, music, and art and takes to hiking through the German woods like a member of the youth movement. Germans have traditionally worshipped Scandinavian art, literature, and

music. They always have been great lovers of Russian literature; yet they also applied long before 1917 the most damning epithets to everything Russian. Some British observers of American life have expressed great admiration for much in our public life, although many others have sharply criticized "Americanism," the American language, and our American schools. Many Americans combine enthusiasm for French culture with severe criticism of French moral standards, as though the two could ever be separated. The admiration of Japanese imitators of foreign art, literature, and technology clashes with their apprehensions about getting swallowed up in such influences and losing the genius of their own nation. In crisis times such dissatisfaction with a home-grown civilization may lead to incomprehensible cruelty and misjudgment. Hitler's suppression of German literature, art, and music is a case in point. Some Italian Fascists were eager to prove to the Nazis that they could be just as ruthless to their own people as the Nazis had been. Shortly before Mussolini's downfall in 1943 this arch-Italian called his own people a motley collection of slaves which the ancient Romans had brought together from all over the world.

A Frenchman about the Germans

Few nations have had to live in such an unhappy chain of hatred and wars as the French and the Germans. Yet hardly ever have any two peoples produced more penetrating, wise, and truly enlightening studies about each other. A recent publication by Joseph Rovin, the French writer, is an illustration. Contrary to public opinion, he says, the nationalistic Germans like foreigners much more than the French do. They are more hospitable, and go so far as to indulge in pleasant reminiscences about the friendships made during the time they occupied France. They collect French songs, translate more books from the French than other nations, and are hurt when they are reminded of the deportations to German concentration camps. Germans suffer from the schizoid love of hearth and home and the explosive urge to overrun periodically half of Europe with their armies. They have a melancholic penchant for pessimistic philosophy and alternate between romantic

worship of nature and a ferocious dedication to industry, hard work, and science. The worship of German history and culture exists side by side with severe self-criticism and a frequently blind admiration of everything foreign. Never has sincere pacifism in Germany been so strong as now; yet she builds up a new army and accepts support from the traditionally most antimilitaristic nation, the United States.

Where Is Europe?

In the past Europe has been likened to a feeble grandmother unable to keep her unruly offspring together. Modern grandmothers have a way of being remarkably spry and alert, and we wonder whether this

image still pertains now that Europe is showing signs of an unexpected resilience and unity in the face of the Russian threat. Never have the diverse dispositions of European nations undergone such frank and self-examining scrutiny as now. The nations are becoming aware of the fact that their peoples might supplement each other economically, politically, and culturally. Dreams of creating a unified Europe of continental proportions no longer appear as remote as in earlier times. Can it be that such a future structure, democratically arrived at and created by the free will of the people as a federation of nations, may yet be the best outcome of an agonizing past? And will Europe accept at least this kind of Americanization in good conscience?

The Communion of Saints

By CARL F. WISE

IN a textbook for secondary schools there are two selections that are in very illuminating juxtaposition. One is the *Apology* of Socrates (as recorded by Plato). The other is Plutarch's life of Alexander the Great. Socrates' *Apology* is at the same time his defense of his way of life and his plea to others to choose a similar way. It is the defense of someone who thinks that the most important objective in living is to be a kind of person, the kind of person who is constantly trying to improve his understanding of the meaning of virtue, and to live according to his light. Plutarch's Alexander is a man who thinks the most important objective in life is to get something for one's self. Since Alexander already had place and wealth, the objectives were power and renown. When asked whether he would run a race in the Olympics, he replied, "Yes, if I can have kings to run against." Can you imagine the Son of Man saying, "I will be crucified, if I can have gods to be crucified with?"

The Choice Made by All

This contrast between the directions in which Socrates and Alexander chose to point their lives is still the fundamental contrast possible in the choices open to all lives. Whether we make the choice with eyes wide open, or whether we blunder into it, everybody one way or another must and does choose. Jesus chose when he was taken up and shown the kingdoms of the world. A man becomes a member of the communion of saints not because he has arrived at, or even hopes to reach, personal perfection, but because he has chosen primarily to strive to be a kind of person rather than to strive for

personal pre-eminence of any sort for its own sake. I said *primarily*. I don't think striving to be a kind of person necessarily means that one is totally indifferent to his food or his clothing or how his family is sheltered. Jesus said the laborer is worthy of his hire. The saint does not disagree. He sees no necessary contradiction, as Jesus did not, between believing that and believing that he should seek *first* the kingdom of God.

A Communion of Seekers

The biblical injunction about the kingdom begins "Seek ye." The communion of saints will be a communion of seekers because the kingdom of God has not been provided with a set of blueprints. Indeed, even its location is undetermined. Some place it between the north and south poles on any meridian of your choosing. Some place it in a next world, or at least one other than ours. Some like neither of these locations, but say that the kingdom of God is within you. But wherever it may be located, the sinner wants to become a saint because of such is the kingdom of God.

This widespread divergence in locating the kingdom seems to me one rather of emphasis than of actual separation. The three places are really one. Certainly our communion of saints will all want to love their neighbors as themselves, at least insofar as they can make their love grow. They can hardly, then, be indifferent to the world around them. They will all see some vision of a world other than ours. They will hardly, then, be content with mere variations upon the theme of getting and spending. They will all have learned through some not necessarily identical personal experience that the pure in heart do indeed see God. They will hardly, then,

The above article is the substance of the noon-day address given by Carl F. Wise at 20 South 12th Street, Philadelphia, on March 1.

think that God's kingdom is solely dependent upon social revolution.

Nevertheless, for most of us a perfect balance is improbable. Each of us will tend to be mostly Mary or mostly Martha. Until the end of time Mary will wonder why Martha doesn't come out of the kitchen, and Martha will wonder why Mary thinks dishes wash themselves. And that, of course, is another reason that a communion of saints is a communion of seekers. Not only do we need to borrow inward illumination from the source of all light, but if we are to follow Jesus' injunction, "Feed my sheep," we shall have to learn something of the laws of diet lest we produce nothing but indigestion. There is direct worship and there is applied worship, and the specialist in each should be especially diligent in seeking to understand the significance of the other.

