

FRIENDS JOURNAL

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Quaker Team Drills Mexican Wells

THE simple life begins inside with the quality of the soul. It calls for utter clarity of spirit in all one's relationships with God. Unclouded honesty at the heart and center of the man is the true basis of simplicity.

—RUFUS M. JONES

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Quaker Team Drills Mexican Wells

WELL digging and health education in villages of rural Mexico were started in February by a team of young American and Mexican volunteers.

The American team members are Richard Downham of Media, Pa. (University of Chicago, 1951), Knowles Dougherty of Austin, Minn. (Swarthmore, 1956), Von Peacock of Winchester, Ind. (Earlham, 1957), and Karl Fogg of La Verne, Calif. (University of Oregon, 1958). The men, who are conscientious objectors, will give two years of community service as an alternative to military duty.

Acting under the sponsorship of the American Friends Service Committee, the four volunteers from north of the border and two Mexican associates have already completed six weeks of training in well digging. They were trained at a well-digging center located in Celaya, Guanajuato, Mexico, which is operated by the World Health Organization and the United Nations Children's Fund.

The well-digging project is aimed directly at one of Mexico's most serious health problems, a high mortality rate caused by intestinal diseases. An uncontaminated water supply is essential in solving this problem, and the team hopes to drill modern, pump-operated wells in villages which request their aid. Operations will begin in the Toluca valley, where many villages now draw their drinking water by hand from easily contaminated open pits.

The program will cooperate closely with the Mexican government, and each drilling operation will be supervised by a Mexican engineer. While the drilling is in progress, two members of the team will carry on health education in the village to help local people use and maintain the well properly. The villages will pay the cost of pipe, pump, and well casings. Operational costs will be carried by the Service Committee.

Dr. Gustavo Baz, Governor of the State of Mexico, inaugurated the program in a ceremony at Mexico City College on February 11. The drilling machinery which made the project possible was contributed by CARE.

Dorothy Canfield Fisher

By ANNA PETTIT BROOMELL

She gave affection, yes,
But something rarer still,
Complete attention:
A flame which burned so steadily
It reached your inmost core,
Enkindled lovely things you never knew
Were there within yourself;
Consumed the dross until
Thus purged, unburdened, lifted up,
You were made fit to be her peer.

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FRIENDS JOURNAL

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PHILADELPHIA, MARCH 14, 1959

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Editorial Comments

Pope John's Ecumenical Council

SURPRISINGLY soon after the installation of Pope John XXIII he initiated preparation for an ecumenical council. It is still generally assumed that he was elected as a "religious" pope to succeed his "political" predecessor, Pius XII. Such customary connotations sound, of course, more exclusive than they are. Any pope has to be at home in the realm of international politics as well as religion, and these labels suggest little more than a personal bias. In view of the pope's age, his election was also considered an intermediate solution. Yet his call to hold the first ecumenical council after an interim of about 90 years shows how unpredictable the course of any pontiff's reign can be.

The Timing

Preparation for the council will take close to two years. Its actual holding is scheduled for 1960, the year in which the Third General Assembly of the Protestant World Council will take place in Ceylon. Protestant leaders have already expressed displeasure with this coincidence, and the suspicion has been voiced that the Catholic council is designed as an anti-Protestant manifestation. The convocation of this council may also mean that the Catholic Church is wooing Eastern Orthodoxy in an even more determined fashion than hitherto. The World Council, composed of 171 member churches in 53 countries, has so far avoided an official pronouncement concerning the Roman plan. It seems, however, generally assumed that representatives of the World Council will be invited only as observers.

The Orthodox Schism

The impact of Luther's reformation in continental Europe and the establishment of the Church of England has made the public forget the shocking losses of territory, membership, and influence which the separation of Eastern Orthodoxy brought about in 1054 A.D. and later. Russia's improving relations with the Church and the cautious interest that Orthodox leaders manifest in the World Council are likely to arouse the envy of official Catholicism, which regards Eastern Orthodoxy as closer to the Roman tradition than to Protestantism. It is also no secret that Greek Orthodox leaders in the World Council

have never felt completely at home in the spiritual environment of Western Protestantism. Rome's present-day losses in Eastern Europe are again enormous and threaten to become permanent. If the Russian patriarchate and the Roman council could achieve a rapprochement, such a move might conceivably turn the tides of history. No quick results, of course, must be expected.

In Brief

In 1958 the average number of children and mothers receiving milk through UNICEF-assisted school feeding programs and mother-child health centers in 65 countries exceeded five million. In addition, progress continued in the development with UNICEF aid of local sources of safe milk which, when completed, will provide free or low-cost milk to some five million children and pregnant and nursing mothers. Equipment has been authorized for 31 milk drying plants, of which 16 are in operation; and for 143 fluid milk plants, of which 128 are in operation.

The Yale Center of Alcoholic Studies reports the number of alcoholics in the U. S. A. as 5,015,000, or a rate of 4,760 per 100,000 adult population.

A number of Protestant attempts made recently in Spain to gain permission for civil marriages in which one of the parties is an ex-Catholic have been unsuccessful.

The Federal Bureau of Investigation said in Washington that 1958 will be the worst year in history for crime in the U. S. A. During the first nine months of the year, the crime rate has increased 11 per cent. Greatest increase was in robberies, which were up 18 per cent; rape rose by 13 per cent; burglaries by 14 per cent, and murders by 3 per cent.

