

FRIENDS JOURNAL

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EQUAL and exact justice to all men, freedom of religion, freedom of the press, freedom of person under the protection of the habeas corpus; and trial by juries impartially selected—these principles form the bright constellation which has gone before us.

—THOMAS JEFFERSON

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Concerning Unanimous Decision

IN his last presidential address to the American Federation of Labor Convention in 1924, the late Samuel Gompers attributed the success of the labor movement under his direction to the absence of coercion and to “. . . sincere democratic deliberation until a unanimous decision is reached.”

To read what Mr. Gompers said about "voluntary principles" and "unanimous decision" is like listening to a Friend explaining the great advantages of seeking unanims decisions in Friends meetings and avoiding the taking of votes and the coercion of minorities by majorities.

In these days when so many people, including Friends, are looking to government to regulate so many phases of life, always on the basis of majority approval, we would do well to consider Gompers' statement:

Guided by voluntary principles, our Federation has grown from a weakling into the strongest, best organized labor movement of all the world.

So long as we have held fast to voluntary principles and have been actuated and inspired by the spirit of service, we have sustained our forward progress and we have made our labor movement something to be respected and accorded a place in the councils of our Republic.

No lasting gain has ever come from compulsion. If we seek to force, we but tear apart that which, united, is invincible. There is no way whereby our labor movement may be assured sustained progress in determining its policies and its plans other than sincere democratic deliberation until a unanimous decision is reached. This may seem a cumbrous, slow method to the impatient, but the impatient are more concerned for immediate triumph than for the education of constructive development.

As I review the events of my 60 years of contact with the labor movement, and as I survey the problems of today and study the opportunities of the future, I want to say to you, men and women of the American labor movement, do not reject the cornerstone upon which labor's structure has been built, but base your all upon voluntary principles and illumine your every problem by consecrated devotion to that highest of all purposes—human well-being in the fullest, widest, deepest sense.

Friends will note Samuel Gompers' emphasis on the success and respect that attended adherence to voluntary principles, and the fact that where decisions were forced, progress was impeded. This, surely, is good Quaker doctrine.

Friends do not coerce one another in conducting their own affairs, yet many among us are pressing for many types of government action based on the taking of votes in Congress and our legislatures and on the coercion of minorities by majorities through political control of government action.

There are many Friends, of whom the writer is one, who do not believe this is Quakerly procedure. How can we conduct our own affairs on the basis of loving, unanimous decision and then, stepping into the realm of government, use the method of coercion?

HOWARD E. KERSHNER

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Editorial Comments

The NAACP

THE heated controversies at the Alcorn, Miss., Agricultural and Mechanical College for Negroes centered upon the tactics of Negro leaders in their fight for integration. Professor Clennon King was accused by the students of displaying a mild "Uncle Tom" attitude, whereas the majority of the students favored the more determined and race-conscious approach of the National Association for the Advancement of Colored People (NAACP). The NAACP has become one of the most widely discussed organizations. Its headquarters are at 20 West 40th Street, New York 18, N. Y., and it counts at present 350,000 members, of whom an estimated 8 to 12 per cent are whites. More than half of the members are in the 17 southern and border states. Most membership meetings are held in churches of predominantly Negro congregations. Arthur B. Spingarn, a white New York attorney, has been president since 1939 and was preceded in his office by two other white men. Allan Knight Chalmers, faculty member of the Boston University School of Theology, serves as treasurer, and Theodore Spaulding, a Philadelphia Negro judge, is assistant treasurer. Among the 21 vice-presidents are men like Norman Cousins, Oscar Hammerstein, John Haynes Holmes, Eric Johnston, and A. Philip Randolph. Seventy-five per cent of the Board of Directors are Negroes.

A bloody race riot in Abraham Lincoln's home, Springfield, Ill., in 1908 was the immediate cause for the formation of the NAACP, whose founder was Mary White Ovington, a white social worker. After almost half a century, the color-caste system in the United States has lost some of its former rigidity, yet even after the 1954 Supreme Court decision "two-thirds of the white public continue to mutter that Negro children really should go to separate schools," although "the fact of integration has been accepted" (*Scientific American*, December, 1956). The NAACP has won 42 of the 46 cases it carried to the U. S. Supreme Court. They concerned schooling on all levels, segregation in public parks and playgrounds, interstate travel vehicles and intrastate buses, housing, and voting rights. Fair employment laws have been passed in 15 states. The NAACP promotes federal legislation to ban racial discrimination in employment.

Outlawing NAACP

In 1956 the NAACP was banned by court decrees in Alabama, Louisiana, and Texas. Other states like Virginia and Florida have launched serious legal attacks on NAACP. In Georgia, Louisiana, Mississippi, Alabama, and North Carolina no member of the NAACP can hold public office or teach. Prominent Catholic voices have clearly stated that the attempt to outlaw the organization is unconstitutional and violates our principle of the freedom of association. The American Jewish Congress sees in such practices "a greater menace to constitutional liberty than mob violence."

Practices of outlawing NAACP are usually based on charges of its being a Communist organization. But the NAACP maintains that Communist infiltration attempts were unsuccessful. Men like J. Edgar Hoover, Cardinal Spellman, and Senator Hubert H. Humphrey would not support the organization if it were Communist.

Lynching

Between 1890 and 1927, 3,730 persons were lynched, of whom only a small number were white. While the efforts of NAACP to promote federal antilynching legislation has been, so far, unsuccessful, the campaigning proved to be an education for a broad public. Walter White once wrote that in states "with the greatest number of lynchings to their discredit . . . the great majority of the church members are Protestants and of the evangelical wing of Protestantism as well. . . . Protestantism in the lynching states has become the stronghold of bigotry, directing its onslaught against Negroes, Catholics, and Jews." Recent observations concerning the simultaneously nourished attitudes of extreme Protestant fundamentalism and hatred of the Negro seem to substantiate such a statement and give food for serious thought.

