

FRIENDS JOURNAL

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Poetry

To glorify God is to open the shutters and draw up the blinds of our soul, and let the sunshine of the Eternal stream into our consciousness and subconsciousness; or rather, it is to let the veil be drawn aside which screens from the outer halls and courts of our being the light that shines from the innermost — from the Center common to all — “the light which lighteth every man,” because it is his real life coming forth into his consciousness, the positive element of any intelligence he has.

—BROTHERHOOD, a Free Church Magazine, 1902

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Letter from Turkey

TODAY the main avenues of Ankara are streaked with blood. To explain why is a long story. It turns upon the relationship between two of the dominant facts about Turkey, that it is a nation almost wholly Muslim and a nation which has undergone a dramatic modern revolution.

Thirteen centuries ago Islam laid down a legal code by which, with modifications through a gradual growth of sacred canon, the Turkish empire was largely governed as a political state, while the same code also regulated much of the citizen's private life. For some three hundred years this empire was not simply a Muslim state among others; it was the pre-eminent Muslim state. Its sultan was the successor (caliph) of the Prophet, girded at coronation with his sword. Its capital preserved the relics of Mohammed. The holy city of Mecca lay within its borders, and it presented the chief front and head of the House of Islam as over against European Christendom.

But this political system was shattered by World War I, and the civil system was by then already creakingly outmoded and riddled with qualifications and "capitulations" to non-Muslim communities, which still rankle in Turkish memory. At this moment arose Kemal Atatürk, whose personal convictions were at least irreligious if not antireligious, and who salvaged a compact modern state from the ruins of the heterogeneous empire and gave it a secular, Western-oriented legal system.

Although this revolution had wide popular support and although laicism was one of the planks in its platform, there was never any significant defection from Islam. The Muslim code was displaced as the law of the land but not as a guide to private life, and survives almost untouched as the religion of the people. Nor is there a class or power differential: while some of the leading figures shared Atatürk's scepticism and rationalism, many others were devout practitioners. I have encountered some few who do not seem to consider themselves automatically to be Muslims, but the vast majority still profess Islam even though some may be heterodoxically modern in their interpretations. Among the rural masses practice as well as profession must be nearly universal. The Turks, like ourselves, find it possible to reconcile loyalty to a secular state with loyalty to a religion which is totalitarian in its ultimate claim of relevance to the whole of life.

Meanwhile Islam has not stood still these thirty years. For a time the call to prayer was delivered in Turkish instead of Arabic. This is somewhat what it

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 28, 1959

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Editorial Comments

A Not Improper Question

STEPHEN KING-HALL, the British military expert and author of *Defence in the Nuclear Age*, to whom we owe many remarkable contributions to international peace, reports an illuminating little incident in the new British magazine *Now*, which, incidentally, we recommend warmly (124 Gloucester Road, London, S.W. 7; two shillings per month). He said to an important American, "If you get a clean bomb, are you going to send details to Moscow?" The important American looked shocked at such a treasonable idea. Mr. King-Hall continued, "Then is it the idea that it is advantageous for the Russians to drop dirty bombs on us whilst we drop clean ones on them?"

There was no reply, as there can never be a reasonable reply to this question. There will never be an acceptable explanation for the use of the term "clean" in connection with any atomic weapons. The cynical abuse of an adjective like "clean" is apt to undermine our faith in the sincerity of government statements concerning the whole sordid business of planning atomic warfare.

American Literature in Russia

Prime Minister Macmillan, on his recent visit to Moscow, recommended to Russian students that they read more modern writers in addition to the English classics, which are so well-known in Russia. The same recommendation might pertain also to American literature, although modern American authors are more frequently read than English writers. The fact that ten million students registered in Russian schools study English illustrates the enormous chances for a better appreciation of English and American culture than now exists. The number of students registered in American schools who are studying Russian, 8,000, compares most unfavorably with the number of Russian students studying English. The increasing interest in the Russian language which seems to exist here in nonacademic circles (radio and TV courses, etc.) is not sufficient to make us feel more optimistic concerning our desire to learn Russian.

In forty years the official Soviet presses have pub-

lished more than 88 million books written by some 225 American authors. Among the most popular writers are James Fenimore Cooper, Edgar Allen Poe, Nathaniel Hawthorne, Henry W. Longfellow, Walt Whitman, John Greenleaf Whittier (!), Harriet B. Stowe, Bret Harte, Mark Twain, Stephen Crane, Frank Norris, O. Henry, Jack London, and Theodore Dreiser. Among the works of contemporary Americans, books by Sinclair Lewis, Upton Sinclair, Ernest Hemingway, William Saroyan, and William Faulkner are in greatest demand.

Jack London ranks first. His books comprise the largest body not only of English-language books but also of all translated literature published in the Soviet. Evidently his love for the underdog, his impressive descriptions of slum conditions, and his lively sequence of adventures make him in the eyes of Russian readers an American Maxim Gorky. But the statistics of the works of Mark Twain, Theodore Dreiser, and O. Henry are also in the multimillion range.

Acquaintance or thorough familiarity with foreign literature, even in broad layers of a national culture, can never prevent war. It is, nevertheless, one more significant avenue toward mutual understanding, which it favors in terms of long-range developments. In this kind of literary interest Russia may well claim superiority over the United States.

In Brief

The Gallup Poll reports that prohibition sentiment is strong 25 years after repeal. More than one-third of those over 21 years of age who were queried indicated they would vote dry.

At Portland, Oregon, Rabbi Julius J. Nodel protested construction of a granite pillar engraved with the Ten Commandments in the City's Plaza Block. "The Ten Commandments," said he, "to be effective must be engraved in our hearts," and "need no endorsement by any governmental body."

