

# FRIENDS JOURNAL

*A Quaker Weekly*

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***T**HE Society of Friends is not resting on a theological dogma, an institutional conception of the church or a biblical literalism. It rests on an inward experience of the soul, the working power of which it has long proved. It invites men to this experience and the way of life that follows from it. This is the primary purpose of its international service. In the midst of war it invites men to taste of the peaceable spirit which pertains to this experience; and in the midst of peace it brings to men this zest of spiritual overcoming, having faith to seek in all men the seed of divine life.*

—QUAKER THOUGHT IN  
INTERNATIONAL SERVICE,  
1921 (Source quoted indicates that  
one sentence was altered)

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## FRIENDS JOURNAL



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## Book Survey

*The Growing Edge.* By Howard Thurman. Harper and Brothers, New York, 1956. 180 pages. \$2.00

Is this a volume of "Sermons in Worship Patterns" proffered to Friends? But Howard Thurman is a Negro prose poet, and when he preaches he is not trying to pronounce conclusions with compulsive authority but to wrestle with such great ideas as enemies, and prayer, and peace, and God, and Christian character. We who read join him in his agonized earnestness.

*The Friendly Persuasion.* By Jessamyn West. Harcourt, Brace and Company, New York. 214 pages. \$2.25

The Indiana family Birdwell has come alive on a wide-screen de luxe color motion picture talking version of the perennially favorite collection written by our gifted Friend from California, Jessamyn West McPherson.

The brilliant dust cover jacket of Jessamyn West's book announces it as the "Movie Edition." Happily the price has been reduced so that now it should reach an even wider audience.

*Lands of the Bible Today.* A ten-color wall map published by the National Geographic Society, Washington 6, D. C. 50 cents

This excellent large map not only shows the accurate geography of the Middle East, but also contains special inserts on Paul's journeys, the route of the Exodus, the path of the Crusaders, and Jerusalem. Excellent for schools and First-day schools.

*The Bible as History. A Confirmation of the Book of Books.* By Werner Keller. William Morrow and Company, New York. 452 pages. \$5.95

This book has been a sensational best seller in Germany, and the enthusiasm with which the book is written may well explain a substantial part of its success. Dr. Keller discovered that archeological findings confirm and illustrate the events touched upon in the Old as well as the New Testament. The book, while remaining within the broad zone of popular literature, covers an amazingly large amount of material. Archeological experts have expressed some criticism of details but have, by and large, accepted the book as valuable. It is certainly most stimulating.

*The Holy Fire: The Story of the Fathers of the Eastern Church.* Harper & Brothers, New York, 1957. 313 pages. \$5.00

This book contains the biographical and spiritual histories of such Eastern church fathers as Dionysius the Areopagite, Clement of Alexandria, Origen, Athanasius, and Basil, dramatically told. The book narrates the full story of their lives as well as that of the growth of the Eastern Church.

*Emotional Problems and the Bible.* By George H. Muedeking. Muhlenberg Press, Philadelphia, 1956. \$3.00

The book explores the tensions and neuroses of our civilization and shows ways in which the Bible gives guideposts for threading one's way through problems which, unresolved, might finally require psychiatric help.

# FRIENDS JOURNAL

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## Editorial Comments

### *Friends and Church Unity*

**F**RRIENDS General Conference wants its constituent Yearly Meetings to consider the question whether the Conference ought to apply for membership in the National Council of the Churches of Christ in the United States. Since the Conference has no jurisdiction over its constituent member Yearly Meetings, it needs their authorization for the projected application. It is hoped that by the end of this year we shall know the decisions of our individual Yearly Meetings. Friends General Conference is already a member of the World Council.

In its recent session Philadelphia Yearly Meeting authorized Friends General Conference to apply for membership. The session dealing with the subject was a good deal more lively than some others, partly because of a misunderstanding concerning the peculiar Philadelphia situation (the former Arch Street Yearly Meeting was a member of the National Council, and the united Philadelphia Yearly Meeting assumed all membership associations of both merged Yearly Meetings). The cause for the momentary flurry was, however, a matter of theology. During the deliberations the expression of theological opinions extending from unitarianism to Christocentric trinitarianism illustrated the broad range of theology existing among Friends in Philadelphia, as well as elsewhere. The points touched upon referred to our position within the ecumenical movement in general.

Although the National Council's formula for admitting member churches differs slightly from that of the World Council, we assume that the following remarks will pertain to it in equal measure. We have been repeatedly assured by the World Council that the formula for member churches "to accept our Lord Jesus Christ as God and Savior" is not a binding creedal statement and can be interpreted according to the preference of each church. In spite of this assurance London Yearly Meeting refrained from joining the World Council, limiting its association to cooperation with certain World Council Committees. The Five Years Meeting

expressed no reservations about the membership formula. Friends General Conference protested against the acceptance of any formula of belief and suggested changing it to read that "the basis of fellowship" be recognized as "an inward experience and that the essentials of unity are the love of God and the love of man conceived and practiced in the spirit of Christ." The former Arch Street Yearly Meeting asked to change the statement to the effect that the member churches will accept "Jesus Christ as Lord and Savior." The World Council has never acted upon these proposals. Each such request may for a brief moment have been the "hot potato" one concerned Friend termed them. Nevertheless, there is every likelihood that they, together with a few more such proposals from other churches, are now tucked away in the remote corners of the World Council's theological deep freezer, hardly recognizable any more as potatoes and leaving few doubts about their temperature.

### *Our Dilemma*

Friends attending the Amsterdam and Evanston World Assemblies had moments of deep unity with the churches, but they also had the uneasy feeling that the tone of both meetings was clergy-dominated, church-like, and theological. The same is frequently true of the pronouncements of the World and National Councils between such gatherings. The clergy representing those two large bodies always speaks publicly—also in our name—in terms of a dogmatic theology to which Friends take exception. Although the language used is of the customary church style, we should realize that no unfriendly intentions or desire to dominate prevail. Our reservations concerning such theological concepts will not, and probably cannot, be considered in public utterances of this kind. Nevertheless, this situation puts Friends in a permanent dilemma.