The crime rate is increasing faster in small towns than in large cities. The increase was 14 per cent in cities under 50,000, compared with 9 per cent in cities over 1,000,000. Particularly serious was the increase in rapes (29 per cent) in small communities, compared with 8 per cent in large metropolitan areas.

Mrs. Haruko Okida, 51, died on January 7, 1959, at the atom bomb hospital in Hiroshima. She was listed as the year's third fatality from the Hiroshima A-bomb in 1945.

The Poet and the Mystic as a Help to Our Faith

RICHARD GREGG in his latest book, *The Self Beyond Yourself*, explains in great detail two kinds of knowing, which he calls the "knowing about" and the "unitive knowing." The former, the knowing of book-educated and scientific people, is characterized by reasoning, while the latter, the knowing of artists, mystics, and often of the practical business man, is characterized by a blending of subject and object, an intimate kind of knowledge, a mutual absorption, often coupled with delight and exaltation.

Many other thinkers before Gregg have distinguished between these two kinds of knowing. Pascal, who had much to say on the subject, called the two "discursive knowledge" and "intuitive knowledge." We must admit that all of us have at times shades of thoughts and feelings which we disregard as idle dreaming, but which often would provide a clue to our nature if we were not afraid to trust them. Too often have we been cowed by the warnings of the learned skeptics, who have labeled these perceptions mere derangements of our nervous system.

William James in his *Varieties of Religious Experience* wrote that we have a consciousness beyond the field of ordinary consciousness, through which we get hints, glimpses, and openings, but that the poets and the mystics have greater access to this higher consciousness than ordinary people. Art gives proof of a world beyond the prudent and cautious world of our five senses, and someone has called inspiration "a fleeting vision of some permanence beyond the transient world we live in."

Friends have known this truth for a long time without putting it in so many words. Their faith is based on accepting intellectually what they feel in their hearts to be true, believing with Pascal that "the heart has its reasons which the reason doesn't know at all." Friends have found experimentally that God can be known unitively as one knows love, or joy.

"The characteristic fault of modern man is the too exclusive reliance on intellect, reason, and consciously directed will power," says Heinrich Zimmer in one of his books on Oriental religions. And Edward Carpenter, an English contemporary and friend of Walt Whitman, said that "the time will come when we will be led to a renewed power of perception which will not be the laborious product of thought, but a direct and instantaneous intuition, like that of the animals,—and of the angels." Also he said that "deep, deep in the human mind there is that burning, blazing light of the

world-consciousness—so deep indeed that the majority of individuals are hardly aware of it." William Blake has also something to say about this: "If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through narrow chinks of his cavern."

Our faith often falters, and the reasons are complex. Perhaps our scientific knowledge has made our conception of God inadequate; perhaps our prayers are mostly concerned with asking God for gifts, when what we really want is to experience Him; perhaps we have not learned a good technique of meditation, how to let go of sense and of thought itself to be receptive of the truths from the higher Self. But we must not be discouraged, for experiences of this kind come at best only once or twice in a lifetime, and are never afterwards forgotten.

Poets have recorded their revealed truths from time immemorial. It must have been during an inspired moment that the Psalmist sang

Whither shall I go from Thy Spirit
Or whither shall I flee from Thy Presence?
And Wordsworth wrote those immortal lines,
Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
and a little later in the same poem,
... in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither. . . .

A good book of poetry provides us with numberless instances of truths apprehended through this unitive knowing. One thing is certain: God is neither understood nor found through the intellect. The great Dante in his allegorical voyage through Paradise (18th Canto) has one of the blessed Beings answer his question about God's justice, a question which had been puzzling him:

"And who art thou that on the stool wouldst sit
To judge at distance of a thousand miles
With the shortsighted vision of a span?"

But later, when he explains how he fixed his mind upon the everlasting splendor (in contemplation), he tells us that he saw "in that depth how all things, which lie as scattered leaves of a book throughout the universe, were bound together in one volume by His love."

ADELE WEHMEYER

THE COURIER

A Publication of the Friends Council on Education

Spring 1959

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The Editorial Staff comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, and Edwin W. Owrid.

Admission to Friends Secondary Schools

By ADELBERT MASON

SELDOM does a day go by that a newspaper or magazine article does not bring to the attention of the public the increased academic competition which is evident for college admission, the limited space for the large number of well qualified students, and the marked increase in cost of college education. Less publicized, but nonetheless pressing on a different level, are the mounting requests for entrance into independent secondary schools and the resultant problems which arise in terms of limited physical facilities, academic requirements, and costly tuitions. Friends schools do not escape this pressure, but perhaps are the recipients of such pressure to a more marked degree than a good many other independent schools.

First, Friends schools in general have an illustrious reputation as schools of high academic standing. Second, a large number of parents seek out a Friends school because of the moral and spiritual values that are inherent in the philosophy and practice of those Friends and devoted non-Quakers who support and carry out the over-all program of Friends schools. Although most Friends accept this dual reputation with a deep sense of humility, Friends must recognize that the existent popularity of Friends schools leads to some troublesome problems in admissions.

Day Schools

In the 13 all-day schools surveyed there was some indication that the greatest pressure of applicants is at the 7th grade level rather than at the secondary level, 9th grade and beyond. This is particularly noticeable in the greater Philadelphia area, where there are eight Friends elementary schools which terminate with the 6th grade and which consequently release a large number of students who wish to enter other Friends schools that continue through the 12th grade. One school mentioned, however, that there is a pressure to admit more

students at the end of junior high school into the 10th grade.

