

FRIENDS JOURNAL

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We possess a single infallible guide, the Universal Spirit that lives in men as a whole, and in each one of us, which makes us aspire to what we should aspire; it is the Spirit that commands the tree to grow toward the sun, the flower to throw off its seed in autumn, us to reach out towards God, and by so doing become united to each other.

—LEO TOLSTOI

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Editorial Comments

Ecumenical Perplexities

IN April a conference of Asian and United States leaders of the World Council of Churches met at Buck Hill Falls, Pa., to discuss some ecumenical questions with unusual candor. The present popularity of religion disturbs not only American churchmen but also Christian leaders in Asia. Dr. Bryan de Kretser of Ceylon, where the next assembly of the World Council is scheduled to meet, criticized especially those Asian leaders who "vie with each other in practicing their religious devotions in the market place where they will be seen of men." His prognosis of Christianity's future in Asia was far from optimistic. Past missions have inevitably linked Christianity with colonialism, the two forces which Asians have resented most. Now Marxism appears like a judgment on this long phase of our Western civilization. Ten years of it have already changed the face of China. Dr. de Kretser stressed how difficult it is for Asia to accept the claims of Western Christians that they are against materialism, when ten per cent of the world's population controls 72 per cent of its wealth.

The Lost, Angry, or "Beat" Generation

It is no secret that the "ecumenical honeymoon" is over, as Mr. Keith R. Bridston termed our recent past. As World Council Secretary for Faith and Order, he spoke of the cynicism of some of the younger generation, who think that the Council's promoters come together to enjoy their fellowship in "harmless unanimity" rather than face the issues that divide us. Too many of these young men and women graduate from the adult church at confirmation time. They see local churches living and thriving in isolation, and perpetuating in the minds of their members caricatures and stereotypes about each other. Fortunately, a methodical effort is under way to train a new generation of ecumenical youth.

Few Women in the Council

Since the assembled Council members at Buck Hill Falls were familiar with the history of the Christian Churches, it was hardly a surprise to them to hear that only six women are members in the 90-member Central

Committee of the World Council. This is all the more perplexing, as the 171 member churches all over the world rely on their women members not only for the specific and loyal devotion for which they are known but also for a great many continuous acts of practical assistance without which no church could exist (education, relief work, etc.). The percentage of women on the senior staff in the Geneva headquarters of the World Council is just as low. Obviously, some grossly superstitious remnants about the absence of religious genius in women is still circulating in some modern religious organizations. They now have to ask themselves why neither our young people nor the educated "natives" in Asia and Africa feel a strong attraction to Christian faith and practice.

Speaking Plainly

The May issue of *Harper's Magazine* contains a spirited article entitled "I Call Myself a Protestant," written by William Warren Bartley. The author, a former Episcopalian, describes his road to Quakerism in terms of a rather extraordinary theological and philosophical pilgrimage. His outspoken criticism of Tillich, Niebuhr, Barth, and also of modern neo-orthodoxy will please a good many Friends, although hardly all. William W. Bartley characterizes the theological and psychological situation of most churches as brimming with contradictions, tensions, and undesirable ambiguities concerning their theism. Their "pretenses" and the psychological conflicts, especially of the younger clergy, lead to a vague escape into noncommittal commonplaces that are no honest solution. William Bartley has some encouraging and some critical things to say about Friends. They are often "silly and naive." But their freedom to remain seekers unshackled by creeds or orthodox and symbolical formulations attracted him to Quakerism.

This article concludes a series of essays by representatives of various religious trends. Bartley's paper seems to illustrate one strand in Quakerism which we recently have mentioned several times. He does not undertake to speak for all of us. It appears interesting that a Friend should be, at least so far as we know, the first layman

to attack Tillich publicly in a rather aggressive manner. The article's reference to Dostoevski's "Grand Inquisitor" supplies one more intriguing touch. Incidentally, Friends can now avail themselves of an inexpensive edition of the famous legend of the "Grand Inquisitor."

The Liberal Arts Press, 153 West 72nd Street, New York 33, has published a paperback edition, costing only 40 cents, that contains Fritz Eichenberg's remarkable wood engravings as well as an interpretation of the story written by a Friend.

This Treasure in Earthen Vessels

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isaiah 42:1-4).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:6, 7).

Friends feel that the idea of the inner light is important. They don't yet, perhaps, understand all its implications. Fully understood and used, it can be the basic underlying idea of any harmonious community—from a family to the world of nations.

The idea of the inner light is simple and powerful. It is that in each human being there is—actually or potentially—a faculty able to recognize and respond to the divine will, capable of discovering more or less clearly God's purpose for that individual. When this faculty is well developed and used, the concerned individual is free to go ahead with some confidence about the Lord's work.

The guidance of the inner light does not lead to rampant individualism. Sometimes the individual must proceed alone; the chosen pioneer has to explore new paths that his associates have not yet recognized. So a double relationship develops. We conventional, unoriginal members of the community must be very considerate of the one who thinks he has an insight which we have not yet received and who is willing to try it out; while he must test his insight against our more conventional judgment, must recognize the value of our time-tested judgment as far as it goes, and must depart from it—

if he still feels constrained to—with humility and considerateness, if with determination.

Thus energy-wasting vagaries are reduced to a minimum; new insights are gently and effectively introduced into established communities; there is provision for both stability and change; and the affectionate fellowship of Christian love is maintained among people who are vigorously concerned with different aspects of the problems of human relations.

The doctrine of the inner light thus helps explain and perhaps inspire the solution of the great problems of human conflict.