Membership in both Councils has its attractions. The Christian church needs our moral support. Apart from wanting to assist in the bridging of the tragic dissension from which the household of Christian faith suffers, Friends are likely to have special opportunities to work



for peace and participate in other work for which we feel a concern.

New York Yearly Meeting is also a member in the National Council. During their 1955 session New York Friends expressed strong and spontaneous doubts about their membership in the World Council. Some sympathy for membership in the International Association for Liberal Christianity and Religious Freedom exists in several quarters, probably motivated by anxiety over the present wave of fundamentalism and neo-orthodoxy. Is dual membership in the World and National Councils as well as in the International Association for Liberal Christianity the solution for our dilemma? There are other questions to be considered. The laymen's movement within the churches is growing, as is the sympathy of much of the clergy for a religiously motivated peace testimony. We already know from the brief years of our

association with the World Council how much we have gained and how grateful we must be for the insights we have received in this fellowship. Many, many Friends will consider such enrichment worth the price of compromise. Or will we safeguard our religious testimony with greater integrity by remaining unaffiliated and by cooperating only in specific concerns, as our English Friends are doing?

Whatever the outcome of these deliberations, it was heartening to see Philadelphia Friends engage in a discussion of the kind that had been avoided for some time. More than one statement might have been more useful if it had been expressed less impulsively and conventionally. Yet after this session no one can reproach Philadelphia Friends any longer for cultivating the theological quietism or indifference of which we seem to have heard on some occasions.

## *Laborers in the Vineyard*

By HENRY T. WILT

**I**N recent times there has been a very marked increase of interest in religious thought. Attendance at churches of all faiths and denominations is considerably larger now than it was in the thirties and forties; membership, too, has increased in most religious groups. Books and pamphlets on religious subjects are among the best sellers today. People are eager to hear and discuss things dealing with religion, but they do not always know what it is they want to derive from these things.

During the recent wars in Europe, in the Pacific area, and particularly in Korea, we heard much about "fox-hole conversions." Horrifying and awesome experiences such as are met in earthquakes, floods, epidemics, hurricanes, wars, and now atomic bomb explosions often bring thoughts of death, God, and a hereafter to men who under ordinary conditions keep no company with such thoughts. It is not an unusual thing to find people in hours of suffering and disaster turning to prayer for consolation and comfort. We certainly cannot think disapprovingly of people's trying to reach out for spiritual aid and guidance even if they do so only at times when circumstances seem to coerce them into such a turn of mind and spirit, but we may wonder about the full genuineness of such "conversions" and the accompanying gestures of spiritual attitudes, for often the

attitude fades with the passing of the distressing moment. Perhaps there is reason for rejoicing when people even for brief moments under the stress of circumstances come out of their narrow, egocentric worlds and reflect ever so briefly on things of noble and sober proportions. It certainly can do neither them nor others any harm.

Evangelistically minded ministers and laymen of most Christian churches have made much use of this "last minute conversion" idea as a proof, on the one hand, of God's bounteous grace to men and, on the other, as a means of "frightening people into Heaven" by getting them to join a church before such disaster can strike. To give some weight of authority to this idea they quote the parable of the Laborers in the Vineyard from the Gospel of Matthew (chapter 20). It is generally pointed out that if one repents even at the eleventh hour, he still reaps the full benefit of God's grace. At the same time it is to be assumed that if one lets this eleventh hour go by unrepentant he is forever doomed. This exegesis has been so widely accepted that the expression "the eleventh hour" has become a byword for near doom; it has even found its way into our dictionaries with exactly that meaning.

Yet if we read Matt. 20:1-16 very carefully we can hardly fail to see a very different thought expressed there. The idea of impending doom for those who might refuse to work from the eleventh hour on is absolutely nonexistent. Such an interpretation can have come

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Henry T. Wilt is a member of Matinecock Meeting, Locust Valley, Long Island, N. Y. He teaches at the Peddie School in Hightstown, N. J.

about only through homiletic practices meant to give authority to evangelistic and theological dogma. Quite the contrary of the idea that the eleventh-hour worker gets through "by the skin of his teeth" is the statement that this laborer is preferred even to the first one: "So the last will be first, and the first last."

Let us look at the story more closely. We note that the householder went out to hire help early in the morning, again at the third hour, at the sixth hour, at the ninth hour, and finally at the eleventh hour. When the time came to pay the laborers, each received the same amount regardless of the length of time he had served. Those who had worked from early morning "grumbled at the householder," for they thought they should have received more than the eleventh-hour boys. The householder, however, reminded them that this was his property and his business, and he could do with it what he wanted to. One cannot refrain from wondering what our rebellious labor unions would answer Jesus were He to tell them this story today. In very truth, our labor leaders and their unions might take a lesson from this parable.

As with many of the New Testament parables, what seems to be the "obvious point" is, in fact, often quite insignificant. The length of time that each worked is actually of little importance; it is necessary only to establish a plausible setting for the real kernel of the parable and to offer contrast. The kernel itself is to be found in verses 2 and 4. We note that the householder "agreed with the laborers for a penny," when he first went out to hire workers, but to those at the third, the sixth, the ninth, and the eleventh hour he said, "Whatever is right, I will give you." We also note that it was not the workers of the third, the sixth, or the ninth hour that complained, but those of the first. In short, it was only those who had "bargained" for their pay that complained, not those who were willing to work because the work was there to be done and who were glad of the opportunity to work even for an unspecified reward. We must note also that the workers of the third, the sixth, and the ninth hour are in the same category as those of the eleventh hour. It is, therefore, quite clear that the time element is not the important thing and the traditional eleventh-hour argument has been only a bogey to frighten bad (or perhaps even innocent) consciences.

What this parable does say is that the kingdom of heaven is made up of spiritual laborers who work at whatever their master gives them to do just because it needs to be done, not because they are frightened into doing it or are expecting a fixed reward for their efforts,

such as success and favor in this life and perhaps an especially pleasant nook in a life hereafter. Our religion is worth very little if it rests on the market-place technique, if we work at it only because we have bargained to do so for a price. If, on the other hand, our religion rests on the principle of trust in God's goodness and on our willingness to do the right just because it is the right thing to do and do it with no thought of reward, then our religion is worth a place in the kingdom. It is comparatively easy to see why the one who bargains will be last and the one who works without bargaining will be first, for the bargainer may gain the world he bargains for but in so doing he loses the much richer reward of finding his soul. Our society today can profit richly from this simple but profound truth.