Of the day schools which go through the secondary school years, a relatively small number of new students can be accepted in grades 9 to 12. The median number entering 9th grade in the last year or two averages 5 (though the range varies considerably from 2 to 23). Seldom more than two or three new students are accepted in each of the upper grades (range from 0 to 11). The total number of new students (not including foreign exchange students) accepted in the whole upper school (grades 9 to 12) ranges from 4 to 31. It is interesting to note that very few new students accepted at this level are children of Friends. The largest number of Friends accepted at any one school in grades 9 to 12 for the present school year was 6, and 4 of the 13 schools reported none.

Even though the pressure to enter the Friends day schools may in several cases be considerably more acute in the elementary grades, a noticeable number of applicants for the secondary school years had to be rejected. One school reported being able to accept only 5 per cent of the applicants for grades 9 to 12; others varied from 10 per cent to 50 per cent. The median was about 25 per cent. In other words, the day schools as a group are able to accept roughly one out of every four applicants for entrance to the four secondary school years.

Boarding Schools

Six boarding schools sent information in time for this report. Two of them, Lincoln and Moses Brown, are, however, predominantly day schools, while the other four, George School, Oakwood, Olney Friends Boarding School, and Westtown, are predominantly boarding schools with a limited day-student population.

The majority of new students entering Lincoln and Moses Brown on the secondary level come during the 9th and 10th grades, though a few are taken in the junior year and an occasional student or two in the senior year.

Adelbert Mason is Director of Admissions at George School, Pa.

The statistics on the number of Friends children entering the upper school parallel those of the day schools; very few are indicated.

The other boarding schools show a similar predominance of entries during the first two years. Of those students entering 9th or 10th grade, a large proportion are children of Friends. Oakwood's figures show over a third, George School about a half, Olney two-thirds, and Westtown well over three-quarters. In the 11th or 12th grades very few places, if any, are open to new students, and those accepted are with few exceptions Friends. Of the four schools mentioned only Oakwood was able to accept more than 10 new students in the top two grades.

Of the actual applications received, one finds that these same boarding schools are able to accept from about 20 per cent to 50 per cent for entrance. Of applicants who are not Friends, the percentage accepted would be markedly less, for all Friends schools try to accept Friends children if class space permits and if these children meet the minimum requirements of the school.

Problems

This raises the first of the major problems not fully understood by many parents, namely, the problem of qualifications for entrance. All the Friends secondary schools are predominantly, if not fully, college preparatory in their school programs. Although all Friends schools will give preference to Friends applicants, a number of Friends children are turned down because they do not meet minimum requirements of scholastic ability. Teachers and administrators of Friends schools are especially cognizant of the fact that a harmful disservice is done to the student who is accepted for a college preparatory program and then finds himself "over his head" academically. Even those schools which have offerings in a general curriculum, e.g., George School and Olney, are able to take only a limited number of students who are not concentrating on a strictly college preparatory program.

Because of the reputation of Friends schools in general which emphasize understanding and sympathy through very close personal guidance, Friends schools frequently find among their applicants "more than their fair share of 'problem students,'" as one headmaster writes. "It is a real question to know our responsibility here because obviously too many difficult cases can adversely affect the whole school climate."

In summary, Friends must recognize that their schools are not a panacea for the education of all children. In considering applicants, Friends schools must give attention to the educational objectives of both the school and the family, and must consider with assiduous care

the personal qualifications, academic and otherwise, of each applicant.

A second major concern is that of finances. Most of us occasionally think back to "the good old days" of the nickel subway fare, the ten-cent loaf of bread, or the \$750 new Ford, and we seem to accept without much question the staggering increase in such items in our present day. Yet we have a tendency to raise our eyebrows at the marked increase in tuition of schools and colleges and of Friends schools in particular. Friends schools genuinely feel the need to assist in a financial way deserving Friends families, and certainly give preference to the requests of these families for financial aid, but most Friends schools are not in a position to give all the help that is frequently needed.

There is tremendous variation among Friends schools regarding the amount that they can offer. This is dependent in good part on the endowment of the school, the number and size of specific scholarship funds which have been established over the years, and the amount the school may feel it can afford to turn over to tuition reduction help from its annual tuition income. Several schools indicate that the legitimate needs surpass the available income, and one can surmise, as a result, that there are some Friends children who, though they would benefit from and contribute to Friends schools, cannot attend because of financial limitations.

It would be unfair to make too many sweeping generalizations about Friends schools because each school has a character of its own dependent on its primary educational goals, on the area in which it is located, and on the people it serves. It is important to understand that limitations of space here permit this report to cover only some of the general admissions' problems pertinent at the present time. Noticeable changes may well occur in the coming few years, just as they have in the recent past. One headmistress summarizes the present sentiment of Friends schools in saying: "The school is dedicated to high intellectual and spiritual ideals and in the difficult materialistic and inflationary world of today is trying its best to carry out these ideals." The high standards of these schools as an important outreach of the Society of Friends, however, cannot be maintained or improved in the future solely by the schools themselves, but must be actively supported and helped by the whole Society of Friends.

As in the past, 4,000 reprints of The Courier will be distributed to all the Friends schools and colleges in the United States and to many schools abroad.