The Divine Imperative

Some 600 years ago Meister Eckhart said, "I would be to God as a man's hand is unto a man." There is a strong probability that what appeared to the contemporaries of Meister Eckhart to be a completely voluntary choice by a master spirit has become modern man's universal divine imperative. Meister Eckhart had a choice. Modern man, if he wishes to survive, has none. He will accept the divine imperative or suffer the consequence of refusal, extinction.

Meister Eckhart arrived at his acceptance through the medium of the ancient theology of the church. That is still the common and acceptable way. But the total of our present perception of those constant relationships that we call the laws of science implies that man's purpose is to be the means by which the universe achieves consciousness. If that implication is even partly true, then man may do one of two things: he may fulfill his purpose, or he may spell out his resignation to his Creator in atom bombs. If man resigns, the loss will hardly be God's, for God is not born and does not die. But of man there will be to say only what Shelley said of Ozymandias: "Round the decay of that colossal wreck, boundless and bare, the lone and level sands stretch far away."

The communion of saints, then, is not a collection of inimitable or almost inimitable paragons because its constituent members have not agreed even among themselves upon a pattern for paragons. They haven't even agreed upon a common denomination to which they should belong. Watch them on a Sunday, and you will see them scattering to every meeting and steeple house in the community. Yet they are united. They are united in having chosen primarily to be a kind of person. The remarkable thing is that, although the persons they have

chosen to be are by no means identical, there is not one whom you would want to deny citizenship in the kingdom of God. Perhaps that is because for each the impassable wall between sacred and secular has been torn down. All life has become worship; and they do their works, hoping they will be good works, not primarily for personal advantage but because insofar as their light will let them see they have accepted the responsibility of being unto God what a man's hand is to a man.

April Giants

By WINIFRED RAWLINS

Above our world the great winds rush
And drive the clouds across the sky—
The spring's deep lake from which they rise,
Brief alpine peaks of majesty.

The giants of the April storm
Breathe, and the mountains of the air
Dissolve before their mighty lungs,
Flee, and the lake lies swept and bare.

The giants rouse the waking world.
Fresh from the pathways of the sun,
They pace the lofty frozen fields
On which the winter lightnings run.

The frozen fields from whence the snow
Drifted to earth, pale flowers of death;
There the spring giants stride the skies,
Releasing life with each strong breath.

From whence they come no man can tell,
On what far plateau of the air
They had their awful birth, their sire
The sun, their nurse the stratosphere.

But deep within our crusted selves
We feel the April storm-winds break.
Come, giants! Breathe within us now
And warm us through until we wake!

Peace

ANN RUTH SCHABACKER

Is peace, then, like a flower, found
Impaled upon the point of the victorious lance?

Is it, then, like a newly prisoned bird,
For sale or barter in the market place?
If taken home, then will the wild heart sing?

Or is it, rather, to be slowly garnered
Like wheat among our endless chaff of days?

And for its nurture must it wait, unceasingly,
Upon the ancient weather of the soul?

Letter from Cyprus

April 7, 1956

AFTER a great deal of hesitation, my wife and I decided to leave Tarsus American College in order to spend our spring vacation in Cyprus, an island whose topographical beauty belies the existing political tension. The fact that we were to be guests of Greek Cypriots whom I had met in a 1954 Greek work camp was the main reason for our positive decision.

As visitors from the antagonistic Anglo-Saxon world, we had a most unique opportunity to have a fortnight's life in the Greek community. We were glad that our most gracious hosts and their many friends were eager to "talk politics," and indeed there is little else to speak of on the island during this time. That which we heard, saw, or experienced must remain as a great shame to the Christian world for a long time to come.

The island is like a frustrated man brooding himself into a state beyond reason. Sadness lies like a great fog that doesn't intend to lift. Unnatural suspicions and rabbitlike nervousness further complete the picture, whose dominant theme is sudden bullets and bombs' violence which daily takes its toll of human life. Though many innocent people die, the Greeks feel that this is the way it must be because the colonials have made violence necessary. The EOKA organization commands at least the respect and admiration of Greek laity and priests alike (to these people the EOKA men are patriots, not "terrorists"). One finds the people in the grip of an illogical passion, an all-enveloping desire to be free to return to the fold of their mother country, with whom they have the ancient ties of culture and ethnic origin, though it may finally complete the path already taken towards economic ruin. The British have given, and are willing to give, a great deal to the Cypriots materially; but it means nothing to them if they must remain second-class citizens. The Cypriots have reached a certain pitch now, a dynamic turgidity they know must be maintained if they are to have any more hope for freedom. They are determined to the point of fanaticism and are coolly resigned to carry on for several years as they are presently doing.

Yet one is moved to ask why there must be this killing between Christians of East and West. Why must there be hatred, with its accompaniment of charges and countercharges of brutality, searches, guns, bombs, barbed wire, armored cars, and curfews? The answer given is, "When we pleaded for our freedom in a peaceful way, the English ignored us, and the world never heard—or didn't care to hear. Now look what violence

has done for us: the Cyprus problem is a focal point in world affairs."

To many of us this is the great shame, that Christians cannot demonstrate Christian charity and understanding; that even beyond this, boycott and passive resistance are ineffectual; that violence must speak to people who should be ruled by a God of love.

Now that men are being taught or commanded to hate and kill their fellow men so soon after the great lesson of the World War, we can only pray that soon they will learn the sensible alternative of love and justice.

STANLEY M. CHERIM

Letter from Japan

(Continued from page 258)

the American words certainly had an empty ring in Japan.