The Test of Democracy

Albert E. Barnett, a southerner, said in a letter to *The Christian Century* (May 30, 1956): "The NAACP counsels patience and moderation, and admirably illustrates both. . . . In no case has 'privilege' surrendered of its own accord. Nor will it. If to 'go slow' is to relax pressures through the courts and public opinion, no social change will be effected."

Whether history repeats itself or not, much of our present struggle reminds of Gandhi's experiences in South Africa and India. The American Negro has learned from experiences there and is employing the tactics of non-violence that will ultimately lead also to his victory here.

Our London Letter

THE London Meeting to which I belong is one of the largest in the country: every Sunday morning over a hundred people attend meeting for worship, and among them are a good number of young people—most of them students or nurses. Some of these, and some of the older attenders, have not yet joined the Society but have been drawn to it by Friends' way of worship or by Friends' reputation for good works. Now that we are back in our rebuilt meeting house, with more space and with opportunities for coming together at times other than Sunday morning, we feel the need to get to know these visitors and to encourage them to become members if it seems right.

In a large Meeting there is a corresponding number of concerned Friends ready to speak to visitors, and usually several people welcome strangers, ask them to sign the visitors' book, and show them the library and pamphlet rack. But a large Meeting has this disadvantage: even the most long-standing members cannot know everybody, and our young Clerk, appointed in January, was asked the other Sunday morning whether he was visiting meeting for the first time. This kind of mistake is rather inhibiting, and some strangers, who might have welcomed a greeting, are not always spoken to. Other visitors who, week after week, are invited by a different Friend to sign the visitors' book, feel that they are no nearer to making real personal contacts. This must be a problem familiar to many readers of the FRIENDS JOURNAL. I wonder how they tackle it.

A small group of us has been discussing what to do about newcomers. We are having a few words of welcome printed on a card, to which can be added the names of a man and a woman Friend who will be glad to talk to inquirers. Those chosen for this service will alternate from time to time with other Friends. The cards will be distributed before and after meeting. We have decided also to announce each Sunday that newcomers are invited to stay behind for a cup of tea to meet one or two Friends. As we know that most people want to hurry home or to their hostels for the Sunday joint we shall tell them that they will be kept only for about ten minutes. Those who meet them will be Overseers or Elders or others appointed by members of those two bodies. We hope that in this way newcomers will get a chance to express their needs and interests and that new under-

takings for the Meeting, such as study and discussion groups, will arise as needed.

Another question we face in our Meeting is our lack of corporate witness for Friends peace testimony. Many smaller Meetings put us to shame on this issue by holding public meetings, organizing protest marches through their towns, cooperating with other churches and pacifist bodies, and writing to members of Parliament to express opposition to nuclear warfare. Even so, in spite of an appeal two years ago for a crusade by London Yearly Meeting against the use of nuclear weapons, Friends' efforts have been piecemeal and sporadic.

In my own Meeting we have rejected for the moment the idea of a public witness, as we feel that we must first gain unity and support on this issue among our own members and attenders. It seems that, apart from the young men who are making a stand as conscientious objectors, a good many young people who are drawn to Friends' other testimonies are indifferent to this one. This, we think, is an indication that we members need to think it out afresh and to put it to them in a contemporary context. Many of us have a sense of shame and uneasiness over the way in which we have acquiesced in modern war and have been too disheartened even to protest very loudly, still less to discover an alternative way of life for mankind. We plan to hold a meeting addressed by one of our own members (we rejected the idea of a well-known Friend). He will speak on the basic ideas behind the peace testimony, and we hope that discussion and plans for further action will follow.

In the meantime my mind goes back to a poem which appeared in *Punch* during the war, for, as the poem concluded:

Spring is back again, the lovely,
That's a thing that should be said,
And I'm saying it, I'm saying it, I am.

The style of the poem was flippant, with references to the "spring offensive, Hitler and the Hun," but it tripped so merrily along and contained such an essential truth that I, unmusical as I am, found it singing in my head and was constrained, laboriously and with one finger, to spell out a tune for it on the piano. At that time we faced hot war and the threat of invasion. We are spared that at the moment and are lulled into an uneasy sense of security. It is right that we should gird up our loins and fight greed, apathy, fear, and suspicion, lack of care for our fellow man. We need also to draw on the spiritual resources so abundantly offered to us and so richly here in outward form as, even in the heart of London, bird song and a blaze of flowers herald the coming of spring.

JOAN HEWITT

The Meaning of Membership

By NORMAN J. WHITNEY

THE question of membership and the mutual responsibilities of members and Meetings is a live one. That so many Meetings are struggling with this perplexing problem is one of the encouraging signs of vitality among us. The difficulty rises from the responsibility of trying to maintain a noncreedal religious fellowship whose definition and discipline are to be established by many groups, often small and widely scattered but always autonomous.

I shall try to suggest three aspects of the problem, as I see it. First, there is the problem of dispersed and diversified Meetings, not based on geographic, vocational, or social community of experience. How are the scattered members of such Meetings, living under the pressures of an age of supersonic speed, going to overcome the sheer physical obstacles to the building of the worshiping community or holy fellowship out of which a true sense of the meeting can rise? For the sense of the meeting does not come in response to the ritual observance of "a few moments of silence"; it rises out of the unhurried communion of spirit that breeds mutual trust and confidence in which real sharing is possible; it comes from lives that know each other in that which is eternal, yes, but who have also worked and played, thought and prayed, together in that which is of today, temporal. In a word, let us ask ourselves soberly, "Have we time to be Quakers?" It was not an idle observer who questioned whether or not a *Society* such as we envision could survive in the secularized society in which we live. Responsible membership in the Society of Friends takes time and discipline.

Second, there is the question of a basic philosophy of membership. Howard Brinton has written of two differing concepts of church function: "The power of the early

Church could be recovered if the Church today thought of itself, not as serving a pedagogical function, but as itself being a community which demonstrated in its own life the nature of a Christian society." Alexander Purdy reminds us that the first Christians thought of themselves as "a colony of heaven," approximating the divine community. Some of the issues that perplex us will be resolved when we make up our minds; better, when we reach a sense of the meeting as to whether we want to

be a preparatory school or a demonstration of the Kingdom.