## Song to Courage

By WINIFRED RAWLINS

They are always surprised, those for whom the bells ring,  
For whom the great victory banners are unfurled at evening

And the final salutes given. They cry, you are mistaken,  
We are not the heroes whose lives you celebrate.

They are always amazed when the bells ring to honor them.

Those who all their days grope among shadows, never seeing

A form illumined in the clear sunlight,  
Yet warming their spirits steadfastly at the sun's heat;  
Those who bear pain in simplicity, with a light courtesy  
Bidding it come in, then in the lonely hours  
Wrestling with this dark herald to uncover his secret.

And those who feel themselves too small to fail,  
Being without stature, for all that they touch crumbles  
And breaks into meaningless fragments, whose paths are littered

With gray encounters where the tired will  
Went down before circumstance, now too familiar for shame.

Yet still can lie on the earth and embrace its dearness,  
Still say in the morning, this day is newly made;  
Who are silent before the pure deed and stand uncovered  
In the presence of love. All these in whom the spirit  
Smolders unquenched, kept burning by hidden fire.

They will never believe that the rose blooms to honor them,

That the clearest jewel is not so bright as their constancy.  
They are always surprised, those for whom the bells ring,  
For whom the great victory banners are unfurled at evening.

## Letter from New England

I HAVE had occasion this winter to visit the three most northerly Quarterly Meetings of New England Yearly Meeting—Dover Quarter in New Hampshire, and Fal-mouth and Vassalboro Quarters in Maine. Winter in those parts of Quakerdom is really winter. A temperature of 28° below zero was recorded one morning at the Durham parsonage near Brunswick, Maine. The Sunday morning I left Myron Jenness' home in Dover, New Hampshire, to drive Arthur Jones to the worship service at Gonic, the temperature stood at 12 below, and my car, used to the more reasonable temperatures of southern New England, refused to start, and had to be ignominiously pushed a half mile before we were finally on our way.

But the warmth of the welcome made up one hundred per cent for the exigencies of the winter weather. I had come to present the concern of Connecticut Valley Friends that New England Yearly Meeting affiliate with the Friends General Conference. The Yearly Meeting is already a member of the Five Years Meeting, and all segments of it, since the reunion of 1945, have actively supported the Five Years Meeting. The unprogramed Meetings of the Connecticut Valley, together with Cambridge, Mass., and Westerly and Providence, R. I., have joined with the programed and pastoral Meetings of the north and east to share in the life and work of the Five Years Meeting. The question is whether the variety of the membership and background of Friends in New England Yearly Meeting does not call for some connection also with the life and work of the Friends General Conference.

New England Yearly Meeting comprises a great variety of Quakers: evangelical, fundamentalist, liberal, conservative, intellectual, freethinking, pastoral, nonpastoral, programed, unprogramed. United in the things that are eternal, Friends in New England have generally learned to accept each other's differences and to live and work and worship together as a united Yearly Meeting. Out of this experience has come a heartfelt longing for the day when all Friends everywhere can be united in the things that really matter. As Milton Hadley has put it, in New England the pasteurized and the unpasteurized have become homogenized and the resulting milk is a lot richer and creamier.

To the pastoral Friends of northern New England the thought of affiliation with the "Hicksite" Friends General Conference comes initially as a shock. But after some discussion, in homes and at meal tables, I found them open to my message. There is a growing realization that the General Conference now includes Arch Street Friends and many Five Years Friends from New York and Canada (as well as from Hartford and Cambridge Monthly

Meetings). Also, the glow of fellowship experienced at the sessions of New England Yearly Meeting itself gives all Friends in New England a feeling of being united in the life of the spirit. No decisions were reached, but we look forward to a thorough review of the possibilities of affiliating with the Friends General Conference, perhaps at the 1958 sessions of New England Yearly Meeting.

Northern New England Friends are wrestling with two major issues: what to do with old meeting houses and how to keep the existing Meetings staffed with pastors. There is, for example, a large meeting house and parsonage at Maple Grove in Aroostock County, Maine (as far from Boston as Buffalo) with only three members of the Monthly Meeting remaining. The meeting house is out in the country, away from any settled community, and is terribly hard to heat in midwinter. In fact, the remaining members of the Meeting go off to Florida to escape the cold. A modern superhighway is cutting through a corner of the Maple Grove property, and the question arises as to what to do with the \$500 indemnity offered by the highway authorities. Who has the authority to accept the money and should it be used to maintain the meeting house?

At Dover, New Hampshire, the local Meeting died out altogether some years ago, and the meeting house property, at a fine location in downtown Dover, was almost sold. Now a new Meeting, unprogramed and liberal in character, has sprung up among residents of Durham at the University of New Hampshire. The new Meeting has taken over the Dover Meeting House and is flourishing. The result is a rather astonishing medley of Friends in the Dover Quarter: Rochester Meeting (Meadorboro Friends) under Wilbur Reid, a fine Brethren pastor, is quite evangelical and fundamentalist; Gonic Meeting, without a pastor at the moment, is made up of fairly typical Five Years Meeting Friends; and Dover, with an unprogramed Meeting based on silence, is predominantly liberal and intellectual.

The problem of finding pastors for pastoral Meetings is an acute one. None of the Meetings in the northern Quarters presently has a Friends minister. They are under the leadership of men trained as Baptists, Lutherans, Brethren, or Congregationalists. In some cases they share a pastor with other churches. In others, the Meeting has itself become a community church but remains within the Society of Friends. I sat in on a most interesting discussion of a request from Windham Meeting (located outside of Portland, Maine), where a number of members of other churches attend, for permission to hold a communion service with the use of bread and wine. The minute that was finally adopted by the Quarterly Meeting Committee on Ministry and Council reads:



Since Friends enjoy the doctrine of spiritual communion, it was felt that those wanting other communion could arrange to have it given at an early closing of the meeting."