Other activities of the American military have caused tension in less spectacular ways. On two or three occasions American forces have brought South Korean and Nationalist Chinese army officers into Japan for training at American installations. Japanese authorities consider this a violation of the Japan-American Mutual Security Treaty, inasmuch as the Americans are unilaterally extending benefits of the treaty to nonmember nations. Japanese also resent the freedom with which South Korean naval vessels call at the American-operated "United Nations" port at Yokosuka. This is a particularly sore spot because of strained relations between Japan and South Korea and the fact that the vessels calling at Yokosuka belong to the very fleet that confiscates Japanese fishing boats which transgress the so-called "Rhee Line."

But the economic problems of Japan comprise perhaps the major obsession of the Japanese, especially the young people, who see no real opportunities ahead of them. These economic problems, coupled with population pressure, received considerable attention at the Fifth International Conference on Planned Parenthood, held recently in Tokyo; and one Japanese speaker went so far as to assert there is no guarantee that Japan would not once more try to adopt the same policies of expansion that led to World War II. Such a thought inevitably returns us with a shock to American efforts to rebuild Japan's military strength.

To dwell only on the more solemn aspects of life, however, would be untrue to Japan. The Symphony of the Air, although its visit occurred a long time ago, is still remembered by music lovers. One can only wish the Japanese saw more of this aspect of America. The Wiems Boys Choir has just completed a highly success-

ful tour of Japan, and people are now looking forward to an appearance of the Vienna Philharmonic Orchestra this spring.

Some two million followers of Tenrikyo, one of the "new religions," gathered last month at Tenri City. This sect, which developed from Shinto, teaches that this is a reasonable universe and that the ultimate reality is divine reason. Health, happiness, and prosperity come to those who live according to divine reason, which enables them to cast spiritual "dust" from their lives. Since "dust" accumulates during all of one's incarnations and appears throughout society, Tenrikyo believes it is necessary to reform society to bring about an ideal kingdom of peace. With more than 500 churches abroad, it appears serious in its announced mission to "become

one of the world faiths to realize true peace and save mankind."

Opposition to capital punishment, increasingly vocal in Japan even before the decision of the British House of Commons, has received new impetus since the British action, and there is the probability that similar legislation will be introduced in Japan, although its passage is not too hopeful. However, antiprostitution legislation, defeated three times in recent years, may have better luck this year. Public opinion has been growing, the Socialists continue to favor legislation, and the government is planning to introduce a more feasible bill than those of past years.

February 21, 1956

BRUCE L. PEARSON

Baltimore Yearly Meeting, Stony Run

March 28 to April 1, 1956

Wednesday Evening, March 28

THE 285th session of Baltimore Yearly Meeting, Stony Run, convened at 7:30 p.m. on March 28, 1956, in the Stony Run Meeting House, 5116 North Charles Street.

During the worship together preceding the business session the hope was expressed for a spirit of identification in prayer with the nonviolent Christian witness against segregation in Montgomery, Alabama.

The Indian Committee reported a need to become more active in the work with and for our American Indians.

The Meeting endorsed the minute for Herbert M. Hadley and his family. Herbert Hadley will be the new general secretary of the Friends World Committee. Their home will be in Birmingham, England.

The London Epistle reminded us of how man is separated not only from himself in our time but also from one another. Do we listen to each other and to God? To whom do we listen in the midst of this separation?

Thursday Morning, March 29

Greetings from Germany Yearly Meeting were brought by Lotte Rauf, who was warmly welcomed.

Mary F. Blackburn gave the report for the Committee on Education and the Fair Hill Fund. Four additional Friends were helped with loans this year, bringing the total number to 22.

Bliss Forbush, headmaster, presented the report of the Baltimore Friends School. Of over 500 students, 41 are Friends. Religious emphasis is given through classes in religion, meet-

ings for worship, and the work of the Religious Life Committee. Interest in the wider community is evidenced by the activities of the Welfare Committee and the International Relations Club, the number of foreign visitors, and the recent affiliation with the Godalming School in England. The new auditorium building is nearing completion, thanks to the efforts of the Friends School Development Committee. An additional \$135,000 is needed. A total of six Negro children were admitted in the three- and four-year-old groups and the kindergarten. Each year an additional two will be admitted to the three-year-old group. The change in admissions policy was taken in spite of the fact that 60 per cent of the parents were against it.

Robert Lyle, headmaster, submitted the report of the Sidwell Friends School in Washington. The Board of Trustees has decided to admit a limited number of qualified Negro students in the kindergarten each year, beginning next fall. Friends expressed appreciation over receiving the report and over the change in admissions policy.

Bliss Forbush presented the report of the Friends Council on Education. The activities of the Council include holding regular meetings with a topic for discussion such as "International Teaching in Friends Schools"; publication of "The Courier" in a special issue of the *Friends Journal* on education, which is sent to every teacher in a Friends school; the Teacher Placement Bureau, the Pendle Hill Conference on Education, Friends School Day in Philadelphia. A new Friends School has been opened in Virginia Beach.

Two minutes from Potomac Quarterly Meeting strongly urged that the time has now come to focus attention on the question of organic union with Homewood. Harold Passmore reported on the study made of the cost and practicality of holding the two Yearly Meetings on a college campus or similar location. Bliss Forbush stressed that two things need to be preserved in the Religious Society of Friends, a type

The report of Baltimore Yearly Meeting, Stony Run, has been compiled from reports made by John and Sue Carnell, Norris W. Matthews, Adelaide N. Noyes, Margaret H. Sanderson, M. Eleanor Starr, Marshall O. and Virginia R. Sutton, Claire Walker, George and Eleanor Webb, and Warren Ziegauis.

We are indebted to Margaret L. Matthews for assembling these reports.

of worship not dominated by a clergy, and liberality in theological interpretation. A statement of faith would need to be agreed upon before union. In answer to a question of the relationship of the united New York Yearly Meeting to the Five Years Meeting, Marshall Sutton reported that he, too, is committed to a free ministry and silent waiting upon God, but added that organic union with Homewood Yearly Meeting is possible without betraying this basic commitment. From the discussion it is clear that Friends are not ready for organic union at this time. Many expressed interest in continuing a search for a suitable place to hold the sessions.