One out of every three Africans is Moslem. This makes a total for the continent of about 65 to 70 million. There are possibly 30 million Christians, counting all groups, of whom about 12 million are in the Protestant Christian community.

Truth as an Instrument of National Policy

HISTORY teaches us that truth is the most potent weapon in the battle of ideas. A telling example was the Soviet contention that the United States was fomenting an attack by Turkey against Syria. When this charge was aired in the United Nations, it could not withstand the light of truth and promptly collapsed.

That truth is the only certain instrument for overcoming error is proven by its very nature. Jesus recognized this as the basis of his ministry when he said, "I have come into the world to bear witness to the truth." He defined its power when he said, "The truth shall make you free." The struggle to perceive and remain loyal to the truth is the struggle of human life itself.

A Synonym for Reality

Truth is imperishable because it is a synonym for reality. As experience teaches us to distinguish between reality and fantasy, we gain freedom.

Many instances could be cited in which truths, at first universally rejected, were ultimately accepted because it was found that no other hypothesis would work. Galileo was forced by the Inquisition to recant his support of the Copernican theory that the earth travels round the sun; but in the end all the power of the Church proved inadequate to suppress this truth. Similarly, the theory that the world is round had to be accepted after the voyages of Columbus and Magellan, although at first this truth was universally rejected. The ideas of Jules Verne that man could build a submarine to travel under the sea or a space ship to travel to the moon were regarded for decades as the wildest fiction. Yet as men played with these fascinating ideas, they found them, step by step, to be true, until now what was formerly regarded as fantastic is generally accepted.

In the political field no one any longer seriously advances the theory of the divine right of kings. Quakers played a part with others in discrediting human slavery, until today virtually no one is heard to defend it. Quakers and others for many years have been reiterating the truth that war is not the way to settle international disputes. As wars persist, we tend to feel that this truth is making little progress toward acceptance; but certainly the general attitude toward war has greatly improved over that which existed before World War I, when it was regarded as a glorious expression of patriotism. Now humanity throughout the world yearns for peace. Even governments give at least lip service to this desire, and the glories of war are no longer extolled in song and story. For those who still believe in it, war has

become a grim and terrible necessity, to be abolished if possible.

Since a factually correct course is by nature the only one which can work successfully, truth is the most realistic, and therefore the most practical policy. Nothing but ruthless realism can prevail against the militant propaganda of our day. One reason we have found the Soviet government so difficult to deal with over the years is that it has used Marxist propaganda to create a national psychosis which accepts reasoning and action based on certain mistaken concepts as real.

A Grievous Blunder

Permitting the seeming successes of this propaganda to lead us into believing that it can be overcome by the use of untrue counter propaganda is the grievous blunder into which the West is falling. Untrue propaganda, whether in the East or in the West, leads people down the road of fantasy and tends to undermine their ability to recognize reality. This psychologically dangerous course incapacitates people from making their actions conform to the facts of their environment.

The scientific achievements of the Soviet Union are testimony to the fact that its scientists and educators in their approach to nature and education have been sufficiently governed by reality to discover and follow some important truths. The same can be said of other achievements of the Soviet Union, such as its rapid economic growth and its overcoming of the language barrier separating the many peoples in its vast territory.

If any government, however, uses its discoveries and achievements to threaten the destruction of other nations with which it disagrees, instead of using the truth to destroy the false ideas underlying the disagreements, a wrong course is being followed, which can lead only to catastrophe.

The Power of Truth

If the Soviet leaders can be permitted to operate long enough in their own sphere, the inevitable failure of their false ideas will ultimately force them to the truth. Continual, persistent statement and restatement of the truth by the Western governments, in and out of the United Nations, will gain the support of the neutral world and undermine the support of the false premises of communism by its own people, *provided* the West lives by the truths which it professes.

To do this, a good many of our practices will have to be changed. When we give technical aid to less developed countries, for example, we must not compromise

our motives by attaching political conditions which make it only too clear that we are not seeking their welfare but merely trying to buy their support. We must definitely avoid the fallacy that the threat of force can be substituted for the truth as a means of defeating error. We certainly cannot hope to strengthen our position by boasting that we have enough bombers and nuclear bombs to annihilate the Soviet Union. Such an attitude is in direct conflict with the truth which our words and actions should convey to the world; namely, that we have an intense desire to terminate the arms race and are willing to go to great lengths to achieve this.

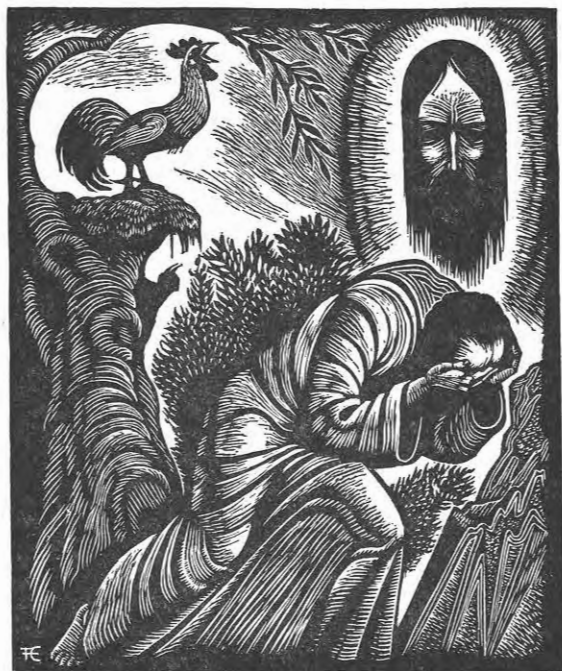
Truth requires us to embrace every opportunity to discuss disarmament with the Soviet government at all levels, from the summit down. If such discussions are seized by the Soviet as opportunities to launch false propaganda, they should be welcomed as presenting even greater opportunities for the West to expose to the world

the fallacy of Soviet propaganda and to demolish it with truth.