As soon as we begin to consider definite instances of human conduct, we see something of the implications of the doctrine of the inner light—the consequences that flow from the obligation to respect, be considerate of, other human beings—individuals and groups—because they were created by God and because we postulate, therefore, that they have that inner light and so have a claim on us for considerateness and respect.

Such an attitude is illustrated in a simple fashion by my parents' doubts about going to the theater. They were not disturbed by the possibility that theatergoing might be bad for them. Their hesitation arose from reluctance to help increase the consumer demand for people to expose themselves to the morally unsatisfactory living conditions often imposed on members of the theatrical profession 50 or 60 years ago. The scruple arose from the sense of responsibility for others that flows from the doctrine of the inner light.

The same sense of responsibility led William Penn to bet his life, and the lives of his colonists, on the inner light in the American Indians. In defiance of experience and prudence, the members of Penn's colony relied for their safety on fair and considerate treatment of the Indians. In defiance of experience and prudence, likewise, it may be said, the Indians responded and relied on fair and friendly treatment of Penn's colony. The bet was successful. But the obligation would have been the same had the result been less satisfactory than it was.

This point raises another interesting question. The obligation, for the Christian, of Christian conduct is not

reduced by the fact of the failure of Christian conduct to produce results that are materially satisfactory in this world. We are living in time and in eternity. There may be a conflict between the immediate requirements of time and the eternal requirements of eternity. Sometimes a choice must be made.

A trustee has obligations, moral as well as legal, to defend the interests of his client. A statesman very seldom has the right which William Penn had, or used, to risk the lives of his citizens. From this fact arises much of the current discussion among church people interested in international relations about *responsible* attitudes toward foreign policy.

This strong sense of obligation is illustrated by a conversation which took place some twenty or more years ago between Francis B. Sayre, then Assistant Secretary of State, and representatives of the Federal Council of Churches, who were urging Mr. Sayre to follow a "sacrificial" policy regarding tariffs and trade. His reply—and Mr. Sayre is as devoted, humble, and concerned a Christian as has ever held high public office—was that, as a representative of the United States he had no right to sacrifice American welfare but that he could seek and follow policies that would be beneficial to others as an investment in American welfare in the long run: for in the long run the United States benefits by the well-being of its neighbors.

This way of determining policy may not always be possible. There may be unresolvable conflicts of real and important interests. But with the growth of modern weapons of mass destruction it is becoming increasingly hard to prove that the sort of insistence on the national interest that involves serious risk of war is, in fact, maintaining the national interest. It sometimes pays to forego a real interest rather than support it at the risk of war. As Bismarck is reported to have said, "It is seldom worth while to commit suicide in order to escape death."

The best way to maintain the national interest raises the question of defense. Here again the doctrine of the inner light may suggest some considerations of immediate applicability.

The great preoccupation of nations is twofold: security against war and security against domination. No large nation intends war; the consequences are too serious and too unpredictable. The essence of "brinkmanship" is to rely on the fear of war to persuade the other side to back down when an issue arises over which one side fears that yielding will increase the ability and lust of the other to dominate.

With all respect for the good intentions of statesmen,

it can be suggested that it would be a better bet, at more favorable odds for the United States, to be less insistent on domination in its current arguments and more intent on seeking arrangements that would benefit the nations with which we argue as well as ourselves.

We have become so preoccupied with the evils of communism that we are in the position of assuming that anything that a Communist nation wants must be prohibitively expensive for us. We forget that Russians or Chinese are human beings toward whom we have obligations, simply because of that fact, to treat them with the respect and considerateness due to those in whom, by assumption, is the inner light.

This reminder leads us back to the ethical concern with which we started. We may believe—we may be able to prove—that the odds would be more favorable if, in the practical affairs of international relations, we treated Russians, Chinese, opponents with the respect and considerateness due to people in whom is the inner light. We may, if we are not neo-orthodox and if we take God seriously, believe that the creation is not an exercise in frustration but that the Creator intended it to work. Therefore we may feel that it is reasonable to expect that others will, more often than not, respond appropriately if approached appropriately, and that it is not out of order to suggest to statesmen and trustees the propriety of approaching other countries—particularly opponents—in the spirit of seeking mutually satisfactory arrangements instead of in the spirit of seeking to score debating points. But the style of much current American diplomatic practice is, as Kipling would say, another story.

Early Friends, I am told, spoke of the inner light, never of the divine spark. Yet Isaiah identifies one of the attributes of the elect servant of the Lord as not quenching the smoking flax. This suggests that in many people much of the time the light is less light than spark, needing to be cherished and nourished, and fanned into clear flame if it is to give light on our path and affectionate warmth in our human relationships.

The American Indians sometimes carried fire long distances—before they knew about matches and cigarette lighters—by wrapping live coals in properly selected moss where the fire smouldered, held between the two halves of a clam or mussel shell. You can be sure that the bearer of such a spark took care not to quench the smoking moss but to cherish the spark and, at the right time, to fan it carefully into flame.

When St. Paul speaks of having this treasure in earthen vessels, he suggests our human situation. We postulate the divine spark of the inner light in every

created human being. But we certainly—and we may feel that others, also—have this treasure in earthen vessels. It may be simply that rubbish has been allowed to accumulate until the spark is almost smothered. It may be that the spark is being conserved as the Indians conserved their fire in smouldering moss until the appropriate time has come to use it. Depending on the point of view, both may be true simultaneously.

But we postulate that it is there. We thereby accept the obligation to act as if it were there. In so doing we may find many of our most difficult problems of human relationships becoming more solvable, perhaps

through the improving of our attitudes as well as through improvement of the attitudes of others.