Expectations for Our Elementary School Graduates

By MARY R. CHAPPLE

THE inquiry into admissions and the educational futures of the children in our Friends elementary schools is limited to the 13 schools within the Philadelphia Yearly Meeting which have no secondary departments. Eight of these 13 schools terminate with 6th grade, two with 8th grade, and two with 3rd grade. Some of the children who complete these early years and wish to continue in Friends education are bound to be disappointed. The eight schools terminating with 6th grade will graduate 150 this June.

The Friends secondary schools will add approximately 94 new students next fall to their 7th grades. Applications from other sources, such as brothers and sisters of those already attending, or children of alumni, and, of course, children of Friends, will have first consideration, so that the number of openings available to elementary school graduates at 7th grade will, in fact, be considerably less than at first appears. Our total 6th grade enrollment, in the 20 schools which have a 6th grade, is 472 children, whereas the total enrollment of 7th grade pupils in the 12 schools having a 7th grade is only 415. Furthermore, the geographical distribution of our schools puts far greater pressure of transfer applications on some of our secondary schools than on others.

Though a smaller number of students is involved, the same problem obtains at the 9th grade, for the three schools terminating with 8th grade will graduate 41 pupils, and the secondary day schools will have fewer than 12 openings. It is true that at 9th grade the two boarding schools in the Philadelphia Yearly Meeting will enroll about 123 new students, but these applications come from all over the country, and many Friends avail themselves of a Friends education for their children at this level for the first time. It is well to keep in mind, also, that a high percentage of the families within Philadelphia Yearly Meeting, as well as those outside it, live well beyond the range of any Friends day school. If their children are to have any part of their education under Friends, it must be as boarding students.

Friends have a professed concern for all children, irrespective of their academic or personal potential. This in a sense poses some admissions' problems in both elementary and secondary schools. Because we have a reputation for smaller classes and a continuing care for

the individual, we attract the extremes of ability. Our small classes and the ability and devotion of many of our faculty members do make it possible for our more gifted students to move more quickly into their fullest potential. These very qualities lead Friends and non-Friends alike to look to us to give additional time and understanding to the less able student. This we try to do, especially in our separate elementary schools. The concern for the limited student does not diminish in the upper grades, but class enrollment increases, and we do not have the teachers or the facilities available to offer courses which would speak to the condition of such a student, while at the same time qualifying the majority for college. This situation stems from financial reasons and not from lack of concern. The recent Conant report on public high schools is not without application to our situation. If it becomes apparent that a student has limited academic aptitude, these smaller schools generally feel a responsibility to bring this fact to the attention of the parents and to help the parents plan an education which will offer the most rewarding experiences for such a child.

There has developed in recent years a high degree of cooperation and understanding among the schools on these mutual problems. A constant effort is made to make clear the following, for the better understanding of parents, alumni, Friends (directly or indirectly involved), and their Meetings:

(1) There is no "Friends Educational System" as such, and there can be no automatic acceptance of an elementary school graduate into a specified secondary school, just as there is no automatic acceptance between the secondary schools and the Quaker colleges.

(2) Each school is aware that children learn from each other as well as from the faculty, and each school is itself the only qualified judge of whether the child, and the group he would enter, is best served by his acceptance.

(3) Though we would like all the graduates of our elementary schools to continue their education in a Friends secondary school—and such applications will always be given every consideration—it is well to know the other educational resources of the community and to stand ready to help and advise the parents when an alternative is indicated. One elementary school publishes a list of all schools attended by its graduates so that parents may consider many possibilities and be put in touch with those who have attended these schools.

(4) Parents should be advised as early as it becomes apparent that a child has very limited academic aptitude. They should be, and generally are, helped to see that it is no kindness to put such a student into a school which can offer very little alternative to the college preparatory course.

Many Friends feel there is a real need for an additional Friends secondary school. A group considered this possibility for Gwynedd Valley two years ago, and there is a beginning interest this year to establish a day school for the upper grades in Bucks County. Such an effort would require enthusiastic support from many people.

One other aspect of admissions that all Friends schools have in common is finding additional scholarship funds. Local Meetings should take quite seriously their responsibility to see that the children of their Meeting are given a Friends school education, if they so desire, and should make sure that no part of their tuition is deducted, or "forgiven" by the school itself. If the school does not receive full tuition from some source for each child, the loss is reflected in inadequate teacher salaries. In such instances we are forcing the teacher to assume a responsibility which is rightfully ours, a situation which should be ethically untenable to Friends.

Reactions from American Exchange Students

By DOROTHY SHARPLESS

SINCE shortly after the Second World War the School Affiliation Service of the American Friends Service Committee has been welcoming foreign students to a year of American high-school life, and sending American secondary school students to partner schools in Europe. The purpose of this program is "to further understanding and respect for peoples of other cultures, adding to a stable foundation for international peace. . . . The program seeks to orient these young people to a positive and creative appreciation of people of other countries in the belief that such an attitude will lead towards peace and good will" (*School Affiliation Handbook*). Returning students are always asked to evaluate their personal European educational experience. The following is an attempt to summarize the diverse ideas and impressions retained by exchange students in Friends schools of the Middle Atlantic states, and to ascertain whether these students are fulfilling the goals of the affiliation program.