Thursday Afternoon, March 29

The joint session at Homewood Meeting House approved the travel minute for Herbert M. and Ruthanna D. Hadley and their children.

The meeting expressed appreciation of the summaries of epistles from American Meetings and one foreign Meeting, which were read and distributed.

Ralph Rose reported on the Friends World Committee and Fellowship Council. A survey of Friends in all parts of the world indicates that visitation is the prime need. Meetings a world apart have strangely similar problems. We need to know one another in friendship, to learn more of our likenesses and to understand better our differences.

Rights of conscience are basic to the Quaker faith in "that of God in every man." Fred L. Fuges reports that the American Friends Service Committee is working for these rights of conscience where today they stand in greatest peril. A grant of \$150,000 from the Fund for the Republic has helped much with this work. There has been only a slight "improvement in climate." People are still being called before the Un-American Activities Committee, which seems only interested in exposing Communists, and there are heavy penalties for those who dare refuse to implicate others. After July 1, unless we protest strongly and promptly, a nondisloyalty oath will be required of all who seek to secure passports.

Thursday Evening, March 29

The Carey Memorial Lecture was presented at a joint session of the Baltimore Yearly Meetings at Homewood Meeting House.

Dr. W. F. Albright, W. W. Spence Professor of Semitic Languages in Johns Hopkins University, used as his subject "The Dead Sea Scrolls and the New Testament."

The group of ancient manuscripts called the Dead Sea Scrolls, discovered through accident and exploration in the region around Qairbet Qumran near the Dead Sea within the last nine years, includes some 250 to 300 different literary works or fragments of works dating from the period c. 125 B.C. to 25 A.D. They include some books of the Old Testament, but are chiefly nonbiblical writings composed by and for the Essenes, one of the three chief sects within Judaism in the time of Jesus. Most of them are written in Hebrew; a few, in Aramaic.

Dr. Albright's lecture illumined a fascinating range of ideas. Here we may only sketch some of his conclusions,

which he made thoroughly convincing: that the New Testament was profoundly influenced by the Essenes; that the vocabulary of the Gospel of John is Essene rather than Gnostic, and that the ideas of this Gospel are essentially Hebrew rather than Greek; that various features of the organization of the early Church originated in the practices of the Essenes; that the manuscripts help enormously to fill in the continuity of Judeo-Christian history; that an understanding of the scrolls leads to the collapse of much modern historical criticism of the New Testament (the views of the early Church Fathers on the origins of the New Testament and the time of its composition are more nearly correct); that this understanding does not lead to a theological revolution but does shed light on many individual theological ideas.

Baltimore Friends will look forward to further insights in this area with interest immeasurably quickened by Dr. Albright's sympathetic and stimulating presentation.

Friday Morning, March 30

After a period of worship the Friday morning joint session with Homewood Yearly Meeting opened with a presentation by Wilmer Cooper of the F.C.N.L. of the religious basis for our social concerns. Queries prepared by the Social Order and Peace Committees for the Monthly Meetings were commented upon briefly, then discussed from the floor. (1) *Peace*. Is our testimony opposing participation in war applicable today? Should it be discussed with applicants for membership? Should we instruct young Friends to take the C.O. position? Which position? Should we participate as individuals in civilian defense activities? (2) *Disarmament*. Would you be willing to lose your job because military contracts were canceled? Are you willing to see our country disarm? There was discussion of the economic effects of disarmament, and of the efforts to educate public school children to accept compulsory conscription as a part of normal life. (3) *Capital Punishment*. Does capital punishment conflict with our belief in the dignity and worth of the individual? Does it conflict with the concept of the redeemability of man? Emmet Frazer spoke movingly from his eleven years of experience working with men in Virginia prisons. (4) *Human Brotherhood*. Are you prepared to help your members and others uphold brotherhood among all races? Should you act to support local authorities in integration in the schools, housing, public accommodations, etc.? The Social Order Committee was directed to consider whether they might profitably plan a conference on race relations to which Friends of differing viewpoints might come to work toward some solutions. A letter was read from the Social Order Committee which they proposed to send with a contribution to the Rev. M. L. King, of Montgomery, Ala. Since Philadelphia Yearly Meeting is sending three concerned Friends, it was decided to send this letter over the signatures of the clerks of both Yearly Meetings. (The text of the letter is published elsewhere in this issue.)

Friday Afternoon, March 30

In the first half of the business session on Friday afternoon, March 30, the joint sessions heard a presentation by Leonard

Hall of recent organizational accomplishments and present concerns of the Five Years Meeting, and a discussion by Larry Miller and Amelia Swayne of the concerns and recent literature of the Friends General Conference.

The main business of the session was in two related discussions. First, a minute from the Potomac Quarter dated February 18, 1956, called for steps to be taken now toward organic union. There was no dissent to the opinion that the only sound basis for union, agreement on fundamentals, has not yet been reached by the two Baltimore Meetings, but there was much hopeful expression of a desire to continue moving toward cooperation and eventual agreement.

The second discussion concerned the request of the Co-operating Committee, working with the executive bodies of the two Yearly Meetings, for authority to proceed in the search for a suitable time and adequate location for joint Yearly sessions in 1957. Friends agreed that a new location would be a step toward getting better acquainted, and so instructed the Cooperating Committee. The report further stated that the Committee might want to make recommendations to both Yearly Meetings for significant changes in procedure with a view to elimination of differences.

The final matter was the approval of a minute to be addressed to the Regents of the University of Maryland, affirming the right of conscience of a Friend there who is protesting compulsory R.O.T.C.