Third, there is the need for definition. Membership without definition is essentially meaningless, but we must not confuse such definition with creed.

Neave Brayshaw comments: "The Society of Friends is not merely a religious club, having as its basis of membership nothing more than profession of belief in the 'Inner Light'; it exists to bear *corporate* witness to the principles and practices for which it stands. . . ." Such concepts of membership do not presume the imposition of a theological *creed* or *doctrine*; they do presume an active mutual

concern and the responsible exercise of spiritual discipline as to matters of *conduct* and *behavior*. These are almost forgotten arts among us.

Perhaps the three most significant of our historic testimonies for these days are the testimony against all war, the testimony against all discrimination and exploitation, and the testimony against oaths. These are so intricately interwoven with each other and with the whole fabric of our faith that we do not have the privilege of a diner in a restaurant to select *à la carte*. These are necessary deductions from the principle of the inner light; and it is still true, as earlier Friends remind us, that "the want of consistency in any weakens the testimony of the whole."

Finally, whatever choices we make or whatever decisions we reach on the meaning and responsibilities of membership, we shall not escape the keen eye of a watchful world. For example, an observer of the contemporary religious scene at Colgate-Rochester Divinity School, noting the wide diversity of witness borne by Friends in



Courtesy A.F.S.C.

NORMAN J. WHITNEY

Norman J. Whitney, until recently associate professor of English at Syracuse University, is consultant in peace education for the American Friends Service Committee. This is a brief extract from his 1957 William Penn Lecture, *Into Great Waters*, delivered at Philadelphia Yearly Meeting on March 24 under the sponsorship of the Young Friends Movement and published in its entirety in a pamphlet available for 50 cents from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

public positions, comments, "Even the Society of Friends, which was once so skilled in the exercise of group discipline, was represented in public life by divided counsels . . ." and cites us "as a supreme evidence that the churches have embraced the world and succumbed to complacency." He then asks, "How can we expect the divided and secular society to regard our professions more highly than we regard them ourselves?"

Answering That of God

Fox's comment is clear:

This is the word of the Lord God to you all and a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one.

No one can or should try to escape the evangelistic urge of this oft-repeated charge of Fox to his followers. No one can be possessed of profound truth without seeking to communicate it; no one can be possessed by an overwhelming love without the need to share it. The first Publishers of Truth spent themselves royally to spread the good news with which their hearts burned. It is not on the need or the right to publish truth that we are likely to differ today, but on the *what* and the *how*.

A very wise and gentle non-Christian to whom this question was put in my hearing answered, "The sincere believer has both the need and the right to proclaim his message, *providing always* that he does it in deep humility and with complete respect for the beliefs of others." This is not only a clear test; it is a severe one. Look back to Fox now: "Be patterns, be examples . . . *that your carriage and life may preach.*"

In these two counsels we have both the spirit and the method of a Quaker approach to missions; with humility, with respect; not by words only but by deed and life are we to "answer that of God in every one." And how many and how eager we shall find the listeners and how quick their response! Such an approach leaves no place for the imperialistic demands that have made the missionary movement a divisive influence in our Father's one world and have brought it into such disrepute among so many great peoples.

I once heard an earnest inquirer ask at a summer institute why modern Friends seem so much less interested in evangelizing than they were in the beginning. The answer suggested that there is not so great a difference as we suppose; that the zeal and energy of early Friends was tremendous, but that they were more interested in bring-

ing men to the truth than in bringing them into any kind of membership. This is fully in keeping with the conviction of early Quakers that the institutional church is incompatible with the New Covenant.

The question is often put in another way: "Why cannot we shake the nation as George Fox did? Now most people hardly know where our meeting house stands." I would agree with John William Graham that the question is largely superficial. It is true that we have lost the first, fresh rapture and enthusiasm of a new movement; it is true that we have watered down our testimonies and conformed too largely to the "world" around us; but there is also a profound change in the intellectual climate of our time. New conditions call not for new principles but for a fresh vocabulary; truth is still truth, but each generation has the responsibility of restating the eternal in terms of the contemporary. The Society of Friends needs interpreters and publishers today as it always has; as it always will.

Third Floor Window

By LENORE SHOWELL

Beneath my window I can see
My neighbor's flowering dogwood tree,
Pink fleecy layers, spreading wide,
With a glossy beech tree close beside.
Troubles come, and constant pain,
But always, it is spring again;
God's miracle for all is free—
I have my neighbor's dogwood tree.

The Find

By HARRIET PLIMPTON

Let the seeker look about him as he goes,
No matter what wind blows;
He may find a different gold
Better than story ever told.
Better than all he had in mind
May be indeed the casual find
To him who does not hunt so hard he's blind.

Spring Fancy

By ANN RUTH SCHABACKER

The mute, rough-fingered trees upraise their hands
In flowering oblation to the dawn.
To decorate the endless aisles of space
She holds the silent splendor of their bloom
Ensnared within her vast cerulean bowl.
May we as briefly poised on time's knife edge
As tree and flower, bring luster to this hour.

If I Were Eighteen

THE Quaker peace testimony continues to be upheld by many young Friends and nonmember attenders of the 89 meetings in Philadelphia Yearly Meeting. This was shown in a survey conducted in 1956 by the Friends Peace Committee, Philadelphia. In an effort to measure as accurately as possible attitudes on this question, 515 boys and 460 girls between the ages of 16 and 21 were asked to select one of five alternatives in reply to the question:

If I were 18 and had to decide what position I would take in relation to the draft, I feel I would choose . . .

Of the 287 (30 per cent) who replied, all but 24 gave their names, although signing the reply was optional; 77 of these asked for literature on the peace testimony.

The list of 975 young people surveyed includes all kinds, covering a wide range of attitudes. Some are children of families who hold Friends' testimonies in high respect; others come from families giving little or no attention to these testimonies. Their answers to the question are classified in the accompanying table.