Comparing the American school system with the European one is uppermost in an exchange student's mind as he sits

Dorothy Sharpless, a senior at Germantown Friends School, spent part of the past year as an exchange student in Falaise, France.

in a French, or German, or Dutch classroom, furiously thumbing through his pocket dictionary. The observations he makes are both complimentary and critical to both countries involved. A student staying in Holland liked the school's emphasis on "the part of the child that really counts, his mind," and that a graduated system of institutions is employed in which slow learners learn with other slow learners, permitting the brighter ones to advance more quickly. At the same time she felt that the complete lack of extracurricular activities had a good deal to do with the inability of Dutch students to express themselves freely. A girl in a French Lycée remarked: "Many American high schools have lost sight of the fact that the essential purpose of education is to train the student's mind; they have weighted personal adjustment more heavily than intellectual development." However, it is felt there should be more creative work in French classrooms and a closer relationship between student and teacher. Of two boys in Germany, one remarked favorably on the early screening out of poorer students for vocational training, while the other thought it unfortunate that a 5th grade class of 80 candidates preparing for the state universities may dwindle to an elite 20 or 30 by graduation. Adding together the pros and cons of the American and European methods, one arrives at an Ideal School System something like this: there would be classes comprised of students with equal capacities for learning; the European thoroughness of instruction and emphasis on intellectual development; some of the American concern for social grace and self-expression; the choice of pursuing a student's particular interests in school; the principle, found in our private schools, of letting teachers instruct as they see fit.

One of an exchange student's most difficult problems is deciding whether he should be a student first and an "ambassador" second, or vice versa. The answers vary greatly. One girl stated that she was an ambassador first and a student next because the courses were such that had she concentrated primarily on them (wanting, of course, to do well), she would have been continually buried under a stack of books, and her foreign acquaintances would have been oblivious of her existence, much less her thoughts! Another wrote: "I was simply an American trying to learn as much as I could about the Dutch. . . . A lot of harm can be done if one adopts the role of an American ambassador. If one is worried about the role he thinks he must play, he will not have much time for receiving ideas." The answer is, perhaps, that an individual must be himself at all times.

Another question that an exchange student must try to answer for himself concerns the light in which he should present his native country. Should he be critical or patriotic? Most of the young people adopt a middle-of-the-road policy: "I always tried to present the American viewpoint; at the same time, many of their criticisms made sense." ". . . Be critical, be proud, but be humble." "I was willing to acknowledge America's shortcomings; yet I tried to present a good picture of America and to correct false impressions the Germans had about us and our country." The most important thing to remember is to keep an open mind when

seeing new things, to try to understand another point of view, and *never* to compare with the United States.

When asked upon arriving home if he feels he has influenced or helped his foreign acquaintances' view of the United States, an exchange student may answer: "I persuaded my Dutch family that many Americans *don't* 'flip' over Elvis Presley, that we *have* heard of Bach and Beethoven!" Or "Everyone is partially influenced by his friends, and I like to think the friends I made in Germany now have a fuller understanding of the United States due to me." One girl learned, seven months after her return, that her favorite teacher in a French collège, being a member of the Communist Party, had been fully prepared to dislike her. On the eve of the girl's return home, however, this teacher admitted that her stereotype of money-clenching, loud-mouthed Americans had been much dispelled.

At first glance it appears that the exchange student personally must surely profit more from his experience than international friendship or school affiliation does. He gains a capability for independence, the precious feeling of being alone with himself, a sense of toleration of others, a new vantage point on the world's problems, the understanding of a new language and a new culture. The experience is a big one for the individual and at the same time a "small but vital part of an even larger idea, international brotherhood." This "larger idea" is indeed so vast that one student's contribution seems insignificant in comparison. It isn't. "Europe, for me, is no longer just a faraway spot on the map, but a place quite near, full of wonderful people who have a lot to offer." This is a personal sentiment; yet it, when generously, sincerely, and enthusiastically shared, is the very essence of that "stable foundation for international peace" towards which the exchange student program is striving.

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Conservative

This year we meet in acute consciousness of the serious world situation, to which we all have contributed. In mutual distrust we move ever closer to war, trying by antagonism to establish a basis for peace.

We need the strength which enables us to follow a way of love regardless of the consequences. There must be a new pattern in our thinking, a pattern not involving conformity to militarism. Such is the responsibility that no Friend can say to himself that his work is done.

Japan Yearly Meeting

We have been made particularly aware of our responsibilities towards young people who come to us in increased number. Some of them come with other Christian backgrounds than that of Friends' and seek theological interpretation of Quakerism. One evening session was devoted to evaluation of our individual faith in just such a challenge as this. How to respond to these young souls and to "speak to their condition" is a special concern of each Monthly Meeting

represented at our Yearly Meeting. We know that the next generation of the Society of Friends will be carried on by these young seekers.

Kansas Yearly Meeting

The increasing number of children in our homes and schools is a special challenge to us as we think of our concern to bring them to know the Christ and to help them become the kind of mature Christians which our world so greatly needs. This particular challenge reaches into various areas of church work, such as evangelism, Christian education, peace education, concern for abstinence and social reform, the development of dedicated Christian stewards, and an increased concern for and support of missions. We realize, also, that we are facing an enlarging service to our older Friends, and we are seeking to find the way of helpfulness in this area of need.

London Yearly Meeting

(For the epistle of London Yearly Meeting, see the FRIENDS JOURNAL for September 13, 1958, page 514, where it was printed in full.)

Madagascar Yearly Meeting

Since the celebration of our Yearly Meeting's 75th anniversary, Malagasy Friends have taken on a greatly increased responsibility for the affairs of the Yearly Meeting, and it is now Malagasy who are in charge of the Districts and the Quarterly Meetings into which the Yearly Meeting is divided. The missionaries have now been given responsibilities which are in line with the gifts of teaching or administration or practical work which they bring to us. . . .