Whether or not it “works,” this approach gives us a morally and intellectually respectable standard. We may believe that its application would increase the probability of such humanly desirable achievements as the prevention of war and the establishment of dynamic, flexible, developing peace.

But for us—while the treasure, we know too well, is in earthen vessels—we have the charge not to quench the smoking flax.

RICHARD R. WOOD

Some Problems of Religious Liberty in Pennsylvania

THE charter of American religious liberty is the opening clause in the First Amendment to our federal Constitution, declaring, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The “establishment” part of this clause prohibits state aid to religion. Just what “state aid” means is the subject of much controversy and litigation. Pennsylvania has had its share of this controversy. The Philadelphia office of the American Civil Liberties Union has had to deal with the same problems that are common throughout the nation.

We have had complaints about Bible distribution; Bible reading in public schools; religious plays, hymns, and outright indoctrination in public schools; released time; religious displays and symbols on public property; and the threat of state legislation to exempt religious properties from certain taxes, and to subsidize bus transportation for parochial school pupils. We have also seen pressures upon government to suppress the dissemination of birth-control information.

It is these “establishment” problems that most people have in mind nowadays when they speak of “church-state problems.”

The “free exercise” part of the clause protects religious advocacy and observances from governmental interference. Happily, such governmental interference in America does not loom large today—in striking contrast to the seventeenth century—and, in fact, infringements on “free exercise” are almost totally eclipsed in the public consciousness by the aforementioned “establishment” controversies.

The free exercise of religion, nonetheless, is still a problem now and then and here and there, specifically conflicts that arise between the demands of the state and

the demands of religion. Friends, whose forbears have made a notable contribution to religious liberty in England and America, may be interested in the following annotated list of such conflicts that have arisen in Pennsylvania lately and have come to the attention of the American Civil Liberties Union.

We have received one valid complaint from the parents of a child who was compelled to salute the flag in public school, and was punished for failure to salute. The complainants were Jehovah's Witnesses. The matter was satisfactorily resolved after repeated representations to the Superintendent of Schools in Philadelphia, but it seemed amazing that in this day and age, some 15 years after the Supreme Court had spoken unequivocally and in a large and relatively enlightened metropolitan community, the issue should have arisen at all.

A more bizarre case was a complaint from the Church of the Lord Jesus Christ against a variety of prescribed public school practices. This church, incidentally, has several thousand followers in Philadelphia, many of them substantial citizens.

The Church's teaching forbids children to dance, to take part in competitive sports, to see a movie or play, to read fiction, to salute the flag, and in the case of girls to expose the legs above the ankle, even if covered with stockings. Since all these practices are prescribed parts of the school curriculum, including exposure of the legs through the compulsory wearing of gym suits, the children were having a hard time in the public schools. Through a conference with the School Superintendent, at which ACLU acted as a sort of arbitrator, a compromise was agreed upon which apparently satisfies everybody. The school gave in on gym suits, dancing, competitive sports, and flag salute (the matter of gym suits was the most important as far as the Church was

concerned), and the Church gave in on fiction and school assembly plays.

Now ACLU has very recently received a similar complaint from across the river in New Jersey, from a minister whose parishioners are forbidden to disrobe before others. New Jersey law requires showers after gym classes (with separate but equal facilities for the sexes).

A large and troublesome issue in Pennsylvania for years has been Amish objection to public schooling. The Amish object on religious grounds to public schooling for their children past the age of 14, fearing (rightly) that continued secular education will wean the children away from the Amish religion and the Amish way of life. The School Code, on the other hand, requires that children attend school until the age of 17, or graduation from high school. An exception is made in favor of a child of 16 who is regularly employed and who holds an employment certificate. And the law also permits a child of 15 to leave school for farm or domestic work if he is given a permit to do so by the local school officials. Even a 14-year-old child may be permitted to leave school with such a permit if he has completed primary school.

These exemptions for 14- and 15-year-old children were apparently adopted with the Amish in mind, but the rub has come over the issuance of permits by local officials. Up to 1953, permits were not issued unless there was a showing of "dire financial need," and as a result a number of Amish parents went to prison. This situation caused unhappiness on all sides. After 1954, with a new administration in Harrisburg, the state adopted a more lenient policy toward the Amish. The state now says it will be satisfied if children who have completed the 8th grade attend three hours of conventional parochial school, run by the Amish on Saturday mornings, where they supposedly continue with academic subjects. Their farm work during the week is regarded as "vocational training." This is a lenient arrangement indeed, when one considers that the Commonwealth does not require that teachers in parochial schools be certified. The Amish are, of course, a large and highly respected group in Pennsylvania. No doubt their size and respectability have had a good bit to do with winning them this accommodation from the state. There has been a major controversy in Wayne County, Ohio, over this same issue. Apparently the Ohio law is much more restrictive than Pennsylvania's, and has been more rigidly applied.

One family in Pennsylvania, pacifist, but not Amish, also has religious objection to public schooling for fear it will corrupt the young. The parents have been refused permission by the local superintendent to educate the

children at home. The father was convicted of violating the school attendance law, and appealed. The appeal has been heard.

The Philadelphia ACLU gets few complaints from pacifists who run afoul of the law, largely because such complaints are handled elsewhere. I am therefore not competent to discuss the civil liberties of religious pacifists. We were, however, involved in one rather interesting incident in this field, a demonstration of pacifists during an air-raid drill when everyone was required to be off the streets. The demonstrators announced their intention ahead of time to parade during the drill (apparently in violation of the state's Civil Defense Act), and the Police Commissioner announced his intention of arresting them if they did. Everybody, including ACLU, was braced for a showdown, but no arrests took place. It was rather a disappointment. Certainly the police were wise to have backed down, wiser than the New York authorities in a similar situation. In general there appears to be unusual allowance made for the religious dissenter in Philadelphia and Pennsylvania.