At each of the meetings I attended there was reference to the world-wide work of Friends. There were reports from delegates to the Quaker Seminars at the United Nations, on the collection of clothing and on the program of the American Friends Service Committee for Hungarian and other refugees. There was reference to the Friends Committee on National Legislation and to the welfare of our mission workers in Ramallah. At Vassalboro there was a large blackboard with a Korean version of "Silent Night" which the Vassalboro First-day School youngsters had learned to sing at Christmastime to remind them of their brotherhood with youngsters around the world:

*Ko-yo hahn bahn Ko-rak hahn bahn  
Oh-doom eh, moo cheen bahn  
Choo eh boo-mo ohn cho so  
Kahnsa Kee-do du-reel deh  
Ah-Kee chaldo chahn dah  
Ah-Kee chaldo chahn dah*

To capture in words the quality of these down-East Quakers is beyond my skill. Their wit and quickness of tongue are a delight to share. Arthur Jones kept referring to Hickory Quakers, the kind that don't bend very easily: "They're hard nuts to crack." One woman Friend in the kitchen at Vassalboro told me that when a woman works hard to prepare a meal, she is apt to lose interest in eating it, but get a man to help prepare food and he will think it is absolutely marvelous. Herbert Huffman, the new finance secretary for the New England A.F.S.C., had run into a deer on the Maine Turnpike at sixty miles an hour and had smashed his car. He was told that that was not the kind of bucks he was supposed to collect. He protested that the deer in question was not a buck but a doe. The reply was that it was not the kind of dough either.

South China Friends used to come to the winter Quarterly Meeting in sleighs across the ice of China Lake. This route was three miles shorter than the highway, much less hilly, and easier on the horses. Long before the sleighers reached the shore the Friends in Vassalboro could hear the hymns they were singing and the sleigh bells, cheerful sounds lacking in modern times. The lake ice is as thick as ever. Friends drive their automobiles far out on it to chop holes and fish, using the automobiles for warming huts rather than the former lean-tos built with branches.

Times have changed in the homes too. When I first visited the northern Quarters some years ago, I was touched by the friendliness of the farm kitchens, with large families gathered around the kitchen table for an evening snack, with a wood fire burning in the stove, and

earnest conversation about farm events, village personalities, or the meaning of a particular passage of Scripture. Now I found the family sprawled around the TV set in the parlor—watching the fights.

And yet, underneath it all, behind all the changes and all the variety, there remains a fellowship that is very deep and real, a bond of friendship that comes from the eternal, a feeling of togetherness and "at-one-ness" that comes from a sense of the presence of God. In the best of the programmed meetings, as in the best of the unprogrammed meetings, there is always a feeling of God's presence, a sense that Christ is there, that he has come to teach His people Himself. It is this that binds us together. For all our differences, we are united in the things that are eternal. We are all Children of the Light.

THOMAS R. BODINE

### Internationally Speaking

SOME of the current confusion about pacifism arises from a tendency to equate pacifism with the religious life. When it is said that the religious pacifist is concerned to do what is right and not concerned to stop war, it appears that what is meant is that a religious person follows the religious insights that he has, regardless of apparent success or failure. This, one hopes, is true of oneself at all times. But it does not imply that a religious dentist does not desire to cure the ills in his patient's teeth. Similarly, the religious pacifist very definitely desires to help cure the ills in international relations.

#### *The Unattainable Goal*

Neither the dentist nor the pacifist is discouraged by the fact that his goal is unattainable. The human body eventually breaks down and dies, its teeth with it. But doctor and dentist can help maintain it at a high level of efficiency while it is alive, and can aid in keeping it a tool fit for use by its human inhabitant or its Divine Master. In general, neither doctor nor dentist is disparaged; both are recognized as serving God by increasing men's knowledge of God's universe and by improving the condition of His human children.

Similarly, the pacifist knows that the very solution of any international conflict may cause others, but this does not dismay him. It is his business to do the task that is set before him, trusting God to raise up other servants to deal with the other problems that come after.

#### *Harmony from Conflicts*

Dorothy Sayers, in that stimulating and irritating book *The Mind of the Maker*, severely attacks the modern habit of talking about *problems*. *Problem*, she thinks, implies *solution*; and there is no problem in real life that can be *solved* in the sense that it is finished

and filed away. This leads her to say some sharp things about those who seek to solve the problem of war.

In a sense, she is right. Conflict is and seems sure to remain a part of life. A particular conflict can be settled to the satisfaction of those involved; but the arrangements made in the course of reaching that settlement may themselves disarrange other equilibria and so may become causes of future conflicts.

Nevertheless, it is possible to raise the method of dealing with conflicts from the level of combat, to be won and lost, to the level of problem. Problems do not have victories; they have solutions. If the pacifist accepts the fact that each solution produces new problems, it is possible to contemplate a state of human affairs in which war will not be used as a means of dealing with conflicts.

In such a state of affairs, it becomes possible to hope for "the harmony of the bow, or lyre," of which Heraclitus spoke, in which, by "the dynamical theory of differences," conflicts can produce new harmonies. Secretary of State Dulles has spoken of the time when the United States and the Soviet Union may be found "competing peacefully together." This suggests the same idea of never-ending conflict raised from a destructive to a constructive level.

Part of the job of the religious pacifist is to help bring about the attitudes and arrangements necessary to replace war by this better kind of conflict. It involves trade treaties, regulation of armaments, support of international organizations to deal peacefully with conflicts, just as much as it involves witnessing to a high ideal. In this sense, it is certainly intellectually respectable to seek a solution of the problem of war, just as it is religiously necessary to share in the labor of approaching the high goals that religious insights have let us see.

April 21, 1957

RICHARD R. WOOD

## The Master Says I Must

By DOROTHY B. WINN

My brother's feet are bare. They leave  
His bloody footprints in the dust.  
For his discomfort must I grieve?

The Master says I must.

My brother hungers. Far too long  
His fare has been a moldy crust.  
Must I be quick to right that wrong?

The Master says I must.

My brother's heart is sore, and filled  
With envy, hate . . . and world distrust.  
Must I contend where faith is killed?