In the wish to bring the Gospel to their own fellow countrymen, the students of our theological training College, along with the College head, spent over a month in the Sakalava area during the August holidays. As well as achieving what they set out to do, the students gained an insight into the difficulties of preaching the Gospel in a largely pagan region, but this may lead some of them to offer themselves for this exacting work.

Monteverde Monthly Meeting, Costa Rica

Our isolated location so far removes us from the rest of the world that we feel a keen need to be more aware of, and sensitive to, the concerns, strivings, and sufferings of others the world over. In this consciousness we would offer our prayers for strength and guidance to them. In turn we feel in need of the prayers of others, lest we run the risk of magnifying our own difficulties and problems. Through this exchange the spirit of universal love and brotherhood would be strengthened.

Near East Yearly Meeting

Gathered here in the Holy Land this Eastertime, we are reminded of the significance of Christ's message of love, forgiveness, and service, which is sorely needed today here where he lived and taught. A small group of disciples carried this message to the world. Friends, too, though few in numbers, feel an urge and a responsibility to bear witness to our testimonies in this troubled land. Injustice, political instability,

and social needs confront us on every hand, and we face great difficulties in translating our role as Quakers into something more than hopes and visions.

Nebraska Yearly Meeting

With Friends everywhere we may well seek to answer the question, "What is the message of Friends for our day?" It is not a question that can be quickly or easily answered; nor will a single answer suffice. We feel strongly that the message of Friends for our day, as was true in the times of George Fox, should be one of true Christianity as a personal, living experience—a way of life. We believe that the religious-social emphasis of the early Friends is needed in our day. We believe that Friends are called to become "Publishers of Truth" to all men, regardless of race or condition, of which the early Friends were such excellent examples.

Netherlands Yearly Meeting

If life has become difficult for the average man and woman who have to venture out into an ever-changing world full of uncertainties, how much more is demanded of a Christian who is called upon to be willing to forgo his own interest and safety for the sake of others.

If, however, we succeed in making this sacrifice by surrendering ourselves completely and with joyful hearts, our reward will be happiness and security. God reigns, and our hearts will know real peace if we do His will.

In spite of ups and downs in our corporate life we realized during this Yearly Meeting once more a sense of oneness with each other.

New England Yearly Meeting

Involved in the problems of the fast-moving, impersonal society in which we live, we are in danger of losing sight of that ocean of light and love which flows eternally from God Himself. We humbly acknowledge our need for rededication to simple truths and to our Quaker testimonies and way of life.

We recognize the redemptive, reconciling power of love. We would widen the circle of our affections until we are truly concerned with the good of everyone.

New York Yearly Meeting

This has been a challenging session for New York Yearly Meeting. We feel the breath of God in our meetings but have yet to hear His voice speaking clearly. We have been urged to dream dreams and to put foundations under them; to combine skill and spirit so that our traditional testimonies may live again. We need your prayers and help.

New Zealand General Meeting

As we face the apparent failure of our protests against our country's participation in nuclear bomb tests, we are challenged to find new means of expressing the love of God, and of convincing men that the way of Christ is the only practical way in politics.

That "There are diversities of gifts but the same spirit" was borne out in remembering the lives of Friends whose deaths have been recorded during this year.

(To be Continued)

About Our Authors

Adele Wehmeyer is a member of Middle Connecticut Valley Monthly Meeting. The article "The Poet and Mystic as a Help to Our Faith" is a condensation of a talk Adele Wehmeyer gave at Gould Farm, Great Barrington, Mass.

Notes about authors whose articles appear in *The Courier* will be found with their respective articles in that section.

Friends and Their Friends

Plans for a \$25,500 community service program in Hong Kong, center of one of the gravest refugee problems in world history, have been announced in Philadelphia by the American Friends Service Committee.

An estimated 800,000 Chinese refugees now comprise almost one fourth of the British Crown Colony's population. More than 80 per cent of families in this swollen population are said to be earning less than \$35 a month. Up to 6,000 persons may live in a one-acre tenement building, seven stories high. Unemployment, lack of schools, disease, and hunger are being attacked by both the Hong Kong government and voluntary agencies working in Hong Kong.

It is expected that the Quaker-sponsored work will include a day nursery for children of working mothers and a vocational training school for teen-age boys and girls. Both projects are designed to meet basic social problems related to conditions in Hong Kong. The program will begin as soon as field personnel can be arranged.

From June to August a work and service project at Lafayette, Indiana, is being sponsored by the Five Years Meeting, the Young Friends Committee of North America, and other groups. Students will live cooperatively at the Purdue Friends Student Center, work in a variety of jobs (farm, industry, office, etc.), study with local resource people in the evenings, and visit Quaker communities throughout the area on weekends. The room cost will be \$17 to \$20 per month, and food and travel costs will be shared. Apply to Keith Kendall, Friends Student Center, 218-220 Pierce Street, West Lafayette, Indiana.

Ralph Harry Schloming, a member of the Iowa City Meeting, is the new Executive Secretary of the Southern California Friends Committee on Legislation. He replaces Catherine Cory, who resigned from this position after a period of invaluable service which started in 1954.

Ralph Schloming has a broad background of experience in social service activities, including organizing and developing YMCA's and YMCA programs, and conducting international study tours and national seminars. Just before joining the FCL, in December, he was General Secretary of the Rapid City YMCA-YWCA Center, Rapid City, South Dakota.