(To be Continued)

Friends and Their Friends

The delegation from Philadelphia Yearly Meeting visiting Montgomery, Alabama, from April 13 to 17, 1956, presented the following statement to persons they interviewed:

"At the Yearly Meeting of the Religious Society of Friends in the Philadelphia area which represents a group of 17,000 Quakers, it was decided to send a small delegation of Friends to Montgomery. They were asked to carry a message of love and good will to white and Negro citizens of that city.

"Throughout its entire history the Society of Friends has had a religious concern for the basic rights of every human being, and out of this has come our historic interest in the field of race relations and our concern for the peaceful solution of conflict of all kinds.

"We are aware that there is no simple, easy answer to the problems with which you are faced. We come in humility, to learn as much as we can from both sides, and to give support and encouragement to the creative potentialities we believe exist in both groups toward bringing about a solution which does not compromise basic human dignity.

"We bring Christian greetings to both parties of this conflict, holding you in our hearts as you search for answers, and for that spirit of God which is in all men."

A report describing the visit will be printed in an early issue.

Ira DeA. Reid is the editor of *The Annals* for March 1956, which deals with "Racial Desegregation and Integration." In the issue is an article by Irene Osborne and Richard K. Bennett on "Eliminating Educational Segregation in the Nation's Capital, 1951-1955," based on the A.F.S.C. program there.

Loren C. Petry, of Haverford Meeting, Pa., has retired from his professorship at Cornell University and has accepted a one-year appointment at the University of Wisconsin.

M. Albert Linton of Moorestown Meeting, N. J., has succeeded Charles J. Rhoads, who died on January 2, 1956, as treasurer of the American Academy of Political and Social Science, Philadelphia. Herbert Hoover is vice president of the organization.

Dr. Haridas T. Muzumdar, professor of sociology at Cornell College, Mt. Vernon, Iowa, has filed his papers for the Republican nomination as U. S. Congressman for the Second District of Iowa.

When Chester Quarterly Meeting met recently at Swarthmore, Pa., Swarthmore Meeting had prepared as a surprise gift for attenders a fourleaf flyer containing histories and pictures of the seven member Monthly Meetings. Chester Quarter is a new Quarterly Meeting formed from the realignment of Meetings resulting from the merging of the two Philadelphia Yearly Meetings in the spring of 1955. Membership of the Quarter is 2,214.

The Baltimore Yearly Meetings, Stony Run and Homewood, meeting in joint session on March 30, approved that the following letter be sent to Reverend M. L. King, Montgomery, Alabama:

"We have been moved to write you, and through you to the others who are using nonviolent methods in an effort to correct unjust practices. We must rely for our information on newspaper reports which might be expected to play up the feelings of conflict in the situation, but we have been impressed by the emphasis with which, according to such reports, you and other leaders have insisted that the spirit of love must be the basis for your actions, and by the readiness you have shown to face personal hardship, suffering, and imprisonment without bitterness.

"Only in such a spirit of love and reconciliation, combined with a firm resolution to stand for what is right and just, can the present problems, not of our South alone but of our whole country and of the world, be resolved. We have thought of you prayerfully in our meetings for worship and for business, and in appreciation for this fine example of Christian action we are arranging for a contribution to come to the support of your program. We recommend that Americans everywhere support your cause both spiritually and financially. We commend you to God's loving care."

Clarence E. Pickett was one of four Philadelphians and 12 prominent Americans honored at the annual dinner of the Golden Slipper Square Club on April 9 at the Bellevue-Stratford Hotel, Philadelphia. The guests of honor were described as "lamplighters along the pathways of understanding." The club's Quaker award, a bronze statue of William Penn, went to Marian Anderson for her contributions to music.

F. Philip and Susie Meek Frasier, members of the Dakota (Sioux) and Sac and Fox tribes respectively, have presented their resignation as workers in charge of the Friends Center among the Osage Indians at Hominy, Oklahoma, to become effective on May 1, 1956. They expect to be ministering among Philip Frasier's own people in the Sioux country.

Philip and Susie Frasier began their work at Hominy in 1948. Earlier they had served for a time at the Kickapoo Center. Philip Frasier was for a term the president of the National Fellowship of Indian Workers.

The Friends World Committee recently announced grants to leaders in the Society of Friends who are Friends pastors for participation in a four-day seminar restricted to Friends pastors at the United Nations headquarters in New York. This group of approximately 15 people worshiped together at the Quaker House, met with members of the Secretariat and the various delegations, and explored Quaker concerns at the United Nations. The seminars group arrived in New York April 23 and returned to the Midwest on April 28.

It is hoped that a series of such seminars will be provided for various Friends groups and that through the cooperation of the American Friends Service Committee many Friends may take an active part in the Quaker Program at the United Nations, which the international Friends World Committee makes possible through its stature as a nongovernmental organization.

Correction: A news note on New England Yearly Meeting, June 19 to 24, in our issue of March 24, 1956, stated that this was the 300th anniversary of the Yearly Meeting. Edward A. Manice, recording clerk of New England Yearly Meeting, points out that "1956 is the 300th anniversary of the arrival of the first Quakers in New England (and the New World). The year 1961 will be the 300th anniversary of the beginning of the New England Yearly Meeting."

The Friends Social Order Committee is searching for two new staff members to help organize and lead the Philadelphia Volunteer Week-end Work Camps next winter. The most urgent need is for a man or married couple sufficiently mature to organize and lead one camp each week end without much supervision. He must be able to establish confidence and cooperation with both tenants and owners in bad housing areas as well as be sensitive to the great educational opportunities

in all relationships. The second opportunity is for a younger man to serve as an "interne in leadership."

A.F.S.C. Jordan Project Discontinued

The American Friends Service Committee is laying down its social and technical assistance work in Jordan for the present.

The Board recommended that the A.F.S.C. continue to be represented in the Arab Middle East. (It has an on-going program in Israel.) The Committee is seeking someone to send to an Arab country to further its present work and to explore possibilities that may open.