Even Communists will accept truth when a false position becomes sufficiently untenable. Witness their ultimate repudiation of Stalin's excesses. Some truths become so obvious that they must be accepted in a very short time. Thus the fact that a major nuclear war would ruin civilization seems now to be accepted by both sides. This is a great advance. It should lead to realization that neither side can gain its objectives by force of arms. Once this truth dawns, universal disarmament is in sight.

To "speak truth to power" successfully, we must recognize that error is the Achilles' heel of power. We must make our own action conform to the law that ultimate power resides in the truth. Once our policy proclaims our belief that right makes might, we shall find that this truth will keep us free.

LAWRENCE S. APSEY



Fritz Eichenberg

Peter Denied His Lord, and Cried

By SAM BRADLEY

*"Men and melons are hard to know,
And you, maid of work, are confused by my clothes.
I dress as a Nazarene, orthodox,*

The title is taken from the *New England Primer*.

*And not ripe with heresy, as you suppose.
Look again in my eyes: there's nothing there
That an honest man would fear to disclose."*

*The wind was chill that evening of spring.
The men warmed themselves by a fire of coals:
Servants, officers, Peter among them.
"Why do men nail themselves to far-fetched goals
And die for them?" asked one of the captains.
"And you—are you not a fetcher of souls?"*

*"But move from between me and the fire
And you'll see I am one of you, inclined
To no boast of mastery over my soul.
I shiver here, as you, with no mind
To affront Caesar or assault heaven.
I join your circle. Pray, be kind."*

*The maid at the door called within:
"Malchus, come. Say if we're mistaken."
And he who had suffered Peter's sword probed:
"Were you not with him when he was taken?
There's strength, like rock, under your cloak.
Does truth hide there, too, willing not to waken?"*

*Peter flexed his swordfingers to the fire
And steeled his eyes as he replied:
"Your tongue is evil. You bear false witness.
Friends, have I not long enough denied?"
And they half believed him, as the cock crew,
As, at last tearful, he turned aside.*

Meditation on Values

WHAT relation does the amount we pay in taxes—federal, state, and town—bear to what we pay as our share in that higher government we all acknowledge?

My acquisition at Christmas time of a pocket-size adding gadget has raised this question. Heretofore I have engaged only in those mathematical adventures entailed in filing an annual income tax return. But this year I have been able to play around with the assembled figures and I have made some disturbing discoveries. I find, for instance, that my taxes come to more than the total of what I give to the various humanitarian organizations to which I make at least token contributions, to the colleges that have tried to educate me, and to a few, like our Meeting, to which I give more substantial support.

I think of these matters as dealing by and large with the Kingdom of God. The great difference between the demands of that Kingdom and those of our temporal government is that in the one they are left to the conscience of the individual while in the other they are enforced. And the result is likely to be what my figures disclosed. Throughout Christian history there have always been various degrees of commitment to the Kingdom of God, from the completely dedicated life of a St. Francis to the complacent deposit of a dollar on the collection plate by a church member on his rare attendance at service.

Another question of relationship that playing with my gadget has raised is the relation of what I give to "causes" in which I am interested to what I give to my Meeting.

As a Meeting we give to the American Friends Service Committee, the Friends Committee on National Legislation, the Friends World Committee, and the like. Since we know that by asking the Treasurer will send in our names and addresses to those organizations whose literature we would like to receive, there is no need for giving to them directly.

In addition, however, each of us has special interests that make special demands on us. My special interest has to do with race relations, and I am startled to find that in my desire to show sympathy with those working in various ways to better conditions I am giving, often only token contributions, to the NAACP, CORE, the Fellowship of Southern Churchmen, the Urban League, the Southern Conference Educational Fund, the United Negro College Fund, the American Committee on Africa, and the Committees of 100. Others with other special interests must find themselves similarly wanting to assist or at least to show interest in other quarters.

But, when all these contributions are added together, they may come, as mine do, to more than the donor's contribution to his Meeting. Is that as it should be? Each of us has to think through this matter of relative values for himself. I can see that the nonresident members, contributing to the Meeting or Church which they attend, must naturally feel that their main support should go to where they are and a smaller amount to where their membership is. But what about the rest of us? Doesn't the very fact that our numbers are small put a greater obligation on us?

I think of some of the opportunities open to us as a school and college center and as a Meeting with many young people growing up in it. The item in our budget for helping to send students to the conferences, seminars, and work camps where they may find direction for their lives, that item, surely, should be many times larger than it is. Yet, as we seem to have difficulty in raising our present modest budget, how can we expand? We talk of a meeting house of our own. How can we purchase or build one, and how can we take care of it when acquired unless we give more liberally to our Meeting?

Won't others share their thinking on this important question of relative values?

HELEN GRIFFITH

Easter, 1959

By JULIA MAY

Oh lovely, dewy Easter morn,
Fresh and fair in the brimming light,
Out of sorrow joy was born,
Dayspring out of night!

Following many a numbered year
Of fall and rising, death and birth,
Behold a timeless time is here
For this our terrible earth.

We know not how nor where to turn
Our scorched, imploring face.
A kindled fire of force doth burn;
There is no hiding place.

On this bright morning, new and strange,
This Easter Day, we can, we must
Look to a Power whose arm shall range
Over spirit, over dust.

Yet not in terror do we cry
And kneel on trembling sea and sod;
Rather in faith we dare to fly
To Thee, our life, our God.