The Master says I must.

## Philadelphia's Progress in Social Welfare

**D**URING the past decade Philadelphia has undergone a partial face lifting. Independence Hall Mall, Penn Center, and slum clearance projects in parts of North Central Philadelphia are pointed out as concrete examples of the "Philadelphia Renaissance."

The daily lives of most Philadelphians have been more affected by other phases of the "Renaissance." An expanding recreation program includes construction, remodeling, and staffing of scores of playgrounds and recreation centers throughout the city and the opening of public schools for evening recreation programs. A reorganized and community-oriented public health department has six district health centers strategically located in various sections of the city, which provide preventive services ranging from prenatal care and child health conferences to eye and dental clinics. The Dental Health Section of the Department of Health has inaugurated a dental program of high quality, which included equipping and staffing dental clinics in 26 public and parochial schools. Philadelphia has also made some important strides in coordinating and improving the mental health facilities and services of the city.

Another example of the city's progress was the creation of a Commission on Human Relations with cabinet status in the city government. This Commission has had some startling successes in working on the complex problems of intergroup relations.

This sudden development of social welfare services seemingly occurred overnight. Actually the foundations were laid by the tireless efforts of citizen groups and were finally spelled out in the Philadelphia Charter, approved in 1951.

The spectacular growth in quality and efficiency of the city's social welfare programs has received wholehearted support from the voluntary agencies. Overlapping of services and competition for programs between the voluntary and tax agencies has been at a minimum. Communication and joint planning between agencies has been done largely through the Health and Welfare Council, a Community Chest agency that acts as a kind of United Nations for social welfare planning in the city.

Friends and friends of Friends have played an important role in the development of a more adequate social welfare program in the city. Some are serving as professionals in agencies. The Executive Director of the City Planning Commission is a Friend. The Development Coordinator, who is responsible for the City Urban Renewal Program, is an active committee member of the American Friends Service Committee, as has been the Director of Probation of the Municipal Court.

Many Friends are serving on commissions and boards of governmental and voluntary agencies. A Frankford Member is chairman of the United Northeast Services of the Philadelphia District of the Health and Welfare Council. Others are serving in various capacities in the United Fund. Many Friends are active in the Germantown Community Council and in various neighborhood councils in the same community.

Friends, of course, have continued their interest in the city's Friends hospitals, the Neighborhood Guild, Homes for the Aged, and the many other Quaker institutions.



Although progress has been made, the need for citizen leadership is as great as ever, whether through service in a neighborhood improvement association, a youth-serving agency, a city commission, or in a coordinating agency. The present trend towards decentralization and citizen involvement by governmental and private agencies places an additional responsibility on all of us.

RICHARD FERREE SMITH

## Friends and Their Friends

Ten years ago, the American Friends Service Committee together with the Friends Service Council of London Yearly Meeting received the Nobel Prize for Peace, which Henry J. Cadbury, chairman of the A.F.S.C., accepted in Stockholm on behalf of the organizations. He has now addressed the following appeal to Mr. Gunnar Jahn, chairman of the Nobel Prize Committee at Oslo, Norway:

MY DEAR MR. JAHN:

As another recipient of the Nobel Prize the American Friends Service Committee wishes to associate itself with Dr. Albert Schweitzer's recent appeal for the discontinuance of nuclear tests by all nations. Besides the biological dangers mentioned, we would emphasize the moral reasons which condemn both war and the preparation for it. We welcome the growing public opinion that presses governments to agree on discontinuance.

Sincerely yours,

HENRY J. CADBURY, Chairman

The A.F.S.C. has received the first copies of a 16-page illustrated German booklet describing the work of the A.F.S.C. at home and abroad. The German title is *Aus der Arbeit des American Friends Service Committee (Quäkerhilfswerk)*. The booklet is a translation from a text especially prepared by the A.F.S.C. for this purpose.

The newsletter of Montclair, N. J., Monthly Meeting notes in its April issue: "Last year 571 articles were sent out, including quilts, coats, dresses, sweaters, caps, and a goodly number of articles for babies. This is an imposing list, but with more sewers, even more could be done. So—attention, new sewers."

Elizabeth Gray Vining, who is preparing the biography of Rufus Jones, is flying May 1 for a month in England and Germany. She goes first to Woodbrooke, then for a long week in Germany to visit Marburg and Heidelberg, where Rufus Jones studied. On May 17-19 she will participate in the English "Schools Pilgrimage," as will the New England correspondent of FRIENDS JOURNAL, Thomas R. Bodine. In this pilgrimage selected students from the graduating classes of the English Quaker schools tour Quaker historical sites in the north of England, with lectures by well-known English Friends at each site and a picnic at Pendle Hill. Subsequently, Elizabeth Vining will attend London Yearly Meeting, flying back to this country on June 1.

Robert and Ruth Maris, of Wilmington, Delaware, have embarked on a six-month visit to England, Ireland, and Scotland, during which they will visit numerous Quaker groups and "travel in the love of the Gospel as in the days of old." Their itinerary includes Ireland Yearly Meeting in April, Fritchley General Meeting in May, and London Yearly Meeting May 24-30.

The Committee on Education of Philadelphia Yearly Meeting learned from a recent survey that the parents of 78 per cent of Friends' children not attending Friends schools gave financial need as the primary reason.

Friends Education Fund was established in 1953 to meet this need. This year over 50 Friends' children in 18 of our schools are being helped through this Fund. The need for the next school year is such that the Education Fund can at present assure help to only one fourth of the applicants. Plans for next year's schooling are now under way. These children mean much to our schools and to the future of the Society of Friends.

Friends Education Fund, Inc., has mailed an urgent appeal to Friends for immediate support. Treasurer is Ellis B. Ridgway, National Bank, Philadelphia, Pa.

The 84th Annual Forum of the National Conference on Social Welfare will meet in Philadelphia from May 19 to 24 at Convention Hall and the Bellevue-Stratford, Benjamin Franklin, and Sheraton Hotels. Among the many attractions of the event will be 150 exhibits and consultation services. Twelve Friends institutions and Committees are planning a cooperative exhibit at Convention Hall. Two of the group meetings will be scheduled by the American Friends Service Committee. On May 23, from 4:30 to 6:30 p.m., a tea for visiting social workers will be held in the Cherry Street room of Race Street Meeting House, to which all interested are cordially invited.