Another instance of this allowance was the action of our District Attorney in deciding not to prosecute a Christian Science couple who had been arrested for involuntary manslaughter in connection with the death of their child. The case was not pressed. Apparently, it is the general policy of prosecutors throughout the country not to prosecute these cases, though there is some precedent for conviction. Philadelphia thus takes no particular credit for enlightenment in this matter.

These cases enumerated raise the age-old problem of the right of the individual against the state in more stark and more perplexing fashion than do most other civil liberties cases. How far should society permit individuals to defy concepts of the public good which are sanctioned by the democratically expressed will of the people? This is the issue raised by the Amish refusal to submit to compulsory education. To what extent must society modify and disregard its laws and regulations to accommodate the views of small, defiant groups? This question is presented by the demands of the Church of the Lord Jesus Christ for exceptional treatment and of the pacifists who defy the civil defense regulations.

Under what circumstances may the state substitute its judgment for a parent's judgment as to what constitutes the welfare of the child? How and at what age do we distinguish between the child's wishes and those of its parents? These problems are raised by the Christian Science cases, and by the Amish school controversy.

The instances cited all spring from a head-on conflict between religious values and the prevailing values of society. Such conflicts are less massive and acute in our

century and our culture than in the past. They have been overshadowed, also, by the more general problems of governmental aid to religion. But the conflicts still exist. It is to be hoped that our nation will remain sensitive to them and to its responsibility for protecting, as best it may and to a reasonable degree, the freedom of the nonconformist in religion.

SPENCER COXE, JR.

New Hicks Portrait at Swarthmore

JOHN NICKALLS of London has recently indicated in his *Some Quaker Portraits Certain and Uncertain* (Friends Book Store, 1959) how few portraits of prominent Friends can be definitely established as authentic. Friends were reluctant to have their portraits painted, and Elias Hicks was no exception. The known portraits of him are based for the most part on his death mask, and consequently lack the appearance of life and vitality that must have accompanied his dynamic preaching. Bliss Forbush in his *Elias Hicks, Quaker Liberal* lists a silhouette by Richard Field in 1829, a portrait by Harry Ketchum and another by Henry Inman, and the Partidge bust of Hicks. All represent him as the austere and solemn minister.

Therefore it was with especial pleasure that the Friends Historical Library of Swarthmore College recently acquired an 1828 oil painting of Hicks depicting a face lit with smile lines about the eyes, and a gentle, kindly expression about the firm mouth. Flowing white hair, white stock, and broadbrimmed brown hat establish an authentic record. The building and fenced-in yard in the background suggest a meeting house or farmhouse.

An inscription on the painting in black ink signed by the artist, "Jef. Gauntt," says, "A rapid sketch taken on Sunday afternoon, April 27, 1828, from memory." A quick search of meeting record abstracts soon established the identity of the artist. Philadelphia Monthly Meeting received Jefferson Gauntt on a certificate from Upper Springfield Monthly Meeting in New Jersey, dated 7th month 9, 1828, a few months after the portrait was painted. Jefferson Gauntt removed on certificate, dated 3rd month 24, 1836, from Philadelphia to New York Monthly Meeting. *The Dictionary of Artists in America, 1564-1860*, published by the New York Historical Society in 1957, reports that from 1828 to 1832 Gauntt exhibited his works at the Pennsylvania Academy of Fine Arts, and after moving to New York held exhibits at the National and the American Academies. He was certainly a portrait painter of some ability.

The painting came into the possession of a non-

Quaker living in Summit, N. J., through his mother, who was a Gauntt, and a Swarthmore College graduate and Friend wrote to the Library about it. Dust-covered and needing some repair, the painting is a valuable addition to the collection of Elias Hicks documents deposited at Swarthmore College. As Friends, we are indebted to the thoughtful persons who bring such treasures to light and see that they are placed in our historical libraries.

Letter from London

(Continued from page 310)

born partly of courage and partly of desperation. A statement from the demonstration handed into 10 Downing Street, the residence of the Prime Minister, declared that the mere existence of nuclear arms, threatening a world catastrophe, is transforming every East-West disagreement into a crisis; that it is also having an extreme psychological effect upon peoples, especially the young; and that no real progress is possible until the atomic threat has been removed completely.

Some people ask what is the point of such demonstrations, since they are not likely to have any immediate result. I am sure they have value of several kinds; one seems to me outstanding. In times of widespread belief in peace, prosperity, and individual liberty, the powers of the armed forces and of the state have to work cautiously and unobtrusively. But two wars have given these powers their head. The authority of the state has invaded our lives in a hundred ways, and armed forces, involving huge expenditures, seize lands and buildings for their needs, and barricade themselves behind curt, forbidding notices, "Keep out," until it almost seems that the militarists are a paramount and compact group cut off from and above the civilian horde. It is therefore necessary to make it plain that governments and armed forces are but part of the community, subject to (never to be masters of) the community life and will. The Aldermaston march, and similar events in other countries, are needed reminders that civilians are not slaves but are free to challenge the monstrous assumption that violence, or the threat of it, must finally decide, even to the end, all thought and action in human relationships.

As I looked at the boy cleaning my bicycle, I wondered what sort of world we have been making for him to inherit. At least I was sure that lasting peace will never come from those determined to "fight it out" in conflicts dread and diabolical. But surely the nations can be so educated that the common people in each

country believe the common people in all others want to have done with wars. In this re-education and in this rediscovery that the vast mass of people are ready "to live and let live" is our hope, and the Aldermaston march was part of that hope. It was a sign of more, much more to come. And so, thinking of it thus I paid my "bobs," and the wide, happy grin of my lad who had marched for peace was very reassuring.