Westbury Monthly Meeting, N. Y., and the American Friends Service Committee are sponsoring a Friends High School Institute on "The Universal Declaration of Human Rights," to be held from 9 a.m. to 5 p.m. on Saturday, April 11, at the Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. The institute is limited to 90 students, with a maximum of six from any one school. Each of the six seminars planned will have a resource person and adult discussion leader. The keynote speaker is Howard W. Hintz, Professor of Philosophy at Brooklyn College.

This spring the Young Friends of Southern California will be in charge of editing and publishing *The Young Friend*, newsletter of the Young Friends Committee of North America. The project is expected to involve considerable intervisitation.

The Friends Committee on National Legislation reports that renewed public support is essential if our government is to continue its policy of seeking an agreement to end all nuclear weapons testing.

A number of influential officials are urging that the United States continue its underground tests, regardless of agreements reached on other kinds of tests. They argue that a "fool-proof" inspection system to enforce a test-ban agreement cannot be worked out, and that further tests are needed to perfect "small, clean" nuclear bombs, and to reduce the size of the warheads of U.S. intercontinental ballistic missiles.

The U.S. Atomic Energy Commission recently went on record as opposing an inclusive treaty.

The official U.S. position in the current negotiations at Geneva still seems to be one of seeking an agreement with Britain and Russian to end all nuclear weapons tests, but public support of this position is badly needed. Concerned individuals should write to the President, The White House, Washington 25, D. C., and to Senator Hubert H. Humphrey, Chairman, Senate Subcommittee on Disarmament, Senate Office Building, Washington 25, D. C.

Friends in Georgia and South Carolina are again sponsoring a retreat on St. Helena Island at Penn Community Center, Frogmore, South Carolina. This year's dates are April 17 to 19, beginning at 7 p.m., Friday, and ending with lunch at 1 p.m. on Sunday. Paul and Louise Pfuetze of the University of Georgia will be the leaders. There is to be a teen-age program under Calhoun Geiger. All are welcome to join in this time of discussion, fellowship, recreation, and worship.

Correction: Ann Miller of Baltimore Monthly Meeting, Stony Run, has written that she has not been appointed Director of Nurses at Children's Hospital, Philadelphia, as stated in the FRIENDS JOURNAL of February 28, but that she has started work with the Baltimore City Health Department as Public Health Nurse Supervisor in charge of volunteers.

A Friends International Conference on Spiritual Healing will be held at the Freundschaftsheim (F.O.R.), Bückeberg, near Hanover, Germany, from April 9 to 13, 1959. The theme is "Prayer and the Ministry of Healing." Cost for the five days is £3.10.0 (\$10). The program schedules four speakers, intercession, worship, and discussion. The Friends Spiritual Healing Fellowship (Britain) and German Friends who have found personal contacts of real value are cooperating in the arrangements. Friends and others who are interested are asked to apply to Charles Hartwell, 18 Fairlawn Crescent, East Grinstead, Sussex, England, and indicate whether they are vegetarians.

George Fox and the Quakers by Henry Van Etten has been issued in English by Longmans, Green and Co., Ltd., London. The book has been translated from French and revised by E. Kelvin Osborn, a master at one of the Friends schools in England. There are numerous extracts from Fox's *Journal*, and the life and thought of Friends up to the present have been made vivid by quotation and profuse illustration. Henry Van Etten spent many years at the Quaker Center in Paris, and now lives at Absecon, N. J.

The conference of February 16, 1959, sponsored by the Philadelphia Yearly Meeting Social Service Committee on "New Roles for the Church in Planning and Caring for the Later Years" was evidence of a growing concern amongst us that this matter be even more carefully considered by our twenty Boards and Committees. Dr. Eleanore R. Wright, Clinical Director of Embreeville State Hospital, Chester County, Pa., spoke of the concept of caring for our increasing number of older people outside of congregate institutions. Preadmission interviews with potential patients and their families, and careful study of each case have reduced admissions at Embreeville by 50 per cent.

Dr. Edward C. Meisler, Chief of Geriatrics at Embreeville Hospital, has consulted with patients, their families, and their physicians in a program suitable to each case. Thus the psychiatrist and the geriatrician combine to formulate a good plan for the individual. Coordination between these two, with the help of social workers, has made the program at Embreeville one of the best in the country.

Pastor Walter R. Harrison, Superintendent of the Lutheran Home for Orphans and Aged, Germantown, gave a vivid picture of a complete church program for those in their later years. His Home goes on the principle that a Home is a facility, where a full life is within reach.

The Society of Friends may well ponder these points and form ideas as to how our own plans may bear greater fruit. In general we have our own Homes, but individual circumstances may dictate a family boarding home. Our twelve Friends Homes in the Philadelphia neighborhood offer congregate boarding care, and in some instances infirmary services. Those Friends who become confused or quite mentally deficient have Friends Hospital available for treatment.

Friends Hall is in process of organizing a facility for this problem. I suggest we emulate the Lutherans and have a Welfare Secretary to help bring our processes to fuller fruit.

RICHARD CADBURY

Under the unusual title *The Economics of Evil—A Study of John Woolman's Thought*, the American Friends Service Committee has just published a booklet of some sixteen pages of great interest and significance (20 cents). The author is Frederic Masback, a young scholar teaching in the Department of English at Syracuse University.