A comparison of the choices reveals that the position of conscientious objector is considerably stronger among the girls, 57 per cent of whom say they would be C.O.'s, against only 37 per cent among the boys. Only 17 per cent of the girls would choose combatant duty in comparison with 42 per cent for the boys. One fourth of the girls were uncertain, and 21 per cent of the boys had not made up their minds. The fact that girls are not subject to the draft may account, in some degree, for the higher ratio of C.O.'s. It is encouraging to have some evidence of the importance of the peace testimony to young girls in the Yearly Meeting.

The choices of the 53 nonmembers varied little from that of members who replied. One interesting variation was evidenced by the fact that 71 per cent of the nonmember girls

chose one of the C.O. positions. The number of these replying is too small to be at all representative.

Conclusions

Can we draw any conclusions from the results of this poll? We think so, provided we keep in mind that replies came from slightly less than one third of the young people polled.

The age group in question has grown up at a time when the draft is an accepted part of American life; it has been exposed to social pressures encouraging conformity and acceptance of the military obligation for all young men. The fact that 37 per cent of the boys and 57 per cent of the girls replying to the poll would take some form of C.O. position probably indicates that many adult Friends are giving guidance and encouragement to their children in relation to the peace testimony.

It is interesting to compare these figures with a national study of men conducted by Harold Chance in 1946. These statistics were gathered from 750 (three fourths) of the Friends Meetings in the United States. Out of about 10,084 young male Friends between the ages of 18 and 25 only 2,647, or 26 per cent, took the C.O. position or would have taken it if called by the draft during World War II. It should be pointed out that Harold Chance's poll was a record of acts, whereas the present poll is an expression of opinion.

The present poll reveals that the position of the non-registrant or absolutist C.O. is practically nonexistent today, even though this position is upheld by the Society as in keeping with the peace testimony. The conditioning by an ongoing draft of the thinking of our young people and of adult Friends as reflected in the virtual end of the absolutist position should certainly raise the question of the long-range effect of a permanent draft law upon the peace testimony.

Finally, the poll reveals a clear choice for the C.O. civilian

POSITION ON MILITARY SERVICE: SURVEY OF 975 MEMBERS AND NONMEMBER ATTENDERS BETWEEN THE AGES OF 16 AND 21, PHILADELPHIA YEARLY MEETING, 1956

| POSITIONS IN RELATION TO DRAFT | BOYS | | | | | GIRLS | | | | | BOTH | | | | |
|------------------------------------|---------|------------|-----------|-------|------------|---------|------------|-----------|-------|------------|---------|------------|-----------|--------------|------------|
| | Members | Nonmembers | Anonymous | Total | Percentage | Members | Nonmembers | Anonymous | Total | Percentage | Members | Nonmembers | Anonymous | Grand Totals | Percentage |
| 1-0, Alternative service | 37 | 8 | 1 | 46 | 28 | 35 | 13 | 5 | 53 | 44 | 72 | 21 | 6 | 99 | 34.5 |
| Refusal to register | — | 1 | 1 | 2 | 1.2 | 2 | — | — | 2 | 1 | 2 | 1 | 1 | 4 | 1.4 |
| Don't know; uncertain | 27 | 6 | 3 | 36 | 21 | 21 | 3 | 6 | 30 | 25 | 48 | 9 | 9 | 66 | 23 |
| 1-A-0, Noncombat army | 12 | 1 | — | 13 | 8 | 12 | 2 | — | 14 | 12 | 24 | 3 | — | 27 | 10 |
| 1-A, Regular military | 51 | 16 | 4 | 71 | 42 | 13 | 3 | 4 | 20 | 17 | 64 | 19 | 8 | 91 | 31.7 |
| Totals | 127 | 32 | 9 | 168 | | 83 | 21 | 15 | 119 | | 210 | 53 | 24 | 287 | |

work alternative as against the C.O. noncombatant position in the military. Whereas 28 per cent of the boys and 44 per cent of the girls who answered the poll indicated preference for the C.O. civilian work position, only 8 per cent of the boys and 12 per cent of the girls chose the 1-A-0 noncombatant position.

The poll indicates that nearly one fourth of young Friends have not yet made up their minds. Such indecision is in itself significant, especially because of the social pressures and high-powered recruiting constantly surrounding them; 23 per cent undecided is surely no victory for the Army. Furthermore, this fact suggests the need and the opportunity for increased efforts on the part of adult Friends and of Monthly Meetings to do a better job of helping prepare our young people to make a choice consistent with our tradition and our hopes.

FRIENDS PEACE COMMITTEE, PHILADELPHIA

Books

STORIES FROM THE LIFE OF JESUS. By APRIL OURSLER ARMSTRONG. Garden City Books, Doubleday and Company, New York. 256 pages. \$2.95

The *Greatest Story Ever Told* by Fulton Oursler was a story of Jesus' life told with imaginative incidents woven into the biblical account. It had a good deal of publicity, due in part to the radio program, "The Greatest Story Ever Told," on Sunday evenings.

Fulton Oursler's daughter has endeavored to adapt the book for children. The stories are dramatic and vivid, and the book is attractive to see. This reader, however, feels that there are many biblical books far more usable for boys and girls in Friends' homes and First-day Schools. Many of the terms used are unfamiliar to Friends or have connotations not acceptable to this Friend's theology,—the "heart of God," for example. April Oursler Armstrong has presented a magical rather than a mystical Jesus.

I feel that these 40 stories are no more usable for boys and girls than the previous book, *The Greatest Story Ever Told*, and are more theological.

AGNES W. COGGESHALL

DIMENSIONS OF CHARACTER. By ERNEST M. LIGON. The Macmillan Company, New York, 1956. 497 pages. \$6.50

This is the latest of several books Dr. Ligon has written on human behavior and personality. It is based upon the methods and findings of the Union College Character Research Project, in which Dr. Ligon has pioneered. A scholarly book, it is complete with bibliography, index, and study outlines.