HORACE B. POINTING

Revive Local Option in Pennsylvania

AT a meeting of the Friends Temperance Committee there was brought forcibly to the attention of Committee members the struggle being made by various groups within the city of Philadelphia to secure legislation which will permit the State Liquor Control Board to refuse a license to would-be taproom owners when enough of the citizens resident in the area protest. That the people may be heard, if they wish to block the intrusion of what they feel will hurt their community, seems an obviously democratic and just principle. The Temperance Committee felt that citizens of Pennsylvania should be encouraged to write their representatives in the State Senate in support of legislation which will do this.

Senate Bill No. 367, introduced by Senator Weiner and referred to the Committee on Law and Order, grants to the Liquor Control Board the right to take into account the protests of neighbors of proposed taprooms and to deny a license on the basis of such protests.

Douglas H. Elliott is Chairman of the Law and Order Committee. Other State Senators from this area who can be addressed at the State Capitol, Harrisburg, are, for Berks County, Frank W. Ruth; Bucks, Marvin V. Keller; Chester, Thomas P. Harney; Delaware, G. Robert Watkins; Lancaster, Edward J. Kessler; Montour, etc., Zehnder H. Confair; and Montgomery, Henry J. Probert.

Two other bills, Nos. 365 and 366, were also referred to the same Senate Committee, and are also deserving of support. The one more clearly defines a restriction on the number of licenses per one-thousand adult population; the other deals with restrictions on State Liquor Stores. The Committee urges Friends to write to Douglas Elliott and to their State Senator.

About Our Authors

Richard R. Wood gave "This Treasure in Earthen Vessels" as a Lenten address at Twelfth Street Meeting House, Philadelphia, on March 12, 1959. The talk is here somewhat shortened. For many years Richard R. Wood was Editor of *The Friend*, Philadelphia. His monthly feature "Internationally Speaking" is a welcome part of the FRIENDS JOURNAL.

Horace B. Pointing, one of our two regular correspondents

from London, is Editor of the *Wayfarer*, a Quaker monthly published by the Friends Home Service Committee and the Friends Service Council, London.

Spencer Coxe, Jr., a member of Coulter Street Meeting, Philadelphia, is Executive Director of the American Civil Liberties Union, Greater Philadelphia Branch.

Friends and Their Friends

The American Friends Service Committee has shipped approximately 100,000 pounds of clothing and other material aids to the Near East Christian Council this year for distribution to Arab refugees. This program of material aids to the Middle East has been carried on for several years by the AFSC with the close cooperation of the Near East Christian Council, and the AFSC is planning to send another 100,000 pounds next year.

Dr. Howard W. Hintz, Chairman of the Department of Philosophy at Brooklyn College and a member of Manhasset Preparative Meeting, Long Island, has been granted a Fulbright lectureship in Greece for the academic year 1959-60. He will hold the chair of American Life and Civilization at the University of Athens. Howard and Helen Hintz will sail on August 25.

Thyra Solmer Folke, a member of Copenhagen Monthly Meeting, Denmark, wrote us on April 18: "According to NATO regulations, the so-called Danish Defense Law is being revised this spring. Danish Friends felt called upon to use this opportunity for drawing attention to the conditions of the C.O.'s, especially with regard to a shortening of their period of service and of giving them more sensible and useful work. It has been a source of satisfaction to meet sympathetic understanding for this with the spokesman for the liberal party. He seemed pleased to give voice to the plea, when the bill was discussed in Parliament, and he did so in a way for which there is reason to be thankful, whatever may come of it."

Friends of Indianapolis, Ind., Monthly Meeting have twice entertained the five British exchange teachers who are serving in the Indianapolis area. One of them, Sheila Lord, attends the Ackworth Preparative Meeting when in England. On one evening the exchange teachers spoke of their experiences in England and America. Their observations were filled with a delightful humor.

On a second occasion they were the dinner guests of Indianapolis Friends when Philip Noel-Baker spoke on "The Arms Race." Their presence with that of the Quaker M.P. made it an interesting British evening. These exchange teachers have been busy, beyond their teaching duties, as speakers on numerous occasions in the Indiana area.

The laying of the foundation stone of the new building of the Quaker School for Rural Girls at Salonika, Greece, took place on April 3, 1959.

Plays about and by Quakers have attracted attention in England. Kenneth Phillips of Tunbridge Wells Meeting was interviewed recently on the BBC Home Service about his three-act play *The Smoking Flax*, and short excerpts were given. The play, which appeals to churches to be more active outside the pulpit, has been performed by the Tunbridge Wells Drama Club.

Early in 1959 a play about Elizabeth Fry, *The Light Within* by Clare Hoskyns-Abraham and Ross Mackenzie, was presented at the Hovenden Theatre Club, London. An outstanding Polish sculptor visiting England, Irene Kunicka, saw the production and was inspired to make a clay relief showing Elizabeth Fry with prisoners at Newgate. The relief was exhibited, with other works of the sculptor, in early May at the New Art Centre, London.

Dorothy Hutchinson, a member of Abington Meeting, Pa., was the principal speaker at the WIL state meeting in Columbus, Ohio, on May 9. An intensive speaking schedule took her to Minneapolis Friends Meeting on May 10, where she gave four talks for the Meeting's Peace Day; to Augsburg College, Minneapolis, on May 11; and to Scattergood School on May 12. Dorothy Hutchinson is Chairman of the Policy Committee, United States Section, of the Women's International League for Peace and Freedom, and a member of the National Board and the Executive Committee of the WIL.