Richmond P. Miller has been named Assistant Philadelphia Annual Forum Manager.

The Religious Education Committee of Philadelphia Yearly Meeting has recently added several new titles to its well-stocked library for teachers, parents, and all First-day School workers. Books may be borrowed by mail from the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa., with no charge except return postage. Among the recent additions to the library are: *Cave of Riches*, The Story of the Dead Sea Scrolls for Younger Readers, by Allan Honour; *Let's Talk about Right and Wrong*, addressed to primary age, by Dorothy Kripke; *Your Prayers and Mine* for teen-agers, by Elizabeth Yates; *Everyday Life in Old Testament Times*, by E. W. Heaton; *How to Develop Better Leaders*, by Malcolm Knowles; *If Teaching Is Your Job*, by J. B. Lobinger; *Psychiatry and the Bible*, by Carroll A. Wise.

The loan library has also an excellent collection of Quaker books. In writing please state alternate choice or request a book to meet specific needs.

Guilford College will hold its fortieth Summer Session from June 6 to August 5, 1957. Besides giving an opportunity to accelerate the basic college program, this nine-week session offers many special courses of general interest.

The North Conway Foundation on Alcoholism, North Conway, N. H., is planning an interdenominational Institute on Alcoholism from June 17 to 21. The subject will be "The Church and Social Drinking." Application forms are available from David A. Works at the above address.

The American Friends Service Committee announces another full season of Institutes of International Relations, carried forward throughout the United States by the Regional Offices.

Several institutes are specifically designed for adults seeking insight and solutions to the complex problems posed in international relations today. Some institutes are for high school youth, others are planned with the needs and interests of college level youth in mind. The Family Camp arrangement, which some regions have found to be successful, provides a "vacation with a purpose" for the entire family unit.

Among the resource people who will participate in one or more of the institutes listed below are Grigor McClelland, Jean Fairfax, Clarence Pickett, Alf Landon, Ralph Abernathy, Norman Whitney, Stephen G. Cary, Anna Brinton, Lewis Hoskins, Dorothy Hutchinson, Roy McCorkle, Amiya Chakravarty, and Kermit Eby.

The names and backgrounds of resource persons scheduled to participate in any particular institute can be obtained from the regional office holding that institute. Additional information as to the dates of the institutes, costs, accommodations, locations, etc., can be obtained from the same sources.

The addresses of the regional A.F.S.C. offices are as follows: Texas—2106 Nueces Street, Austin 5; Massachusetts—130 Brattle Street, Cambridge 38; Ohio—1309 East Broad Street, Columbus 5; Iowa—4211 Grand Avenue, Des Moines 12; South California—Box 966-M, Pasadena; Middle Atlantic Region—20 S. 12th Street, Philadelphia 7, Pa.; Northern California—1830 Sutter Street, San Francisco 15.

### **Baltimore Yearly Meetings**

Baltimore Yearly Meetings, Homewood and Stony Run, will meet this year at Western Maryland College, Westminster, Md., from August 6 through August 11. The Yearly Meetings will open with a joint session on Tuesday evening, at which the Carey Memorial Lecture will be delivered by D. Elton Trueblood. Ernest Lamb will be present to give a picture of the concerns of the Five Years Meeting on Wednesday afternoon, August 7. The Joint Peace Committee, in conjunction with the Friends Committee on National Legislation, will present an interesting program on Wednesday night using the format of a well-known television program. Midday meditations will be given each day by D. Aldean Pitts, Minister of the Friends Meeting in Plainfield, Indiana. Bernard Clausen, a well-known Baptist Minister now working with Friends Gen-

eral Conference, will address the Joint Yearly Meetings on Thursday evening, on "Learning to Teach versus Teaching to Learn." A devotional message will be brought to Homewood Yearly Meeting on Friday night by O. Herschel Folger. Stony Run Yearly Meeting is planning for a panel discussion of the peace testimony on Friday evening. There will be hymn-singing times for those who like to sing and a program calculated to hold something for everyone. There will be a program for children of all ages in the morning, as well as baby sitting for infants. The Junior High, High Q's, and Young Friends will have their own program. Parents will be responsible for children in the afternoons and evenings. Young people under the tenth grade must be accompanied by their parents or someone equally responsible for them.

Cost of the Yearly Meeting for adults will be \$25.00, for children under twelve \$18.75 and for children under six \$12.50. Friends may attend for part time, but everyone will be asked to make reservations for the period they attend.

The Yearly Meeting will be most happy to have visitors from other Yearly Meetings.

### **Letters to the Editor**

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

I should like to voice my agreement with the concern of "Internationally Speaking" that religious pacifists should make sure that they are faithful to Friends positive testimony for living in the life and power which takes away the occasions of all wars—and that *all of us alike* be eternally vigilant in working to build a world order which can ensure just and durable peace.

Swarthmore, Pa.

HENRIETTA STRATTON JAQUETTE

It certainly is a shame that the Friends do not publish the glad tidings of *Peace* via radio and coast-to-coast TV and shake the nation. What a *Quaking* there would be with a Weekly Program.

Wilmington, Del.

GEORGE SCHUTZ

After I read "If I Were Eighteen" in your March issue I was struck by the realization that the Quakers are now in the unfortunate position where a man may ask a Quaker whether he is going to be a conscientious objector or not. The CO stand is a necessary element in the peace testimony, and the peace testimony is a prime requisite in any attempt to practice essential Christianity.

Since Quakers have always had a Christian orientation, it would seem, therefore, that a Quaker cannot be a conscientious objector, "or not." A man aspiring to be a Quaker should carry his rifle, if he must carry one, only as long as he is able. When he is able no longer, he can then become more fully a Quaker. No one can be a good soldier and a good Quaker at the same time.

New Brunswick, N. J.