Letter from Turkey

(Continued from page 194)

would be like to forbid the use of Latin to Roman Catholics. Turkish Islam has a very high proportion of what in Western Christianity we call fundamentalism, and the language matter was a painful one; eventually the law was repealed. Early in republican days the mystical dervish orders (along with Freemasonry) were suppressed, but nowadays there are annual exhibitions, at least, of the dervish dances at Konya. I have been told that some dervish groups still exist in secret. However that may be, in this decade there has certainly been a widespread revival of interest in orthodox observances such as the annual month of fasting and of popular literature on Islam. The traditional schooling, which consisted of memorizing the Koran at the feet of an often poorly educated teacher, always existed, more or less clandestinely, alongside the state-sponsored public schools, and I believe it may be increasing. But at the same time there is an intellectual ferment among a numerical minority who are looking toward modernization and reform. Precisely as similar movements in Christianity have done, these thinkers see themselves as harking back to a more primitive and pure form of their religion, stripped of later obscurantist or superstitious accretions. A journal with this sort of viewpoint has recently begun publication.

So much for background, sketchy though it is. Ten days ago Prime Minister Adnan Menderes with a number of his advisers flew to England for the final stage of the negotiations over Cyprus, and their plane was badly wrecked when attempting to land. Some fifteen were killed and others seriously injured, but Mr. Menderes escaped almost unhurt, though needing hospitalization for shock and bruises. That this was miraculous is not a journalistic cliché but literal fact in the minds of many, who believe that God has spared the Prime Minister for great things and that he bears a special charm. (Remember the way droughts ended in downpours when F.D.R. arrived in town for a speech?) Meanwhile the seemingly unreconcilable tangle of interests in Cyprus has apparently been resolved in a constructive compromise respecting the most essential interests of all parties. Thus he returned today to the capital as the personal bearer of a double triumph, escape from sudden death and from the torturing impasse of Cyprus.

At this moment it was vividly made clear how deep and widespread are the roots of orthodox piety and how firmly mingled are patriotism and religion among the common people. The railway station and the boulevards leading to the official residence were lined, even choked

with crowds. From an early hour the peasants had been pouring in from the country driving their animals. As the Prime Minister stepped from the train amid a crush which the police controlled with difficulty, the strains of the modern anthem from the military band were mingled with cries of "God is great," and sheep were ritually sacrificed. When Menderes, in a car which could only move slowly, rode up the boulevard under the flags, bunting, banner slogans, and triumphal arches, the pavement ran red at his passing with the blood of sheep, rams, and even camels, sacrificed in humble, joyful thanksgiving to God.

February 28, 1959

WILLIAM L. NUTE, JR.

Concerning the American Indians

FRIENDS of the American Indians were greatly heartened by a major policy statement about American Indians made by Secretary of the Interior Fred. A. Seaton last September over a number of radio stations in the Southwest. It had primarily to do with House Concurrent Resolution 108 of August 1, 1953, expressing the sense of Congress that federal responsibility in Indian affairs should be ended "as rapidly as possible." This had come to be referred to as the "termination" policy.

Secretary Seaton's statement emphasized the importance of Indian consent prior to any termination of federal responsibility, when he said: ". . . no Indian tribe or group should end its relationship with the federal government unless such tribe or group has clearly demonstrated—first, that it understands the plan under which such program would go forward, and, second, that the tribe or group affected concurs in and supports the plan proposed."

In relation to federal responsibility he stated: ". . . under no circumstances could I bring myself to recommend the termination of the federal relationship with any Indian tribe in this country until the members of that tribe have been given the opportunity of a sound and effective education. To me it would be incredible, even criminal, to send any Indian tribe out into the stream of American life until and unless the educational level of that tribe was one which was equal to the responsibilities which it was shouldering."

And in conclusion he said: "What I have tried to make clear is simply this: It is the intention of the federal government to fulfill its complete responsibility toward the Indian people throughout the nation. No Indian, of whatever tribe, need have any fear about that."

A number of recent actions by the Interior Department seem to emphasize the sincerity of this policy statement. In contrast to practice regarding development programs over the past several years, there was announced just a few weeks ago the approval by the Department of a \$500,000 loan to the Rosebud Sioux Tribe in South Dakota to aid in carrying forward a land program. A few weeks later a loan in the same amount was made to the Oglala Sioux of the Pine Ridge

Reservation, South Dakota. Announcement has recently been made of considerable loans to Alaskan natives to enable them to improve their fishing equipment. All of these acts are heartening evidence that a new policy really prevails regarding aid to Indians in developing their natural resources.

LAWRENCE E. LINDLEY

About Our Authors

William L. Nute, Jr., M.D., our regular correspondent from Turkey, is on the Staff of the Child Health Center, Ankara, Turkey. He is a member of Central Philadelphia Monthly Meeting.

Lawrence S. Apsey is a member of Scarsdale Meeting, N. Y., and a lawyer by profession, now general attorney and head of the Legal Department of the Celanese Corporation of America. For nine years he was an attorney in the U. S. Department of Justice and at one time was Chief of the New York Office of the Antitrust Division.

Helen Griffith, a member of Middle Connecticut Valley Monthly Meeting, is Professor Emeritus of English at Mt. Holyoke College. After her retirement she taught for several years in two Negro colleges in the South. Her paper "Meditation on Values" appeared originally in the February *Newsletter* of Middle Connecticut Valley Monthly Meeting.

Lawrence E. Lindley is General Secretary of the Indian Rights Association, a nonsectarian organization. He is a member of Media Monthly Meeting, Pa.

Friends and Their Friends

A part of a letter from Dorothy Binder of Minneapolis is quoted in the December, 1958, *Newsletter* of 57th Street Meeting, Chicago, of which she is a member: "The nicest thing that has happened this year in our family is the setting up of a memorial scholarship in the School of Journalism, University of Minnesota, in honor of Carroll Binder. It will take the form of a perpetual scholarship since the fund is large enough to have the interest used." The late Carroll Binder, the *Newsletter* continues, "was one of the earliest journalistic specialists in foreign affairs and was once on the *Chicago Daily News*. His son David is also preparing for a career in journalism. He has been in West Berlin, studying politics, religion, education, etc., and making short trips into East Germany to do the same sort of studies."