The present work includes selecting and assisting Arab youth to attend voluntary work camps and seminars in Europe and overseeing allocation of material aids the A.F.S.C. sends to various Arab countries. Among the possibilities is student work in Lebanon, where young people from many nearby countries study at the American University at Beirut.

The Board expressed the desire that Committee staff maintain an open mind to the possibilities of later undertaking some new work in the field of technical assistance in Jordan, particularly hoping to utilize experience already gained.

The decision to lay down the present social and technical assistance work followed full reporting in Philadelphia by Paul B. Johnson, director of the Jordan projects since its beginning in 1953.

Lewis M. Hoskins, A.F.S.C. executive secretary, emphasized that the Board's decision was based on a number of considerations. One of these is the unsettled state in Jordan, as exemplified in the January riots. Another is the fact that the next stage of the work, as originally planned, was being closely approached but could not be entered into without considerable development, a step the staff was initiating when the riots occurred. This step was the involvement of the Jordanian government or some other indigenous organization leading to eventual take-over from the A.F.S.C.

The staff was advised by well-informed Jordanian friends of the Quaker project against resuming village work now. Another factor is the intention of the International Cooperative Administration to carry out a nation-wide village development program in Jordan on such a large scale that it will occupy all the available time and attention of the Jordan government.

Termination of services of all members of the present staff, both American and Arab, will have been completed by June 30.

The Jordan program personally and effectively reached about one third of the landowners in the area, numbering about 250 out of 750. A relationship had been created between overseas and senior Arab staff which helped to bring out technical competence and personal dedication exceptional in the area. There is also the definite possibility that the genuine selflessness and down-to-earth helpfulness of the Arab personnel has made a lasting impression on the villagers, whose usual relationship with all outsiders is one of suspicion and distrust.

Letters to the Editor

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

I want to thank those who have raised their voices in protest to the brutal killing of helpless animals.

Psychologically speaking, most of us never realize the deteriorating effects on the minds of thousands of people in this country who have learned the skills and the trade of butchering, packing, selling, etc.

Closely related to animal violation is the current fad of keeping delicate bird or fish life in small confinement in practically everybody's living room. We should object to that and to the seasonal practice of dyeing tiny chicks to be used for living toys at Easter, to name only a few of the barbaric violations against nature, God's world.

Annville, Pa.

MARI LUISE HUTH

The editorial in the FRIENDS JOURNAL of April 7 appeals to me as of especial value to Friends who are concerned with finding the central emphasis in the Friends message. This will be the theme of a retreat called by the Baltimore Yearly Meeting Advancement Committee at Goose Creek Meeting, Lincoln, Virginia, on May 26-27. May I urge those who are coming to bring with them their copy of this issue of FRIENDS JOURNAL? It will be useful as source material. I suggest that those concerned with this subject in preparation for visiting meetings write Marshall Sutton, 5116 North Charles Street, Baltimore 10, Md., regarding the possibility of joining in the retreat.

J. BARNARD WALTON

The interesting editorial on "How To Apply For Membership" concludes with the suggestion that Meetings might profit from brief pamphlets for Overseers on this subject.

These pamphlets are available on request. One is entitled *How To Join The Society of Friends* (four pages). Another is *Suggestions To Overseers Calling on Applicants For Membership* (four pages). The third is a new *Handbook for Overseers* (seven pages), which was just printed by the Representative Meeting for the Field Committee of Philadelphia Yearly Meeting of the Religious Society of Friends.

All of these brochures are obtainable at cost to Overseers of other Yearly Meetings. They are designed to conform with the new edition of *Faith and Practice*.

Philadelphia, Pa.

RICHMOND P. MILLER

Three saintly, nonagenarian British Friends have been a benediction to us. A fourth still is. We last saw Joan Mary Fry in 1953. Then past 91, she met us at the curb and led the way with sprightly step, including two or three steps up, as I remember, into her home in Golders Green, London.

Years ago we sat beside Vipont Brown in Manchester Meeting. He was almost the same age as Joan Fry. Our

correspondence with him included concern over the growing use of alcoholic drinks and tobacco within and without the Society of Friends. Our last meeting was in the home of his daughter, Elfrida Vipont Foulds, in Yealand, when he was more than 90. He was keen, interested, and interesting, as always.

We once sat beside Dame Cadbury, widow of George Cadbury, on the facing benches at a meeting in or near Birmingham. She was a Friend of remarkable character and personality.

The fourth member of the quartet still lives gloriously and actively, and I suppose still rides his bicycle. Barrow Cadbury is almost the same age as Joan Fry and Vipont Brown, and must now be near 93.

New York City

HOWARD E. KERSHNER

Coming Events

APRIL

27 to 29—Annual Conference of the Friends Conference on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., beginning Friday at 7 p.m. For details see page 188 of our issue for March 24, 1956.

28—Hershey Institute of International Relations at the Community Club, Hershey, Pa., sponsored by the A.F.S.C., beginning at 10 a.m. Theme, "The Individual and Foreign Policy."

For details and cost see page 251 of our issue for April 21, 1956.

28—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Agenda: budget for 1956, what to do about Chichester, increasing the worth of Quarterly Meetings, routine matters. At the evening session Gregory B. Votaw will talk about the work of Church World Service in Korea, from which he has recently returned.

29—First meeting for worship this year at Center Meeting, near Centerville, Del., 10 a.m., Standard Time. Meetings for worship are held at Center Meeting the last Sunday in the month from April to November.

29—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m., "Faith and Practice — Human Brotherhood." Leader, Matthew W. Bullock, Jr.

29—Concord Quarterly Meeting on Worship and Ministry at Birmingham Meeting House, south of West Chester, Pa., 2 p.m. The Second Query should receive attention.

29—Millville-Muncy Quarterly Meeting at Pennsdale, Pa.