The New York City Office of the American Friends Service Committee is planning to hold a weekend institute, Friday through Sunday, June 5 to 7, at Hudson Guild Farm in Andover, N. J. The title will be "Search for New Directions: A Quaker Approach to Contemporary Affairs," and the cost will be \$20 per person. The program will be similar to that of the institute held in March, with small discussion groups in the morning and panel meetings in the evening, assisted by a distinguished faculty. Stephen Cary, Christopher Emmet, Harry Lustig, Stewart Meacham, and Clarence Pickett are expected to be there.

Hudson Guild Farm is in Northern New Jersey, about 55 miles from New York City. Comprising 550 acres of country, with comfortable accommodations, pleasant meeting rooms, and recreation facilities, it is easily accessible by car, bus, or train (schedules and travel information are available).

This institute is being held in response to the many enthusiastic requests received after the last institute for another opportunity to search together, in an atmosphere of peace and friendship, for answers to the problems of a confused, tense, and violent world. The participants will be limited to 60 people. Registration forms are now available from the AFSC, 237 Third Avenue, New York 3, N. Y.

The nursery school which has been for some time at the Swarthmore Monthly Meeting, Pa., as a private school is now a Friends school. The Committee on Education has agreed to include the school, known as The Whittier House Nursery School, in the list of Friends schools under the care of constituent Meetings of Philadelphia Yearly Meeting.

The theme of the AFSC Institute on World Affairs to be held at Cape May, N. J., June 20 to 27 is "The Roots of War in the World around Us." Evening speakers are Clarence Pickett, Douglass Cater, Al Capp, Frederick S. Arkhurst, James H. Robinson, Bayard Rustin, and Norman J. Whitney, Dean of the Institute. Reports from the round table groups will be reflected at the evening sessions through a panel, Anna Brinton, Charles Lawrence, and Tarrt Bell. Workshops on Community Peace Education, Nonviolent Direct Action, and Labor-International Affairs will be under the direction, respectively, of Emily Simon, George Willoughby, and Stewart Meacham. There will be special groups for those of high school age and a program for children over three. Registrations (\$10 for an individual; single sessions, \$1.50; \$15 for a family; for a workshop, an additional \$5 per individual) should be mailed to Ada Dolan, 20 South 12th Street, Philadelphia 7, Pa. Information on special rates for rooms and meals for institute participants may be secured on request.

The United Nations Film Board has just released its first full-length feature film, "Power Among Men." In four unforgettable episodes it shows how men learn to control the forces of nature but are still baffled by the human forces which tear their societies to shreds. No happy solution or magic formula is offered, but the film offers hope, suggesting that because men can work together they can act in time to control their differences. The film will not encourage complacency. *The Saturday Review* calls "Power Among Men" "one of the most important motion pictures of the decade."

Unless numbers of people demand this film in their local communities, it may not be shown by many of the art film houses to which it has been released. Concerned readers should telephone the best theater of foreign and art films in their community and request that "Power Among Men" be shown. (In Philadelphia telephone the World Theater.)

MATT HERRON

Things Unlimited—The Friendly Store

With a growing need for a new building at Virginia Beach Friends School, the School Committee decided after much consideration to open a secondhand store. The only one in town, a store called "Things Unlimited," was bought. To that name was added "The Friendly Store."

It has been exciting to watch old clothes, used furniture, bottle warmers, rugs, china, and the like turn into a bank account that will go toward new classrooms.

The parents volunteer to work in the store. Several parents

give time every day to the project; others, as much as they can. There are some parents who are not interested in the store as far as working is concerned, but they are glad to donate clothes.

The realization that young parents have more time and more old things than they do money has made possible an opportunity for them to contribute to a growing school. It is filling a need in their lives, just as the school is filling a need in the community.

It is encouraging to have people believe in something enough to work for it. They are building more than new classrooms, for they are seeking to build better relationships with one another.

Not only is it "Things Unlimited"; our possibilities are unlimited when we reach out toward others.

LOUISE WILSON

Pacific Northwest Half-Yearly Meeting

Pacific Northwest Half-Yearly Meeting, minus its former Oregon constituents and shortened as to agenda by unfavorable ferry schedules, gathered nevertheless in a meeting which proved to be full of very happy fellowship and in which considerable progress was made toward mutual goals. The place of the meeting this spring was Victoria, on Vancouver Island, British Columbia, Canada; the time, April 18 and 19.

A highlight of the program was the talk on Saturday evening by Professor Burchill of the British Columbia Institute of Arts and Crafts on "The Plight of the Indian in British Columbia." Also well received were two reports by young Friends. Sharon McKay told of her contest-winning visit under Odd Fellow sponsorship to the Canadian Parliament and to the United Nations. Patricia Clark spoke about the Conference on Peace through Nonviolence she had attended, which was sponsored by the Union of Doukhobors, the Fellowship of Reconciliation, and Friends.

Members of Meetings in British Columbia and the State of Washington and visitors from Oregon enjoyed the beautiful Victoria weather and warm hospitality of the Victoria Meeting.

ELSIE BERGMAN, *Recording Secretary*

Letters to the Editor

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

Please note a change in regard to the AFSC High School Institutes, as listed on page 278 of the issue for May 2. Friendly Crossways will not have an institute from June 24 to 30 this year, but will have a work camp institute at the Meeting School, West Rindge, N. H., from July 1 to 22. The August 21 to 27 date is correct.

Woodbury, N. J.