In his preface Dr. Ligon sets forth the volume's reason for being:

Almost every phase of the moral and spiritual growth of personality can now be attacked effectively by scientific research. Furthermore, many of the new developments in experimental design are not only powerful but can be used by any intelligent layman. The major purpose of

this book is to bring some of these tools within the reach of all who are concerned with this phase of education—whether professional scientists, educators, leaders in the character-building agencies, religious educators, teachers, parents, or even some of our more able youth.

Whether or not one is equally convinced with Dr. Ligon that the solution of the basic moral and ethical problems of human personality lies within the grasp of scientific research, there is much here that is instructive and challenging.

However, let the reader beware. This is not a book to be picked up for an evening's pleasant reading; it is definitely a textbook. Although presumably written for the "intelligent layman" it frequently presents heavy going, particularly in those chapters dealing with methods of research, and undoubtedly a grounding in science and psychology is necessary to its proper appreciation.

CAROLYN W. MALLISON

THE ILIAD OR, THE POEM OF FORCE. By SIMONE WEIL. Pendle Hill Pamphlet No. 91. Pendle Hill, Wallingford, Pa., 1957. 39 pages. 35 cents.

Simone Weil's whole life was devoted to one human problem: what is the meaning of suffering? She lived this problem with a selfless passion which one expects only of saints. She sought out and shared the sufferings of others; and in the end it was this compulsion to assume the sufferings of humanity that killed her. She died in 1943, at 34.

The Iliad or, The Poem of Force, written just after the fall of France, is a meditation upon the spiritual meaning and effects upon men of force, "that \times that turns anybody who is subjected to it into a *thing*." The essay is only incidentally about Homer's epic. The theme is far greater; it includes all men, the oppressor and the oppressed alike, who touch and are altered by violence, and therefore *all* men, for force is a condition of existence. Against this force there is only the defense which Simone Weil found in the Gospels and demonstrated in her own life: justice and love through suffering shared. "The sense of misery," she writes, "is a precondition of justice and love. . . . Only he who has measured the dominion of force and knows how not to respect it, is capable of love and justice."

Though her life is a moving story, Simone Weil is important not as an example but as a religious thinker. In the *Iliad* we have a brief summary of her beliefs and an excellent introduction to her thought.

SAM HYNES

LEARNING ACROSS CULTURES. A Study of Germans Visiting America. By JEANNE WATSON and RONALD LIPPITT. University of Michigan, Ann Arbor, 1955. 208 pages. \$3.00

During the last decade thousands of visitors have come to this country, students as well as persons established in their respective fields and prominent in their communities. Since all this was done at the American taxpayer's expense, the public might well ask whether the program was worth the price; if not, what could be done to improve it; and, above all, what these visitors really were like.

Three successive groups of Germans, 29 in all, who came to this country under the program and stayed between six months and a full year participated in a study designed to throw light on some of these questions which was conducted by the Institute for Social Research of the University of Michigan. The objectives of the study were to discover the impact of the program on the visitors, what changes of attitudes, if any, occurred in the visitors during and after their stay, how the visitors adjusted to the ways of a foreign country, how they adjusted to working as a group, and how the program could be improved.

The book is in parts repetitious, labored, and most of it is rather difficult reading. Yet it contains a store of information on the mental and psychological processes which determine the relations between the German visitors and their hosts. Anyone meeting foreign visitors professionally or merely socially will benefit from the study. Some may doubt whether an investigation of a segment of visitors as small as this will have much bearing on the whole subject. While the book suggests improvements to the program, it is curiously inconclusive as to the program's value and leaves such conclusions to the judgment of the reader. An appendix lists the tests, questionnaires, etc., used in the study, and tabulates the results.

GEORGE HANSTEIN

Friends and Their Friends

Reports about Philadelphia Yearly Meeting are scheduled to be published in the enlarged and illustrated issue of FRIENDS JOURNAL for April 20.

M. C. and Elizabeth Morris report to Emma Cadbury (Wider Quaker Fellowship) their recent attendance at Quarterly Meeting in Heidelberg. Between 40 and 50 persons were present for the morning meeting for worship and a talk by Hans Haffenrichter on the subject of "Science and Religion." After lunch the group returned to the city library for afternoon business sessions, which lasted until 5 p.m. Elizabeth writes, "We were impressed by the spirit in which matters like new members and help for various projects were handled; also with their concern for present-day political problems such as atomic energy, peace, and conscientious objection." A collection was taken toward the purchase of a Volkswagen for Horst Rothe's work with tubercular patients in East Africa. Gifts from America toward the new hospital building in Kenya were mentioned with appreciation, and the need was stressed for a "Christian Service Unit" involving work camps using international volunteers. Elisabeth Stotz reported on the orphanage in the Black Forest for children from Berlin. Constituent Meetings then made brief reports on activities. The Meetings composing the Quarter are Karlsruhe, Freiburg, Ludwigshafen, Stuttgart, and Heidelberg.

The next meeting is set for May 18 at Ludwigsburg. On this occasion M. C. Morris is invited to speak on "Quakerism in America."

A Quaker Workshop on Housing will be held at the Y.W.C.A., Summer Street, Stamford, Conn., on Saturday, April 13, beginning at 2 p.m. It will be under the auspices of the New York office of the A.F.S.C. and sponsored by the Stamford Friends Meeting. After a period of silence for worship, discussion groups will be led by pioneers in housing action—Hurford Crosman (Friends Self-Help Housing, Philadelphia), Rachell Hill (Friends Suburban Housing, Pa.), Morris Milgram (Concord Park Homes, Trevese, Pa.), Gordon Sweet (Citizens Action Commission, New Haven, Conn.), and Roger Wilcox (Village Creek, Norwalk, Conn.). Robert Gilmore will sum up the concerns brought out by the afternoon's work.

Supper will be served at 6 p.m. At 7:30 p.m. Anna Brinton will speak on "Friends Approach to Housing and the Total Community."

Reservations for both registration (\$1.00) and supper (\$1.00) should be sent to Housing Workshop, 23 Bryon Road, Old Greenwich, Conn.