BRUCE WATSON

To attend the recent Yearly Meeting was to witness the tendency among Friends to reduce their peace testimony to "spiritual" vagueness. Therefore, an especial *bravo* to Richard R. Wood for his timely call in the issue of April 6 "to discover and develop ways and means of peaceful international relations." However, Richard Wood's argument is not strengthened by using the quotations of Lewis Benson and Henry J. Cadbury, neither of which substantiates the complaint that "religious pacifists condemn working for international peace." First, Lewis Benson's words are a rarefied abstraction. It is therefore inadequate material for either the support or refutation of a thesis, because it says nothing specific. Second, Henry Cadbury's statement is accurate as far as it goes. The essential motivation of religious pacifism is not the achievement of a goal. We are pacifists not because it is pragmatically expedient but because the nature of being is creative and can be humanly expressed only through peaceful interpersonal relations. Granting this premise, pacifism clearly is expedient, but this is not the *raison d'être* of our peace testimony.

Philadelphia, Pa.

GEOFFREY H. STEERE

Whatever the rights and wrongs of the issues between Israel and her neighbors may be, it must be heartening to all socially conscious men and women to note the increasing concern over the plight of the hundreds of thousands of Arabs who now find themselves without permanent homes.

Also, however, it cannot but increase one's wonder at the comparatively calm resignation with which that infinitely greater tragedy of a short two decades ago was met; greater not only because of the number of victims (six million men, women, and children cut off, when there was not even a semblance of necessity), but also because of the helplessness of the victims and the wanton inhumanity of its commission.

Even more difficult to account for is the resentment provoked by the effort of this particular people to establish for themselves in a small corner of the earth some haven from which they may offer at least a token resistance, if there should be a recurrence of the horror, a recurrence that, as now appears, is far from being wholly in the realm of the impossible.

Holicong, Pa.

BENJAMIN KIRSON

### BIRTHS

COLES—On April 12, to Merton M. and Pauline G. Coles, a son, named MERTON MOORE COLES, JR. He is the grandson of David F. and Elizabeth P. Grier and Eleanor DeM. Coles. His parents, maternal grandparents, and paternal grandfather are all members of Woodstown, N. J., Monthly Meeting.

HALLOWELL—On April 9, to Thomas and Barbara Gawthrop Hallowell, their third child, a son, named CHARLES GAWTHROP HALLOWELL. The father is a member of Sandy Spring Monthly Meeting, Md.

HART—On April 11, to Stephen I. and Esther Stapler Hart, a daughter, named KATHERINE MILLER HART. Her paternal grandparents are Owen S. and Elisabeth K. Hart of West Hartford, Conn., and her maternal grandparents are Robert K. and Mildred M. Stapler, who with her mother are members of Newtown Monthly Meeting, Pa.

STARKWEATHER—On April 8, to Howard Warner and Elizabeth Muir Starkweather, of Wilmington, Del., a daughter, named

CATHERINE MUIR STARKWEATHER. Both parents are members of Wilmington, Del., Monthly Meeting.

### MARRIAGES

AULD-LANDSMAN—On March 29, in Brooklyn, N. Y., RHODA LANDSMAN, of Brooklyn, N. Y., to LAWRENCE W. S. AULD, son of Lawrence W. and Dorothy P. Auld and a member of Coal Creek Monthly Meeting, Iowa.

REINHART-PRATT—On April 14, at High Street Meeting House, West Chester, Pa., ANNE WALLACE PRATT, daughter of Carl Davis and Emily Wallace Pratt of West Chester, Pa., and FREDERICK S. REINHART, son of Mrs. Gordon Cranford of Columbia, Pa. The bride and her parents belong to West Chester Monthly Meeting. Anne and Frederick Reinhart are now living in Edgewood, Md., where both are teaching in Harford County schools.

WEINTRAUB-LAMPHEAR—On March 16, at Chicago, Ill., DONNA KATHRYN LAMPHEAR to KARL JOACHIM WEINTRAUB, son of Elizabeth Anders-Hammel of Germany Yearly Meeting. Joachim attended the Eerde Friends' School in Holland, came to Woodstown in 1948, and became a member of Woodstown, N. J., Monthly Meeting.

### DEATHS

BAILY—On April 21, ANNA MORGAN AMBLER BAILY, wife of Joseph J. Baily of 6458 Morris Park Road, Philadelphia, and Ship Bottom, N. J., and mother of Mrs. George Nass, Joseph J. Baily, Jr., and Mrs. Gordon C. Miller. She was a former teacher in Camden and Salem, N. J., and at Abington, Pa. She was a member of Green Street Monthly Meeting, Germantown, Pa.

BORTON—On April 9, MARTHA ALLEN BORTON, aged 82, member of Woodstown Monthly Meeting, N. J. She is survived by her husband, J. Gilbert Borton, one grandson, John G. Borton, and two great-grandchildren.

WADDINGTON—On April 8, ASHER B. WADDINGTON, aged 84, member of Woodstown Monthly Meeting, N. J. He is survived by one daughter, Mary W. Stewart, two sons, Robert A. and Arthur L. Waddington, eight grandchildren, and seven great-grandchildren.

#### Marianna Taylor

Dr. Marianna Taylor died October 25, 1956, at the age of 75 years. She was a beloved and well-known psychiatrist. She was busy, active, and vital up to the end of her colorful life.

She was born in Burlington County, New Jersey, the daughter of Charles Shoemaker Taylor and Rebecca Hughes Taylor. She received her M.D. degree from the Women's Medical College of Pennsylvania. During World War I she worked in France with the American Friends Service Committee. Because of her interest in mental health, she moved to Boston to study psychiatry. Dr. Taylor was esteemed not only by her co-workers but by the medical profession generally. Her quiet, rather shy, unassuming manner with its gaiety and sense of humor, combined with her wise counseling, was felt by them to be sound and practical.

Marianna Taylor was a lifelong, loyal, and devoted member of the Society of Friends and attended Cambridge Meeting regularly. Her spiritual quality was felt and acknowledged by Friends and non-Friends alike. She truly had, as one of her patients said, "an amazing ability to pierce the clouds of perplexity."

ISOBEL V. DUGUID

For Friends Meeting, Cambridge, Mass.

### Coming Events

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

#### MAY

3-5—Friends Conference on Religion and Psychology, at Swarthmore, Pa., Friends Meeting House.