MARTIN VESENKA

Calvin Keene challenges us to define what Quakerism is or, better, should be, today. (See the issue of May 2.) For

me, the link between past and future can be found in his reference to "the Spirit that had inspired men through the ages," recording an historic recognition that there is a universal Spirit (known by men of Western culture "uniquely in Jesus the Christ").

Despite what Elinor Hoffman rightly calls incoherence in the Gospels, a living Spirit emerges from their seeming contradictions, guiding us in our search for "greater works than these," toward the goal that "sheep not of this fold may all be one." If we believe in the universality of the Spirit, we shall live in love and peace with all men; and our organizations, both religious and secular, will reflect our belief that no man should dominate another. What further definition do we need?

Pittsburgh, Pa.

JOHN C. WEAVER

I do not know a better answer to Elinor Gene Hoffman's "Some Queries on Christianity" (see the issue of May 2) than Nels F. S. Ferré's *Christ and the Christian*, unless it is a careful reading of the New Testament itself.

If Christianity is to be judged by the average conduct of some 800,000,000 members of Christian churches in the world of today, it will be evident that distinctions between Christianity and Buddhism or other institutions of religion are indeed dubious.

But the point is that Jesus taught something more than the Golden Rule, and he not only taught it but lived it. Did Buddha forgive his enemies as he perished at their hands in an agonizing death? Jesus affords the first example in history, and therefore the definitive one, of a human life lived in full accord with the will of God.

Anyone can state it as a fact that God is love, and that it is good to love one's neighbor and even one's enemy. But we must be humbled when we confront one for whom these teachings are not only words, not only obedience to a moral code of his society, but the very substance of his life.

New York, N. Y.

WILLIAM ROBERT MILLER

Do the two strands of Quakerism outlined in the articles of your May 2 issue need to bother us? Have we yet to learn that religion is something above and beyond any Scriptures? Let us remember that all Scriptures are thoughts and hints from inspired souls who have gone before us, and many of them are outdated and even mistaken.

But let us go out on a clear night and look at the myriad of stars. These are only an infinitesimal fraction of the visible universe. Then let us think of the invisible and intangible creation around and beyond us which we can only infer and surmise; then let us go in to ponder these things and see whether theology still bothers us. For myself, Friends *do* have some things in common by which they are distinguished from other religious groups, and they are (1) no need of an intermediary between themselves and God, and (2) the belief that there is that of God in every man.

Let us be bold enough to seek truth wherever it may be

found; and if we do not grow in number because of this, let us not worry about it.

Great Barrington, Mass.

ADELE WEHMEYER

As Christians, we must center our thoughts and worship about the person of Jesus Christ and the idea that as he told us God is a Spirit, not an old, bewhiskered man sitting upon a throne, dealing out rewards and punishments upon the pleas of someone who intercedes for us. All our actions in life depend upon some faith. Each step we take is an act of faith—faith that our foot will fall upon a safe place. Friends' faith is in reality an act of faith, faith in a mystical experience that cannot be defined. You cannot see the inner light; you cannot hear with the outward ear God's spiritual voice speaking to you. It might be said that you could not prove all this by Lucretia Mott's dictum, "Truth for authority, and not authority for truth," and so we make graven images. Lucretia Mott also said, "God has made man after his own image, and man has made God after his image."

Different peoples believe in Christ, Buddha, Confucius, and the rest, all accepting their divine origin because man has to have a leader, a personality, an authority. For us Christ is such a one. Did he not say that he and his Father were one? And did he not tell us that no one came to the Father except by him? Perhaps most conflicting views about him may be merged in Whittier's statement that Christ was the perfect example of God in man.

Philadelphia, Pa.

HORACE MATHER LIPPINCOTT

I want to express some reactions on reading your "Editorial Comments" on John Foster Dulles in the issue of April 25. Whether one is in agreement or not with his policies, one cannot help feeling that the frustration of attempting to deal with international communism is very real indeed. There seems to be little room for imaginative approach to the solution of the many problems induced by the rigid, fixed, and announced objectives laid down by Communist doctrine. It is doubtful if another could have improved greatly on the results accomplished by him during the exceedingly difficult period assigned to his administration of the State Department. One can only hope that a better climate will develop so that flexibility will be mutual and not a one-way street.

Bala-Cynwyd, Pa.

EDWARD L. WEBSTER

Since the first explorer set foot on this continent, we have been individualists. It was only during the ten years or so prior to the Korean War that we saw a concerted drive by government, by our churches, and by our social organizations to destroy this individualism. Wouldn't your question in the editorial in the April 18th issue have come closer to the facts if it had read, "Is our recent drive against individualism to blame for the absence of altruism and for the self-centered attitude in adversity"? Isn't that what we should have expected from youth who have had it drilled into them all their adolescent life that when they are bad it is because of

their environment, that the state should be responsible for them, and that religion is unimportant, so unimportant that it must be kept out of the schools?

What surprised me was that after the indoctrination that we gave these young people more of them didn't crack and give up. It speaks well for them that so many did come through, without proper training and without our having done our part to give them proper motivation, as our ancestors gave it to previous generations. It seems more fair to appraise these young people in the light of what they were taught rather than in the light of what was taught during the hundred years before they were born.

St. Louis, Mo.