The American Friends Service Committee announces an international student seminar to be held in Poland this summer. It will be the group's first work in Poland since it closed a relief project there in 1949. Thirty-five to forty students from about twenty countries will participate in the three-week project near Warsaw. Most of the students will be on the graduate level. Among them will be residents of both East and West European countries and the United States. Three other European seminars have been planned this summer, in France, Austria, and Yugoslavia. Two will be held in Japan and three in the United States.

The general theme of the seminar discussions will be national and international responsibility. The talks will consider changing social, economic, and political patterns and their influence on world affairs and will compare varying concepts of freedom, democracy, and self-government.

The Service Committee is exploring the possibility of similar seminars to be conducted in Southeast Asia during the summer of 1958 and hopes to expand further the number of seminars in Europe.

In 1956 seminars were held in Austria, Denmark, Switzerland, Yugoslavia, England, Japan, and the United States.

Lewis M. Hoskins, executive secretary of the American Friends Service Committee, will spend most of the month of April in Europe, consulting with staff members in the field and with British Friends.

As a member of the President's Committee for Hungarian Refugee Relief, he will be seeking a fresh appraisal of the refugee situation and the role that can be played by government and private agencies, including the A.F.S.C. He will stop over in Geneva to call on the Office of the United Nations High Commissioner for Refugees.

Before returning to this country, Lewis Hoskins will visit Austria, Yugoslavia, France, and England. He will return to Philadelphia to participate in the fortieth anniversary observance of the Service Committee to be held at Haverford College on April 28.

The 1957 Conference of Friends in the Americas at the end of June is expected to bring to Wilmington College in Ohio a gathering widely representative of Quaker groups throughout North America. This conference is designed for all Friends, from the youngest member of a delegate's family to the most experienced conference goer.

An increasing number of Friends have difficulty in finding both the time and the money for such a week-long experience. In order to help such Friends, and in particular young Quaker families, to attend, a scholarship fund has been established. Although no general appeal for funds is to be made, Friends should be sensitive to this need and send contributions for the Scholarship Fund—1957 Conference to Horace Stubbs, Treasurer, Friends World Committee, Wilmington College, Wilmington, Ohio.

Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, notes in its *Monthly Bulletin*, in an article signed by Emily C. P. and Walter C. Longstreth, that the average attendance at weekly meetings for worship in 1956 was smaller than that five, ten, fifteen, and twenty years ago, and asks these questions:

Is our failure to grow because—

1. We are not cordial enough to visitors?
2. The spoken messages in Meeting are too few or too brief?
3. The spoken messages in Meeting are too many, or too long?
4. We have not enough classes in our Sunday school?
5. Our Saturday evening Fellowship dinners and entertainments do not come often enough?
6. Our moral standards are too high and too austere?
7. We criticize each other too much?
8. Do people refrain from speaking who have a message from God?
9. Do people speak who have no spiritual message?
10. Do people supplement their divine message with too much of their own personality?

Emphasizing that "the ministry is a responsibility of each attender," this Meeting each year requests all attenders to come to the meeting house on the first Sunday in April at 2:30 p.m. to join in a discussion of how to improve the weekly period of worship.

Many Friends interested in the Humane Slaughter Bill (H.R. 3029 and S. 1497) may want to express in the very near future their support to Representative William L. Dawson and Senator Hubert H. Humphrey. The indescribably cruel methods applied in the slaughter of most animals include the practice of hauling calves, sheep, lambs, and pigs by a chain around one hind leg and sending them struggling and screaming to the "sticker," who thrusts a knife into the conscious animal's throat and leaves it to bleed to death. According to the *Boston Herald*, a Congressional tour of packing houses last summer disclosed that only one packer

in the nation spares hogs by first rendering them unconscious. Only two small American packers employ the humane technique of stunning the animals by electric shock, a method widely practiced in England and Scandinavia.

Supporters of the bill should also write to the two U. S. Senators from their state and the Representative from their Congressional district and/or to the Secretary of Agriculture, Ezra Taft Benson.

The Pendle Hill Summer Term for 1957 will be held from July 3 to July 31, with J. Floyd Moore, assistant professor of religion at Guilford College, as dean. Leaders and courses are as follows: J. Floyd Moore, "Principles and Testimonies of the Society of Friends"; Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of *Martin Buber: The Life of Dialogue*, "The Biblical Covenant: Central Themes from the Hebrew Bible"; A. J. Muste, Fellowship of Reconciliation, "U.S.A. in 1957"—the state of the church, labor, race, highlighted with autobiographical experiences from the past five decades; Maurice A. Creasey, director of studies, Woodbrooke, England, "Jesus Christ in Early Quakerism"; Alexandra Docili, of Pendle Hill staff, "Color and Design in Arts and Crafts"; Chouteau Chapin, play director of religious drama, Union Theological Seminary, "The Search for Spiritual Verification in the Modern Theater," evening readings of plays—Eliot, Marcel, Strindberg, and others—with discussion.

The summer term offers a good opportunity to combine study, worship, and recreation in a country environment, in a community of about sixty persons. Total cost, \$150.

For application blank and detailed program write to Pendle Hill, 338 Plush Mill Road, Wallingford, Pa.

At Newtown, Conn., a new Quaker group—Newtown Preparative Meeting, under the care of Wilton Monthly Meeting, Conn.—meets regularly for worship and business. Sunday meeting is at 11 a.m. at the home of John and Margaret Mason.

In recent weeks many Friends from various parts of the United States have shared in the Quaker Program at the United Nations. Coming in groups for the Friends World Committee three-day seminars, these pastors and laymen have attended meetings at the U.N., have met with members of

COMING NEXT WEEK

A Perspective on Nonviolence

The April 6 issue of FRIENDS JOURNAL will carry as a special feature the four major chapters of this study and discussion booklet, which has been prepared by a working party of a dozen members of the Friends Peace Committee of Philadelphia Yearly Meeting. It is one of the best up-to-date studies of nonviolence. It includes the already popular "Bench Marks" and a chapter on "What to Do If . . ."

delegations from a number of countries, and have heard of the work of Quakers at the United Nations through meetings with Elmore Jackson, Grant Fraser, Margaret E. Jones, and Sydney Bailey.