MAY

1—Annual Conference of the Greater Philadelphia Branch of the American Civil Liberties Union at the University Museum, 33rd and Spruce Streets, Philadelphia. Panel discussions, beginning at 4 p.m.; dinner, 7:30 p.m. Dinner speaker, Dr. Mordecai W. Johnson, president of Howard University, "Equality before the Law." Cost and further details may be

had from the organization at 260 South 15th Street, Philadelphia 2 (Kingsley 5-4576).

4—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Frankford, Philadelphia, in the Hospital's Auditorium, 5 p.m. A buffet supper will be served at 7 p.m. to members and their guests.

5—Joint sessions of Fox Valley Quarter (Illinois Yearly Meeting) and Chicago Quarter (Western Yearly Meeting) in Milwaukee at Friedens Church, 13th and Juneau Streets. Ministry and Counsel, 10:30 a.m., addressed by Ralph A. Rose on the lost art of eldering. After lunch Ralph Rose will present the concerns of the Friends World Committee, followed by a worship service and meeting for business. After 5:30 supper comes a symposium on "The Education of Friends."

5—Concord Quarterly Meeting at Concord, Pa., at 10:30 a.m.

6—Purchase Quarterly Meeting at Scarsdale, N. Y., Meeting House, 131 Popham Road. Presentation of "The Terrible Meek" by the Dramatic Club of Cooper Union, 10 a.m.; meeting for worship, 10:45 a.m.; business meeting, 11:45 a.m., followed by basket lunch (dessert and beverage served by Scarsdale Friends). Juniors and Young Friends will meet at 10:45 a.m. at Scarsdale Congregational Church, Heathcote and Post Roads. Young Friends (teen-agers) will be led by Samuel Marble, president of Wilmington College; topic, "How Can We Find the Will of God in Our Lives?"

6—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in Upper Chichester Township, Delaware County, three quarters of a mile northwest of Boothwyn.

6—Dedication of the new meeting house of Pittsburgh Meeting, 1353 Shady Avenue, Pittsburgh, Pa., 3 p.m. Speaker, James F. Walker, executive secretary of the American Section of the Friends World Committee. Worship, 10:30 a.m. Guests will be given lunch at homes of members of the Meeting. For overnight hospitality Saturday and/or Sunday evening, write Alice Marshall, 319 Broadmoor Avenue, Pittsburgh 34, Pa. The Meeting writes: "It took love and dedication to bring into reality this meeting house for Pittsburgh Friends. Will you share these with us as we join the formality to the fact?"

6—Meeting for worship at Huntington Meeting, York Springs, R.D., Pa., 3 p.m.

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., illustrated talk by Curt Regen on his recent visit to Europe, "Curtains and Corridors: An Experiment in East-West Relations, as seen in Germany and Spain." All are invited.

7—Lecture by Muriel Lester, former international secretary, Fellowship of Reconciliation, and apostle of the Christian pacifist faith, "Walking with Vinoba Bhave: Land Giving and Self-Judging in India," 8 p.m., at the First Baptist Church, 17th and Sansom Streets, Philadelphia. The event is sponsored by the F.O.R., Philadelphia Branch, Friends Peace Committee, W.I.L. (Pa.), and the Women's Problems Group.

10—Abington Quarterly Meeting at Abington Meeting

House, Jenkintown, Pa. Meeting on Worship and Ministry, 3 p.m.; meeting for worship, 4 p.m., second Query, "Purposes and Program of Pendle Hill," Dan Wilson, director; evening session, 7:30 p.m., seventh Query, "Is Quakerism Relevant to the Poor Housing Community?" (with slides), James C. Kietzman, staff member of the Social Order Committee. For supper, accept by May 7 to Mrs. Jim Smith, Abington Friends Meeting, Jenkintown, Pa. (telephone, TUrner 4-2865).

12—Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." For details see page 236 of our issue for April 14, 1956.

12—Burlington Quarterly Meeting at Crosswicks, N. J., 3:30 p.m.

12—Spring meeting of the American Friends Service Committee at Plymouth Meeting, Pa. (on Route 422). Worship, 11 a.m., followed by basket lunch (beverage and dessert supplied by local Friends). Reports, 2 p.m. This meeting will recognize 29 years of creative leadership given by Ray Newton. Reports will emphasize some of the activities which he was largely responsible for beginning, international student seminars, Mexico-El Salvador projects, high school and college work, institute of international relations, community peace education, Friends Peace Service, work camps, peace education with special groups.

Coming: Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. The history of this meeting house will be given by Bruce French, president of the Princeton Historical Society. Bring a box supper; ice cream and coffee will be served. Suggested tours for earlier part of the day in Bucks County, Pa., Pennsbury (recreated home of William Penn), and Princeton; for details about these tours write Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa.

BIRTHS

BIEN—On March 25, at Long Island City, N. Y., to Peter and Chrysanthi Bien, a son named LEANDER THOMAS BIEN. The father is a member of Rochester, N. Y., Monthly Meeting.

GALLUP—On April 9, at Philadelphia, to Howard F. and Frances Platt Gallup, a daughter named SHARRENE PLATT GALLUP. They also have a son, JEFFREY BRUCE GALLUP, born June 22, 1953.

WALSH—On April 10, to Peter and Claire Walsh of Wallingford, Pa., a daughter named MARGARET WALSH, a birthright member of Providence Monthly Meeting, Media, Pa.

DEATHS

COCKS—On April 7, after a brief illness, at his home, Cornwall-on-Hudson, N. Y., CHARLES CAMPBELL COCKS. Funeral services were held at Cornwall Friends Meeting House on April 9.

Charles C. Cocks was born in Cornwall on June 26, 1860, the son of Charles Edward and Margaret Campbell Cocks.

He retired a few years ago from active participation in the wholesale and retail grocery firm of C. E. Cocks' Sons, established in 1850 by his father. His keen interest in civic, education, and business matters was maintained until failing eyesight and hearing necessitated his giving up these activities. He was a life member of Cornwall Monthly Meeting, N. Y., and deeply interested in not only this Meeting but all of the activities and growth of the Society of Friends.