The study approaches the theme with a freshness that is quite different from the familiar religious and Quaker presentations of John Woolman. He now emerges as a gifted mathematician and an expert bookkeeper. Multiplication of acts of carelessness (the well-known story of the killing of the mother robin) is traced as one of the developing thoughts of the "Root of Evil." Thematically this leads directly into the "Price of Evil," as the problem of slavery became paramount in Woolman's life. In a logical way the reader is led to the "Conquest of Evil," a problem of concern in our own times. The "Age of Simplicity" passes, with brief reference to Thoreau, on to our "Age of Complexity." We see the suggestion of problems raised by thoughts of Africa, Asia, Moscow, and New York. The question is now raised: Would Woolman tell us what he told to England and America 200 years ago? He then stated: "It is false economy which they are practicing: in their drive for creating comforts, they lose sight of the greatest gift ever given to man, the inner light of God."

STANLEY R. YARNALL

Letters to the Editor

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

The extracts from the minutes of the Baltimore Quarterly Meeting Committee of Ministry and Counsel published in the FRIENDS JOURNAL for February 28, 1959, under the title "Criteria for Membership" must have gone through many hands before they reached you, the result being, I suppose, that the origin was forgotten. Although Sandy Spring is a united Monthly Meeting, the three other Quarters belong only to Stony Run, and I suspect that some Homewood Friends might not wish to endorse the "Criteria for Membership" in the Society, or at least would think them inadequate. I believe it would be wise to make a correction saying

that the minutes were of the Stony Run Quarterly Meeting Committee of Ministry and Counsel.

Baltimore, Md.

EMERSON LAMB, Clerk,
Quarterly Meeting Committee
of Ministry and Counsel

I was interested in the "Letter to the Editor" relating to television shows that are objectionable for children to see. There are two very simple solutions to this problem. If parents would write to the sponsors of shows to which they object and inform them that they no longer will purchase their products, I think they would find it would be helpful. The second way to handle the situation is much simpler and is the one that I have adopted. Simply do not own a television.

Yardley, Pa.

PAUL COMLY FRENCH

Coming Events

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

MARCH

13 to 15—Annual Meeting of the Southeastern Friends Conference at St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E.: worship, reports, business, discussion; address by Eric Johnson, "America in Crisis: What Should Be the Role of Friends?"

15—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Katherine H. Karsner, "Simplicity and Moderation."

15—Conference Class, Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m.: G. Burton Parshall, "The Trend toward Conformity."

15—Adult Class, Germantown Monthly Meeting, 47 West Coulter Street, Philadelphia, 11:40 a.m.: planning session for Adult Class 1959-60.

19—Thursday Noon-Hour Address at the Friends Meeting House, 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: George W. Willoughby, Executive Secretary, Central Committee for Conscientious Objectors, "A Time to Live."

22—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Irvin C. Poley, "Is Friends' Education Still Pioneering?"

25—Forum at Chester, Pa., Monthly Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The King of Kings."

26 to April 1—Philadelphia Yearly Meeting, at Arch Street Meeting House, 4th and Arch Streets, Philadelphia. William Penn Lecture by Henry J. Cadbury, "The Character of a Quaker," at Race Street Meeting House, Philadelphia, on Sunday, March 29, 3 p.m.

27 to 29—Midyear Meeting of Iowa Yearly Meeting, Conservative, to be held in cooperation with Des Moines Valley Meeting and Missouri Valley Conference Friends at the Iowa 4-H Club Camp near Madrid, Iowa.

MEETING ADVERTISEMENTS

ARIZONA

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

ARKANSAS

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

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and

Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

COLORADO

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

CONNECTICUT

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

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-8629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-3025.

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

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

HAWAII

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 994-447.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first Friday. Telephone Butterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Conley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372.

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

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

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

MICHIGAN

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA. Woodward and Winona. TE 4-9138 evenings.

MINNESOTA

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

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 308 West 39th Street. For information call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Cayon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

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

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

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

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3601 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

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

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Paerl Streets, 11 a.m.

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

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

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

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

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

PUERTO RICO

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-3813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

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.

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RETIRED SECRETARY, WOMAN, wishes part-time position, preferably in center Philadelphia or West Philadelphia. Box F90, Friends Journal.

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WOMAN to live in, care for two children. Inquire Box 66, Spring Green, Wisconsin.

COMPANION-HOUSEKEEPER for elderly lady, Friend. Preferably to live in and able to drive car. Congenial country atmosphere, near Friends Meeting, South Jersey. Write Box B93, Friends Journal.

REFINED PRACTICAL NURSE to live with the family (Friends) in Haverford, Pa., and share with another the care of elderly lady who has suffered mild shocks. Please telephone Midway 2-7938 preferably 6-8 p.m.

A FRIENDLY HOME where elderly Friend and her attendant may stay for occasional weekends or possibly a week in length. References exchanged. Box P91, Friends Journal.

IS THERE A WIDOW looking for housekeeping work and living with friendly couple in one-floor house at Wallingford, Pa.? Write Box K95, Friends Journal.

HOUSEKEEPER for retired gentleman and employed daughter, Upper Darby, Pa. Light housekeeping duties, live in. Call FLanders 2-3352 after 6 p.m.

TEACHER with children preferred for one-room school on remote island. Interested in simple, adventurous living in small community. No electricity, traffic, telephone. Write Elizabeth Magraw, Clerk District 21, Waldron, Wash.

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