3-5—Garden Days, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m.

3-5—Trenton, N. J., Work Camp, sponsored by William Penn Center, Fallsington, Pa., Friday at 6 p.m. to Sunday at 3 p.m. Fifteen-year-olds and older are invited.

4—Chicago (Western Yearly Meeting) and Fox Valley (Illinois Yearly Meeting) Quarterly Meetings, Joint Sessions in Downers Grove, Ill., at the Avery Coonley School, beginning at 10:30 a.m. Consideration of changes in the Philadelphia Yearly Meeting *Faith and Practice* prior to adoption as the *Book of Discipline* for Illinois Yearly Meeting.

4-5—Associated Executive Committee of Friends on Indian Affairs, Montclair, N. J., Meeting House, Saturday, 10 and 11:45 a.m.; Sunday, 2-4 p.m. All welcome.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Mary M. Cuthbertson, "Parables of the Judgment."

5—Circular meeting, Chichester Meeting House, west of Route 452 on Meeting House Road, near Boothwyn, Pa., at 3 p.m.

5—Hymn Festival in honor of 150th anniversary of John Greenleaf Whittier. See issue of April 20.

5—Merion, Pa., Friends Community Forum, in Merion Friends School, 8 p.m.: Clarence Pickett, "Abiding Values in a Changing World."

5—Open House, New York Meeting House, 221 East 15th Street, 3:30 to 6:30 p.m. About 4:15 p.m.: Alfred M. Lilienthal, member of the National Committee for Security and Justice in the Middle East and author of *There Goes the Middle East*, "A Jew in the Arab States." All invited.

5—Purchase Quarterly Meeting, at the King Street Meeting House, Chappaqua, N. Y. See issue of April 27.

5—Wrightstown, Pa., Meeting, Open House Day, 3 p.m.: Dorothy

Hutchinson, "Quaker Interpretation of Jesus." Everyone welcome to inspect new First-day School rooms.

7—Jeanes Hospital Women's Auxiliary, Annual Book Review, in Cheltenham Meeting House, on the Hospital grounds, at 1:30 p.m.

9—Abington Quarterly Meeting at Gwynedd, Pa. Meeting on Worship and Ministry, 3 p.m.; Meeting for Worship and Business Meeting, 4 p.m. Panel Discussion, 7:30 p.m.

10—Friends' Select School, Philadelphia, Annual Fair on the school grounds, 17th Street and the Parkway, noon till dark. Rain or shine.

11—Burlington Quarterly Meeting, in the meeting house at Rancocas, N. J., 3:30 p.m.

12—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: William M. Kantor, "Parables of the Kingdom."

12—Fair Hill Meeting House, Germantown Avenue and Camhria Street, Philadelphia, Adult Conference Class, 10 a.m.: Hurford Crossman, "Can We Rise Above Neighborhood Tensions?"

12—Open House, The McCutchen (New York Yearly Meeting Friends Home), 21 Rockview Avenue, North Plainfield, N. J., 3-5 p.m.

12—Nine Partners Half-Yearly Meeting, at Oswego Meeting House, Moore's Mills, N. Y.: business session, 11 a.m.; fellowship lunch, 12:30 p.m.; meeting for worship, 1:30.

15—Chester, Pa., Friends Forum, Meeting House, 24th and Chestnut Streets, 8 p.m.: William Hubben, "The Future Has Already Begun." Covered dish supper prior to the meeting.

15—Quaker Business Problems Group, Y.M.C.A., 1421 Arch Street, Philadelphia, supper meeting, 6 p.m. (luncheon meeting, May 16, 12:15 p.m.). Topic, "How Can the Quaker Philosophy of Nonviolence Be Made More Relevant to Modern Industry?" Leader, George Loft, public relations manager, Atlas Powder Co.

## REGULAR MEETINGS

### ARIZONA

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

**TUCSON**—Friends Meeting, 129 North Warren Avenue, Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., at Meeting House, 7380 Eads Avenue. 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.

### CONNECTICUT

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

### DISTRICT OF COLUMBIA

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

### FLORIDA

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

**JACKSONVILLE**—Meeting for worship

and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—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 8-6829.

**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.

### ILLINOIS

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

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### KENTUCKY

**LOUISVILLE**—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

### 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.

### 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 6-9875.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

### 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 33 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 MEXICO

**SANTA FE**—Meeting for worship each First day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

### NEW YORK

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

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

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

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

**Manhattan** — United Meeting for worship October — April: 221 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.

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

**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., 10918 Magnolia Drive. Telephone TU 4-2695.

**TOLEDO** — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

### 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 Cambria 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** — Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

### WASHINGTON

**SEATTLE** — University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

**ADVERTISING RATES:** Display advertising — 15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices — 15¢ per agate line; no discount for repeated insertions. Classified advertising — 7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested; no charge for forwarding replies. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL**, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.

### WANTED

**MOTHER'S HELPER POSITION.** West-town sophomore, experienced with children, hard worker. Shore or resort. Box B163, Friends Journal.

**CHEERFUL COMPANION-DRIVER** for widow in good health. Sleep in. Cook also resident. P. O. Box 101, Paoli, Pa.

**CAPABLE WOMAN** to keep house and help care for elderly convalescent Quaker lady in Kennett Square, Pa. Ideal for someone looking for a good home. Box T160, Friends Journal.

**COMPANION:** Suitable person to assist two ladies, 78 and 67, with housekeeping and driving. Home in country, 10 miles from Philadelphia. Write Mrs. Charles D. Barton, Marlton, N. J., or telephone Haddonfield 9-6103.

**COUNSELORS** (or part time in kitchen): Young married couple or college-age man; eight weeks, Camp Dark Waters, Medford, N. J. Contact Steve Edgerton, Mitchell 6-1037 (Ambler, Pa.).

**OPPORTUNITY FOR COUNTRY LIVING,** summer; Harrisburg, West Chester, Pa. Responsible family. Box B164, Friends Journal.

### AVAILABLE

**ROOMS** with running water, for permanent or transient guests. Telephone Philadelphia, Pa., Market 7-2025.

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