The Conscientious Objector and The Reserve Officers Training Corps, a 12-page pamphlet recently published by the Central Committee for Conscientious Objectors, contains helpful information for the C.O. who plans to attend a college which requires compulsory R.O.T.C. The pamphlet outlines the several steps the C.O. should take to obtain exemption from R.O.T.C., and what to do if he fails to be recognized by the college. The pamphlet contains a list of over 100 universities and colleges known to exempt C.O.'s from

R.O.T.C. Also included is a list of colleges which do not excuse C.O.'s from military training. Copies may be ordered from CCCO, 2006 Walnut Street, Philadelphia 3, Pa. There is no charge.

Edwin A. Sanders, Executive Secretary of the Pacific Southwest Regional Office of the American Friends Service Committee, Pasadena, Calif., says in part in his letter for the February number of the regional *Newsletter*: "And now that Los Alamos is publicizing the extent to which it is doing nonweapons research (50 to 55 per cent), there are greatly increased opportunities for sharing in discussions of their peacetime projects. I am happy to report that Dr. John Manley, prominent staff member and consultant at Los Alamos, has accepted our invitation to join Philip Noel-Baker and Professor Houghton of the University of Arizona in discussing 'The Arms Race or the Human Race?' [April 17 to 19] at San Diego Institute."

Edith Spacil Gilmore is the author of a juvenile for girls 12 to 16 years of age entitled *Betty Carroll's Adventure* (Lothrop, Lee and Shepard Co., Inc., New York, 1958; 188 pages; \$2.75). The theme is international understanding. Betty acts as a volunteer in a settlement house. She also carries democratic ideas to an English family and in turn learns respect for English culture. The book was placed on a recommended list by a Midwestern Reading Circle.

Edith Gilmore has previously published short stories, poems, and translations. Her husband, Robert Gilmore, is Secretary of the New York City program of the American Friends Service Committee. Both are active members of New York Monthly Meeting.

Five hundred printed copies of the Rufus Jones Lecture on "The Authentic Life" by Ross Snyder have been authorized in response to the many inquiries from the 900 people who attended, as well as the hundreds of Friends at a distance who were unable to come. Forty of the attenders that night were representatives of the various denominational headquarters in Philadelphia who had been especially invited. The booklets will be available during March at 50 cents. For adult classes eager to study Ross Snyder's proposals in a series of six lessons, a mimeographed outline has been prepared, which will be inserted free of charge for all who ask for it.

Meanwhile the *Religious Education Bulletin* for March has been edited to include a brief sample of the lecture itself, plus a full account of the Pendle Hill seminar which followed, with Ross and Martha Snyder in charge. These subsequent sessions are reported by Myrtle McCallin. An extra quantity of the March *Bulletin* will be published in order to make copies available beyond the usual limited circulation of First-day school superintendents and teachers.

For the lectures, at 50 cents a copy, the lesson outlines,

and the *Religious Education Bulletin* (free of charge), requests should be sent promptly to the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

William B. Starr of Cisco, Texas, a member of Austin Meeting, Texas, was featured as the "Farmer of the Week" in the *Dallas Morning News* of January 25. The article "recounts his ups and downs during 55 years of farming in Texas and celebrates his success with hogs, turkeys, potatoes, peanuts, and ten children." William Starr is quoted in the Friends Southwest Conference *Newsletter* for February, 1959, as saying that the article was supposed to be about peanuts rather than about him, but please to mention "the fact that I have a very deep religious conviction that under the light of present knowledge farmers are committing a sin when they leave soil to future generations in an impoverished and almost worthless condition."

A new edition of a leaflet by William B. Starr, "Capital Punishment Immoral and Unwise," is being prepared. A movement has been started to organize a committee for the abolition of the death penalty in Texas.

The two Baltimore Yearly Meetings are obliged to change the dates of the 1959 sessions due to conflicts in scheduling at Western Maryland College, Westminster, Md., where the sessions are held. The new program is arranged for the early afternoon of August 7 to August 12.

A composition by David Holden of the music department of Mt. Holyoke College, "Music for Piano and Strings," has been published by the Society for the Publication of American Music. It was performed in July by the Chantauqua Symphony Orchestra and in October by the Ramat-Gan Chamber Orchestra on a tour of Israel. He is a member of Middle Connecticut Valley Monthly Meeting.

Pastor André Trocmé, internationally known peace leader of France who has witnessed the de Gaullist resurgence in that country and recently visited Poland, Russia, and Japan, is coming to the United States next fall on a speaking tour. An ambassador of nonviolence whose faith was put to the test by life in France under the German occupation and by residence in Algiers when terror was practiced by the French and by the natives, Pastor Trocmé has been crossing and recrossing the frontiers of nationalism in 18 different countries. Able to communicate in fluent German, English, and French, he knows the cold war, and, inspired by Christian passion, he is uniquely qualified to interpret Christ's demand for reconciliation.

On previous American visits André Trocmé has preached in the Washington Cathedral, Union Theological Seminary, Madison Avenue Presbyterian Church, Chicago Sunday Evening Club, Central Methodist Church of Detroit, and the University Chapels of Harvard, Yale, Princeton, Chicago, Vanderbilt, etc.

The forthcoming tour is planned for the United States east of the Mississippi and will extend from October 1, 1959, to the end of January. Organizations wishing to make engagements with Pastor Trocmé should communicate with John Nevin Sayre, International Fellowship of Reconciliation, Box 271, Nyack, N. Y.