Staff members from the offices of the Five Years Meeting in Richmond, Indiana, were in one of the groups taking part in a three-day seminar, which included on one day a number of A.F.S.C. staff from Philadelphia.

The Cambridge Regional Office of the A.F.S.C. has sponsored three U.N. seminars this winter for Friends from its area, and one college seminar. They are planning two more seminars for April. North Carolina Friends are hoping to send a group.

As a follow-up of the experience of pastors from Western Yearly Meeting who attended one of our seminars last year, the Peace and Social Concerns Committee of the Yearly Meeting is sponsoring a U.N. program in Indianapolis on March 19. The A.F.S.C. Regional Office in Iowa has already started negotiations for its third U.N. seminar next October.

Margaret E. Jones, who has been directing the Quaker seminars, has resigned from the staff for personal reasons. The program will continue and Friends are encouraged to consult this office—Quaker U.N. Program, 345 East 46th Street, New York 17, N. Y.—for opportunities to share in the seminars.

The Friends Committee on National Legislation is planning a seminar for pastors and Meeting secretaries to be held in Washington, D. C., from the evening of April 29 through noon of May 3.

The seminar will help acquaint Meeting secretaries and pastors with the work of the F.C.N.L. and, equally important, it will help F.C.N.L. know the thinking of religious leaders in the Society of Friends.

Part of the seminar will deal with the question of the relation between religious concern and political action, with special emphasis on Quaker belief and practice. Another part of the seminar will deal with a discussion of specific issues such as disarmament, civil rights, and foreign aid. There will also be opportunities to visit Congress, see committees in action, and learn what other religious groups are doing in Washington.

Interested and qualified persons are urged to write for further details to the Friends Committee on National Legislation, 104 C Street, N.E., Washington 2, D. C.

Historical Records Discovered

The Archives and Historical Committee of Merion, Pa., Friends Meeting, in its search for Quaker historical manuscripts, has discovered a little treasure-trove in an unexpected place, St. Charles Borromeo Seminary, Overbrook, Philadelphia, Pa.

This little treasure-trove consists of eight small original diaries, 1784-1805, kept by John Parrish (1729-1807), a prominent member and minister of Philadelphia Yearly Meeting. They bring to us high lights of the religious atmosphere, the social and economic conditions, among Friends in that period, as seen in vivid descriptions of Parrish's missionary journeys

on horseback, on foot, and on boats, in widely scattered areas; in accounts of his visits to hundreds of Quaker families and to members who had been disowned by their Meetings in Pennsylvania; and in interesting records of his travels to Newport, R. I., New York, Baltimore, and Washington Meetings. He was much concerned over the suffering of the black people, and his zealous efforts toward its mitigation and toward the abolition of slavery brought him in personal contact and controversy with leading members of Congress in Washington.

Among the numerous records in his diaries is an account of a Dugal Camaron's interview with President Washington, rebuking him for patronizing plays and associating with actors, who, Camaron stated, were "evil doers and led the people from God," and of Washington's answer "that he was as much inspired by a good play as he was by listening to a good sermon in Church."

These important historical documents are now, through the efforts of the Archives and Historical Committee of Merion Friends Meeting and the courtesy of the Reverend Bartholomew F. Fair, Librarian of St. Charles Borromeo Seminary Library, placed in the Quaker Collection of Haverford College Library, where they are available to scholars particularly interested in Quaker history.

PAUL BLEYDEN,

*Chairman of the Archives and Historical Committee,
Merion Friends Meeting.*

Guilford College

The past five years at Guilford College, N. C., have marked a period of progress unprecedented in its one hundred and twenty years of history. Five new building projects have been completed and four extensive renovations carried out. The campus has been improved and beautified. Enrollment has been stabilized and endowment increased. The Greensboro Division shows even more rapid growth than was foreseen.

New buildings include Kathrine Hine Shore Hall, the women's dormitory given by B. Clyde Shore of Winston-Salem in honor of his wife, with the living room furnished in memory of his mother and the lounge furnishings given by the Marshall twins, Guilford College, class of 1944, in memory of their grandparents. Founders Hall has now an enlarged dining room, a completely modern kitchen, a new attractive home economics laboratory, a college infirmary, and new apartments for the Dietician, the College Nurse, and the Dean of Women. Twenty-eight new brick housing units have been provided for married students and faculty members. Now under construction is a new dormitory for men, which is being provided by an anonymous donor.

All the older dormitories are being completely refurnished and renovated, and improvements and decorations have been added to the administration building office. Frame sheds and temporary buildings have been removed, and planting, new walks, brick terraces, new roads, and parking areas add much to the convenience and beauty of the tree-shaded campus with its small lake.

Endowment has increased to nearly one and a half million dollars. Enrollment on the campus has increased from 540 to 733, but is now being stabilized at a sustained enrollment of 500 students. The number in the Greensboro Division has almost doubled, with nearly a thousand students taking one or more courses. Through this unit Guilford College is able to help meet the emerging educational needs of the Greater Greensboro community of which it is a part.

Letters to the Editor

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

The young couple whom Clarence Pickett mentions visiting in their apartment with a view over Hong Kong (FRIENDS JOURNAL, February 16) are Joe and Erica Whitney. Joe Whitney is a nephew of ours, and a grandsou of Willis Norton Whitney, M.D., who founded the Agasaka Hospital in Tokyo. He is a grandnephew of the late William Charles Braithwaite and a great-grandson of Bevan Braithwaite. He and his wife were in charge of the A.F.S.C. work camp in Japan mentioned in the article.

Woodbrooke College
Birmingham, England

JANET WHITNEY

Although investments are not much of a problem to me, I appreciated the symposium in the Feb. 16 issue as an example of the ability of experienced Friends to give serious consideration to a perplexing question.