Survivors include his wife, Amy B. Johnson Cocks; two sons, James C. and William B. Cocks; three daughters, Margaret C. Harlow, Marion L. Cocks, and Catherine B. Vail; eight grandchildren and eight great-grandchildren.

REGULAR MEETINGS

ARIZONA

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

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.

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.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

INDIANA

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

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.

CRISPIN—On April 10, at Salem, N. J., ELLA S. CRISPIN, wife of the late Franklin Crispin. She was a member of Woodstown Monthly Meeting, N. J. Surviving are two sons, Owen and Edward Crispin, and a daughter, Margaret Crispin, all of Woodstown, N. J.; two brothers, Howard Royal of Salem, N. J., and Samuel Royal of Bradenton, Florida; and four grandchildren.

STOKES—On March 31, at the Estaugh, Haddonfield, N. J., EMILY BRANSON STOKES, in her 88th year. She was a lifelong member of Woodbury, N. J., Meeting and maintained her interest in temperance and foreign missions as long as she lived.

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

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.

NEW JERSEY

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

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

NEW YORK

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.

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

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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 Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain 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.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

FOR SALE

PICTURESQUE OLD COTTAGE, modernized, in Tamworth, N. H., lovely hill country between Chocorua Range and Ossipee Mountains, three miles east of North Sandwich Friends Meeting. Ground floor: living-dining room with fireplace, kitchen, 3 bedrooms (one with fireplace), 2 bathrooms, large porch. New oil heating. Clean barn connected—ground floor for garage, upper for games, etc. About 12 acres land, mostly forested. Brook. Conditions present near house for inexpensively making and maintaining swimming-diving pool of constantly changing pure water. With most of furnishings now in house, \$13,000. C. G. Hoag, 619 Walnut Lane, Haverford, Pa. Telephone MIDway 2-7938.

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FLOOR COVERING (donation) for approximately 462 square feet in FRIENDS JOURNAL office.

OLD PAINTINGS and old gold frames. Write Box C72, Friends Journal.

MOTHER'S HELPER, young woman. Live in, light housekeeping, four children, pleasant home. Mrs. Vernon Platt, Trevoise, Pa.; ELMwood 7-0500.

COMPANION-HOUSEKEEPER for woman living alone; sleep in; full time. Telephone Paoli, Pa., 3065.

CAMP NURSE, also college-age men for counseling positions at Camp Onas. Write Wilbert and Nina Braxton, North Wales, Pa., or telephone Lansdale 5-2409.

PRACTICAL NURSE: to prepare meals for elderly couple and care for daytime needs of confused wife; 6-day week; Ridley Park, Pa. Husband is physician. Write Box F97, Friends Journal.

AVAILABLE

MOTHER'S HELPER FOR SUMMER: George School student, Friend; experienced. References exchanged. Box S98, Friends Journal.

NEWTOWN, PA.: Third-story apartment. Opportunity for part payment by assisting in household of two older women. Box P99, Friends Journal.

WANTED

*Director of
Young Friends Activities
in a city Meeting*
**REPLY TO BOX F96,
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DAVID S. RICHIE, Friends Social Order Committee
1515 CHERRY STREET, PHILADELPHIA 2, PA.

LAKE PAUPAC

Paupac Lodge, the social center of our rapidly growing resort community near Greentown, high in the Poconos, is preparing for its seventh season. The Lodge will be under the management of Richard M. Royer and a capable staff, who will all be in readiness to welcome members and their friends on June 28th. Cottage owners, too, are eagerly watching the advance of spring.

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CAPE MAY, NEW JERSEY: Four furnished apartments at 22 Jackson Street, near Ocean; week, month, season. Write 214 Levick Street, Philadelphia 11, Pa., or telephone Pilgrim 5-6881.

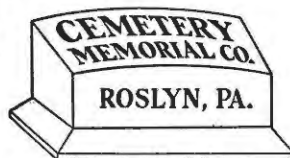
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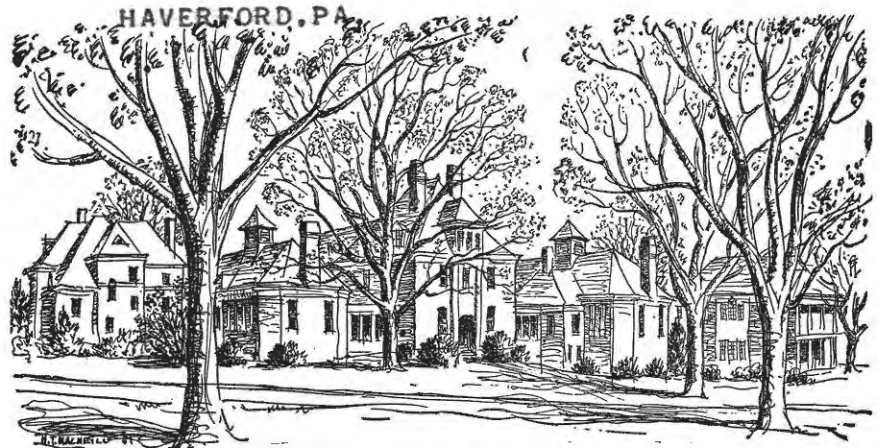
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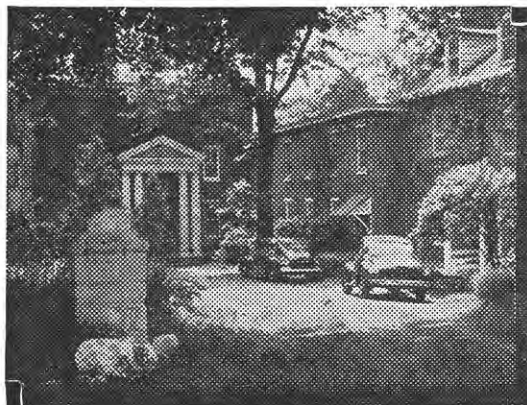
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