The Religious Society of Friends in Southern Africa at its recent Yearly Meeting (in early January) sent a letter to the Minister of Mines in Capetown concerning the peaceful uses of atomic energy. In part the letter said: "We felt our country could make a positive contribution to peace by ensuring that our raw materials, and particularly uranium, should be used only for furthering the *peaceful* uses of atomic energy.

"Because of our convictions we are prompted to approach you, as Minister of Mines, and ask what steps you can take to help our country to play some part in preventing the wholesale destruction of human life through the use of materials taken from our soil.

"We shall consider it a kindness if you would allow us to expand our views on this subject by granting us a personal interview."

The Crime Prevention Committee of the Exchange Club of Philadelphia, working under the chairmanship of Henry Beck, a member of Fair Hill Meeting (Green Street Monthly Meeting), Philadelphia, has published a nine-page leaflet entitled *The Prevention of Crime in Philadelphia*. The leaflet contains a number of concrete suggestions on the topic.

The American Civil Liberties Union on March 19 urged President Eisenhower to recommend to Congress a change in the present draft law to allow nonreligious conscientious objectors to claim exemption from military service. The law now requires a prospective inductee to base his exemption claim on a formal religious training and belief which includes the idea of a Supreme Being. The appeal came from the ACLU in a letter to the White House, commenting on the military service law which had just been renewed by both Houses of Congress and sent to the President for approval.

ACLU Executive Director, Patrick Murphy Malin, a Friend, wrote the President that "To require that a man's objection to participation in war be the result of religious training and belief alone fails to admit the plain fact that . . . millions of our citizens . . . do not subscribe to the tenets of an organized religion or to the belief in a Supreme Being . . . [In this group] there are those whose objection to personal participation in all war is as deeply felt and as unyieldingly held on conscientious grounds as those whose beliefs spring from a more formal religious conviction."

The ACLU asserted that it was not asking for special benefits for conscientious objectors without formal religious training, "but only that their conviction be regarded as deserving of equal treatment."

The Friends General Conference office maintains a file of nonresident members of Conference Meetings and of some of the independent Monthly Meetings. This file is currently being brought up to date through the volunteer services of Anna Garrett, a member of Central Philadelphia Monthly Meeting. Individual Friends who do not live near a Meeting are encouraged to write to the Conference office for information on other Friends in their area of residence. Periodically the Conference office sends out the names of nonresident members to Meetings throughout the United States.

Recorders of Monthly Meetings are urged to use "Notices of Change in Residence" cards, available without charge from the Conference office, to keep Meetings and the Conference office informed of members who are moving away from their home Meetings.

Pendle Hill in its February *Bulletin* has announced the program of its summer term, July 1 to 22, 1959. Howard Brinton, Director Emeritus of Pendle Hill, will lecture on "Religion of the Quaker Journalist"; Robert M. Murphy, Jr., on "Psychotherapy Based on Human Longing"; Ruth Hays Smith, teacher and writer, "The Old Testament"; David E. Swift, Associate Professor of Religion at Wesleyan University, "Another Look at Some Christian Affirmations." Alexandra Docili will conduct a "Crafts Workshop." The regular program is supplemented by group discussions on pacifism, community, racial equality, etc. The total cost for tuition, board, and room is \$150. For information write to the Secretary, Pendle Hill, Wallingford, Pa.

The public relations department of the government of Orissa (India) has published a 150-page handbook for tourists, written in English. In it the village of Barpali is identified and described as "a center of village uplift and welfare work of the Friends Society, an American Quaker organization." There is a large fold-in map with the book, and on it are numbered and identified points of interest. The American Friends Service Committee in Barpali is one of these spots.

For Study

For Distribution

For the Meeting's Literature Table

Order reprints of

"Concerning Worship and Ministry" by Howard Comfort

(\$1.10 prepaid for 10 copies)

and

"Capital Punishment in America: Review and Forecast" by Hugo Adam Bedau

(\$1.00 prepaid for 25 copies)

Quantities only in multiples of those stated above.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

A Pendle Hill Weekend will be held April 24 to 26 with Alan W. Watts on "The Life of Nature and The Life of the Spirit." Alan Watts is known as one of the most stimulating and unconventional philosophers of our time. He has a rare familiarity with both Christian theology and Oriental philosophy. His special concern is the interpretation of Eastern thought to the West, especially Zen. Among his published works are *The Supreme Identity*, *Wisdom of Insecurity*, *The Way of Zen*, and his most recent book, *Nature, Man and Woman*.

The weekend begins 4 p.m., Friday, ending noon, Sunday. There will be four lecture-discussion sessions. The total cost is \$20 (\$10 for room and meals, \$10 tuition). An advance registration fee of \$10 (nonrefundable) is required, open only to persons enrolling for the entire weekend. Write to the Secretary, Pendle Hill, Wallingford, Pa.

Under a new distribution program just put into effect, the 16mm. rentals and sales of United Nations motion pictures are now being handled by three distribution outlets across the country—Contemporary Films, with offices in the East and Midwest, and Dennis Film Library on the West Coast. These new arrangements are announced in a new United Nations film catalogue, which lists 27 films selected as most currently suitable for American nontheatrical audiences.

Among the films included in the new catalogue are "The Challenge of Malaria," a new 14-minute production of the World Health Organization; "United Nations, New York," the story of the U.N. postage stamps; "Workshop for Peace," a 30-minute tour of the United Nations Headquarters; "Question in Togoland," a report in color showing how a U.N.-supervised plebiscite brought Togoland into the new state of Ghana; "Miracle in Java," a story of medical rehabilitation, narrated by Edward R. Murrow; and other films dealing with U.N. activities in Afghanistan, Australia, Thailand, Korea, Mexico, Chile, Yugoslavia, the Philippines, and other countries.