May I suggest that the depth and usefulness of the replies appear to be largely determined by the religious understanding of each individual contributor? It is depressing to me that the Friend who appears least concerned with this problem should have begun her statement with a rather definite reversal of the Christian position of being "in this world but not of it."

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely it is on the grounds of our making an honest effort in this direction, and only on these grounds, that we earn either the right or the ability to "enjoy what the Lord has created"? Are we not otherwise merely "enjoying" the little bells that we can all too easily create for ourselves?

Alburtis, Pa.

J. H. McCANDLESS

Coming Events

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

MARCH

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Elizabeth Bridwell, Review of the class study of "Quakerism in Action Today."

31—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Karl Ashbridge Cheyney, "The Vocal Ministry."

31—Mickleton Friends Forum, Mickleton, N. J., Meeting House, 8 p.m.: Louis Schneider, "The Hungarian Situation."

31—Young Friends Fellowship (college age and older), monthly meeting at 1515 Cherry Street. Dinner at 5:30 p.m. Evening program: Esther Holmes Jones, slides and address on the work of the

U.N. Any young Friends who wish to attend make dinner reservation by writing Young Friends Movement, 1515 Cherry Street.

31—West Chester, Pa., Meeting House on North High Street, 8 p.m.: Merrill E. Bush, headmaster of Friends' Central School, "Friends' Education for A.D. 2000."

31—Earlham College Concert Choir, program of sacred and secular music at Watchung Congregational Church, 143 Watchung Avenue, Montclair, N. J., under the joint sponsorship of Montclair Monthly Meeting and the Watchung Church, at 8 p.m.

APRIL

5—Cornelia Stabler Gillam, monologist, benefit performance for the Building Fund of Swarthmore, Pa., Monthly Meeting, in Clothier Memorial, Swarthmore College, at 8:15 p.m.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Parables of Jesus."

7—Chestnut Hill Meeting, 100 E. Mermaid Lane, Philadelphia, Adult Class, following the 10:30 meeting for worship: M. Wistar Wood, "The Gospel of John."

7—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, at 10 a.m.: Dan Wilson, director of Pendle Hill, "How to Improve Our Sunday Morning Hour of Worship."

7—Gwynedd Meeting Community Lecture, in the meeting house, Sunnyside Pike and Route 202, Gwynedd, Pa., 7:30 p.m.: Clarence E. Pickett, "Christianity, Non-Christian Religions, and Nationalism."

7—Lawrence Langer, television producer, in the William J. Cooper Foundation series on "Art and Mass Media," in the Swarthmore, Pa., Meeting House, 8:15 p.m. Public invited.

7—Merion Friends Community Forum, in Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Moses Bailey, Professor of Old Testament and Semitic Languages, Hartford Theological Seminary, "The Dead Sea Scrolls."

7—New York Friends Meeting House, 221 East 15th Street, Open House in the cafeteria, 3:30 to 6:30 p.m. About 4:15, Joseph Ben-David, member of the Jewish-Arab Friendship League of Palestine, will speak. All invited.

9—Women's Problems Group, Race Street Meeting House, Philadelphia, at 10:45 a.m.: Winifred Rawlins reading her poem, "Beauty and the Beast."

11—Wrightstown, Pa., First-day School, meeting for parents and teachers, "Teaching Quakerism": 9:45 a.m., registration; 10 a.m., morning session opens with worship; 11:30 and 12:15, lunch; 1 p.m., round tables. For lunch, notify Mrs. Sol Jacobson, New Hope, Pa., before April 6.

13—Quaker Workshop on Housing, Y.W.C.A., Summer Street, Stamford, Conn., under the auspices of A.F.S.C. New York office and sponsored by Stamford Friends Meeting; 2 p.m., discussion groups led by Hurford Crosman, Rachel Hill, Morris Milgram, Gordon Sweet and Roger Wilcox; 6 p.m., supper; 7:30 p.m., Anna Brinton, "Friends Approach to Housing and the Total Community." Open to all. Reservations for both registration (\$1.00) and supper (\$1.00): Housing Workshop, 23 Bryon Road, Old Greenwich, Conn.

14—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Henry J. Cadbury, "The Parables of Jesus."

14—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Harold Chance, "The Things That Make for Peace."

14—Frankford Friends Meeting, Unity and Waln Streets, Philadelphia, Conference Class, at 10 a.m.: Lawrence McK. Miller, Jr., executive secretary, Friends General Conference.

17—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: Paul Linvill, "Experiences in the Pacific"; covered dish supper prior to the meeting. All are invited.

17—Quaker Business Problems Group, Y.M.C.A., 1431 Arch Street, Philadelphia, supper meeting, 6 p.m. (luncheon meeting, April 18, 12:15 p.m.). Topic, "How Can the Relationships of a Business Enterprise with the Larger Community and with Government Be Improved?" Leader, Thomas B. Harvey, president, Thomas B. Harvey Leather Co.

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, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

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.

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

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

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

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

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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 4-3887.

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.

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

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

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 East 15th Street May—September: 144 East 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., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

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

PENNSYLVANIA

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

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

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 Camberia Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. 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.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

TEXAS

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; LA 8-9810.

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

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POSITION AS MOTHER'S HELPER this summer with Friends family. Westtown senior. Write Ruth Passmore, Cochranville, Pa.

POSITION AS MOTHER'S HELPER during July and August. Fifteen-year-old girl with Friendly background at home and school; good swimmer; experienced; references. Box S149, Friends Journal.

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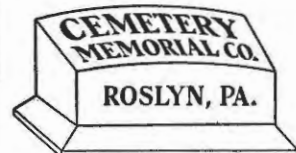
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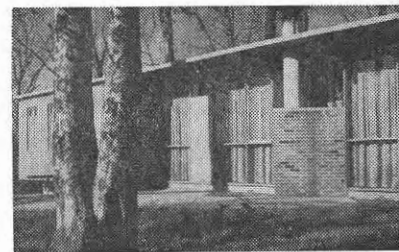
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