The United Nations does not distribute these films directly in the United States and will transmit all requests for rentals and sales to the three distributors. Further information about these films, as well as copies of the United Nations film catalogue, may be obtained from Contemporary Films, Inc., 267 West 25th Street, New York 1, N. Y.; Contemporary Films, Inc., 614 Davis Street, Evanston, Illinois; and William M. Dennis Film Libraries, 2506½ West 7th Street, Los Angeles 57, Calif.

New York Friends Center

Arnold B. Vaught resigned as Executive Director of the New York Friends Center on March 1, 1959. In his four years with the Center, he has led its volunteer workers, Friends and non-Friends, into a greater volume of social services than had been dreamed of when he came to the Center.

Some of the new accomplishments of Friends Center under

Arnold Vaught's leadership are: (1) Hospitality was provided for the Hiroshima Maidens during their stay in this country for plastic surgery. (2) Center volunteers were accepted for admission to work in the Women's Prison to provide a program of social rehabilitation. (3) The first successful seminar on personal counseling was provided for appointed members of Ministry and Counsel groups. (4) Arnold's own counseling services were given to hundreds. (5) An active Young Adult Fellowship group was organized. (6) Semiweekly visits to entertain hospital incurables were inaugurated.

Contacts with other Friends Centers throughout the world were established, and help was given to some just getting started. Some of our most popular public meetings were those at which Arnold talked on Quaker themes, as he does so well.

When New York Friends Center was established twenty years ago, its principal concerns were for helping refugees and meeting other problems brought on by World War II. In time these concerns were supplanted by others, so that the major activities when Arnold Vaught joined us were (a) the entertainment program for international students, which is still a very important one and continues to grow under Esther Gilbert's care, and (b) our general information and advisory service, which in itself amounts almost to a full-time job for Kathleen Henderer. All sorts of people—in New York, coming to New York, and just passing through—have been a constant stream through the doors of the Center's offices in the meeting house on Gramercy Park.

The name of Arnold Vaught is proudly added to the list of dedicated and devoted directors of Friends Center, viz., Anna L. Curtis, George A. Badgley, Richard Haydock, Frances Hart Burke, and Eleanor W. Taber.

The Executive Committee of the Center is determined to do everything possible to keep its expanded program intact while it is seeking a new director, and will appreciate any suggestions Friends may have. The address is 144 East 20th Street, New York 3, New York.

Letters to the Editor

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

In your "Criteria For Membership" (FRIENDS JOURNAL, February 28, 1959), point 4, the phrase "perfection as a goal" seemed unsatisfactory to define our purpose as Friends. Some connotations of the word "perfection" surround it with narrowness and thus cause such misinterpretations as to deflect it from the original meaning of growth toward wholeness. To have as a goal an ideal so closely related to "perfectionism" and "perfectionist" is to carry in itself the abortive effort toward accomplishment.

Unthinkingly, there is a tendency to concentrate on minor details as customs, forms, or rituals rather than on the spirit behind and within them. (Such centralized interpretation nearly wrecked the Society 100 years ago.)

We need a deeper emphasis on the holy ideal animating us. With gratitude to the Quarterly Meeting for bringing this

"Criteria" to our attention, another phrase more clearly definitive than the one under consideration is suggested: "(4) an acceptance" of complete dedication to the Spirit of God "as a goal applicable" to the individual committed to service in the social order, etc.

Daytona Beach, Fla.

MARY CHANNELL STEVENS

Quakerism has a weakness which is shared by all liberal presentations of Christianity, the tendency to discard those elements of theology which cannot be defended by reason.

Love may be defined as the merging of one's happiness with that of another. Brotherly love, transcending more intimate family affection, is the motive power behind all movements to increase the happiness of humanity. It is the only work of God which we can see and measure for ourselves. It is just as much a fact of science as it is a principle of religion.

Brotherly love is the life force of the human race, which raised mankind above the brutes. Its enemy is greed, which is an attempt to get without giving, and which was the original cause of war. That is why Jesus said that you cannot serve God and riches. In other words, riches are out of place in Philadelphia.

Oxford, Pa.

A. CRAIG

Coming Events

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

MARCH

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.

On March 30, two showings of the film "After Prison—What?" produced by the National Film Board of Canada and narrated by an official of the Philadelphia Prison System, in the East Room, Arch Street Meeting House, Philadelphia, at the rise of the afternoon session of Philadelphia Yearly Meeting and before the evening session.

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.

APRIL

2, 3—Conference on "Issues before the United Nations Today," sponsored by the Peace and Social Order Committee of Friends General Conference, at the United Nations, New York. For cost and further information, write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., or Roy Heisler, 27 West 44th Street, New York 36, N. Y.

4, 5—Shrewsbury and Plainfield Half-Yearly Meeting at the Friends Meeting House, 3rd and Watchung, Plainfield, N. J. For complete program see page 188 of our issue for March 21, 1959.

5—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Elizabeth Fry and Other Workers for Prison Reform."

5—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Wilmer J. and Mildred B. Young, mem-

bers of the faculty at Pendle Hill, "How to Improve Our Weekly Hour of Worship."

5—Memorial service for Dr. Frank D. Watson at Haverford Meeting, Buck Lane, Haverford, Pa., 3 p.m.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Gilbert and Grete Perleberg will give an illustrated talk on our National Parks and the Great Southwest. All are invited.

5—Race Street Friends Forum, at the Race Street Meeting House, Philadelphia, 7:30 p.m.: Dr. Roger Williams, Professor of Chemistry, University of Texas, and former President of the American Chemical Society, "Alcoholism, Its Prevention by Nutrition."

11—Friends High School Institute on "The Universal Declaration of Human Rights," sponsored by Westbury Monthly Meeting, N. Y., and the American Friends Service Committee, at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, L. I., N. Y. Keynote speaker, Howard W. Hintz, Professor of Philosophy, Brooklyn College.

11—United Nations Conference at Wilmington College, Ohio, sponsored by the Friends World Committee, Midwest Office. Addresses by Elmore Jackson and speakers from the United Nations in New York. Discussion.

BIRTHS

HARRISON—On February 25, in Lakewood, Ohio, to M. Dale and Ruth Webb Harrison, a daughter, SUSAN LEE HARRISON. The mother and grandparents, Edward A. and Anna P. Webb, are members of London Grove Monthly Meeting, Pa.

LOVELL—On February 23, in Detroit, Mich., to Malcolm R., Jr., and Cary Shelden Lovell, a daughter, CAROLINE SHELDON LOVELL. She is their fourth daughter. Malcolm, Jr., is a member of New York Monthly Meeting. The grandfather is Malcolm R.

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

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.

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 8-6629.

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.

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.

Lovell of Coral Gables, Fla., and New York, a member of New York Monthly Meeting.

WINEFORDNER—On March 16, to James and Laura Whitney Winefordner of 103 South McCullough Street, Urbana, Illinois, a son, PHILLIP DUDLEY WINEFORDNER. The grandparents are Charles and Rosalind Whitney of Galva, Illinois, and Carl and Marjory Winefordner of Geneseo, Illinois. The mother is a member of McNabb, Illinois, Monthly Meeting.

ZIMMERMAN—On March 12, to S. Milton and Alexandra Zimmerman of Malvern, Pa., a son, STEPHEN PALMER ZIMMERMAN. His parents and two sisters are members and associate members of Goshen Monthly Meeting, Pa. The grandparents are L. Wilbur and Mary Zimmerman of Haverford Monthly Meeting, Pa., and Richmond and Alice Miller of Central Philadelphia Monthly Meeting.

DEATHS

KIRK—On February 11, MARY BROSIUS KIRK, in her 83rd year, a member of Kennett Square Monthly Meeting, Pa. For forty years Mary B. Kirk was a faithful and efficient teacher of Latin at George School. Through the years her students benefited from her extensive travels, and her interest in traveling continued throughout her life. Her devotion to the students, the faculty, and to the well-being of the school and its activities continued after her retirement in 1941.

She was born in Kennett Square, Pa., and lived there during her early life and until her graduation from Bryn Mawr in 1897. She returned to Kennett in 1952 and spent her later years there in the Friends Boarding Home.

SATTERTHWAITE—On March 5, VIVA J. SATTERTHWAITE, widow of Frederick G. Satterthwaite, at 74 years of age. Surviving are a son, James P., and two granddaughters. On March 7 a memorial meeting for worship was held at Yardley Monthly Meeting, Pa., where Viva Satterthwaite was a devoted and valued member.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 6-5171 (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—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, 306 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 Canyon 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 Popnam 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., 3801 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.

HAVERTFORD—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 Ln., 11 a.m. Powelton, 36th and Pearl 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 3-8813.

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; J 8-6413.

UTAH

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

POSITIONS WANTED

WESTTOWN STUDENT desires summer position as Mother's helper. Available July 1st. Write Box B97, Friends Journal.

GLASSBORO STATE COLLEGE FRESHMAN, First-day school teacher, competent driver, seeks position as Mother's helper for summer, 1959. Write Christie Moore, R. D. No. 2, Elmer, New Jersey.

SENIOR AT WESTTOWN SCHOOL wishes summer employment as Mother's helper. Contact Barbara Brinton, 8210 Jenkintown Road, Elkins Park 17, Pa.

WESTTOWN SENIOR GIRL desires employment summer of 1959 as Mother's helper. Write Peggy Welsh, Westtown School, Westtown, Pa.

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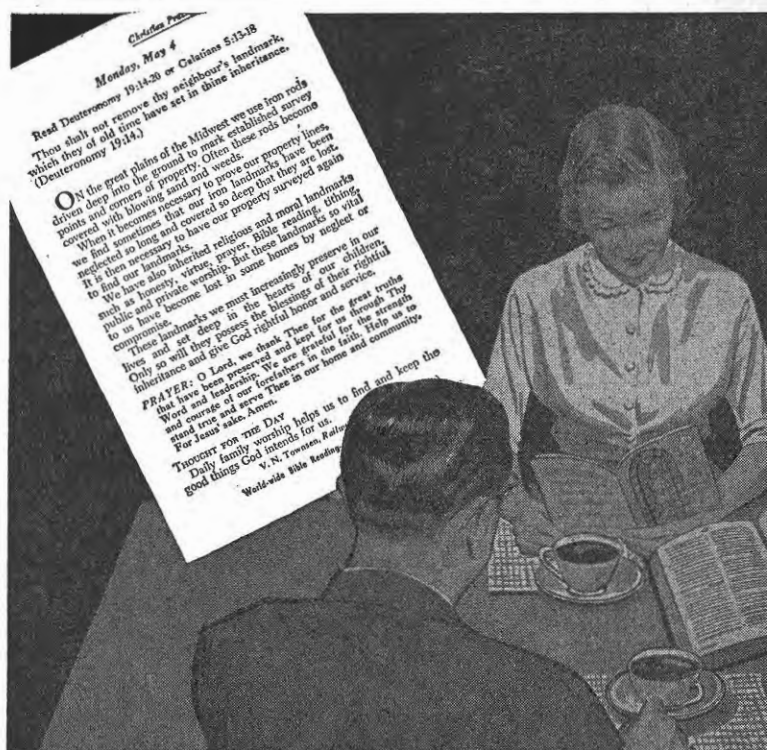
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