CLIFFORD HAWORTH

The report of the Temperance Committee at Philadelphia Yearly Meeting aroused no great fire, perhaps in part because we do not see the extremely wide reach which beverage alcohol has. One cannot come to any meaningful estimate of the total physical, spiritual, mental, and social hurt that has come through alcohol to millions of people in all ages in nearly all nations. The Indian Committee well knows the way in which liquor has been used since colonial days against the Indians with as deadly an effect as that of bullets, often by unscrupulous persons intent on provoking violence in order to find an excuse to grab Indian lands. The Japau Committee mentioned how a drinking driver had caused the death of a most valued school principal in Tokyo. The Russian press is calling alcoholism the number-one problem of that country. A recent study of liquor marketing points out that the American Negro consumes 15 per cent of the alcohol (against a population of about 11 per cent), that Negroes purchase the high priced brands for social prestige, that liquor takes a larger bite out of the Negro wage dollar than it does out of the wages of whites. South Africa and France, so different in many respects, share an alcohol problem.

But as two Friends stated during Yearly Meeting, the most disturbing relation of the temperance concern at the moment is in the field of international relations. Bourbon diplomacy is of doubtful help to us. But that is not all. We are now in a condition where it seems possible to destroy half or all of the world by a stupid accident such as a few drinks might facilitate. This expectation is not unreasonable. It seemed appropriate to the Marine sergeant at Parris Island, after he had had his liquor, to drown a few of the men under his command. The crowning irony would be if someone should set off an atomic blast because to his drunken brain it would be funny.

Collegeville, Pa.

DONALD G. BAKER

BIRTHS

HALLOWELL—On January 28, to Penrose and Marian Hallowell, a daughter, EMILY WILSON HALLOWELL. All are members of Horsham Monthly Meeting, Pa. She is the granddaughter of Joseph and Elizabeth W. Hallowell of Ivyland, Pa.

LESTER—On March 17, to H. Clifford, Jr., and Jean Fuller Lester, their first child, a daughter, SUSAN LESTER. Her parents are members of Chester Monthly Meeting, Pa. The grandparents are Mr. and Mrs. Jack H. Fuller of Milford, Ohio, and Herbert

C. and Elizabeth Reamy Lester, members of Chester Monthly Meeting. The great-grandparents are Mrs. E. S. Gates of Cincinnati, Ohio, and Mrs. Louise Reamy of Chester, Pa., and St. Petersburg, Fla.

SHANE—On May 4, to J. Lawrence and Martha Porter Shane, a daughter, SUSAN BROOKS SHANE. Lawrence is a member of Swarthmore Monthly Meeting, Pa. Susan is the granddaughter of Joseph and Theresa Shane of Swarthmore Monthly Meeting and of Donald and Ruth Porter of Grand Rapids, Mich., and the great-granddaughter of Anna B. Cooper of Wrightstown Monthly Meeting, Pa.

DEATHS

MITCHELL—On May 3, at Kennett Square, Pa., JEANETTE SUTTON MITCHELL, wife of the late Ferris Abner Mitchell. She is survived by her son, W. Gardner Mitchell, a grandson, Gary Sutton Mitchell, both of Gwynedd Valley, Pa.; and by two sisters, Elizabeth Sutton Percy of Lakeville, Conn., and Alice Sutton Hagenbruch of Long Beach, Calif. She was a member of Kennett Monthly Meeting, Pa.

WALKER—On April 6, SARAH A. CONARD WALKER of York Road, Hartsville, Pa., aged 76 years, wife of the late Samuel C. Walker. She was a faithful worker for Warminster and Horsham Meetings, Pa. Surviving are two sons and six grandchildren.

Lydia Foulke Taylor

Lydia Foulke Taylor, who died on April 21, 1959, was a Friend willing to accept the responsibilities which her Meeting laid on her and do it cheerfully, at the same time creating a warm, cooperative atmosphere with other members of her committees. Whether her current activity was the Board of Managers of Swarthmore College, the Oakwood School, the McCutcheon Friends Home, the *Friends Journal*, or the affairs of her own Meeting, she fulfilled her obligations intelligently and completely. The groups who were associated with her will miss her friendly cordiality, and hope that they have learned something from her ability to stay with her job and be happy about it.

Coming Events

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

MAY

16—Caln Quartely Meeting at Lancaster, Pa. Worship, 4 p.m.; business, 5 p.m.; supper, 6 p.m., courtesy of Lancaster Friends; at

7 p.m., Arthur W. Clark will discuss the activities of the Prison Service Committee. Children leave at 3:45 p.m. for the Lancaster Planetarium.

17—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. ("Fundamentals of Quaker Belief"); worship, 11 a.m.; lunch, 12:30 p.m.; business, 2 p.m. Theodore H. Mattheis and others are expected.

17—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Thomas E. Drake, "James and Lucretia Mott."

17—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Kenneth E. Cuthbertson, "Peace, Peace, When There Is No Peace."

17—Annual Meeting of Southern Appalachian Friends Groups, at the home of William and Lucretia Evans, Crossville, Tenn., 10:30 a.m., Central Standard Time. Fellowship, worship, covered-dish luncheon, and business.

17—Southern Half-Yearly Meeting at Easton, Md., 11 a.m. Worship, business, address by Francis G. Brown, "Yearly Meeting Activities"; picnic lunch, 1 p.m.

17—Merion Friends Community Forum at the Merion, Pa., Friends School, 615 Montgomery Avenue, 8 p.m.: Rev. John H. Hauser, rector of St. Paul's Episcopal Church, Chester, Pa., and Chairman of the Philadelphia Area Council of the United World Federalists, "World Peace through World Law."

20—Friends Forum at Chester, Pa., Meeting, 24th and Chestnut Streets, 8 p.m.: film, "The Robe."

22 through 24—Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, sponsored by the Dayton, Ohio, Regional Office of the American Friends Service Committee.

24—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Dorothy Hutchinson, "The Education of the Heart."

24—Open House Tea at The McCutchen, Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. Come and enjoy guests of the Home, the house and gardens, and the company of Friends from other Meetings.

24—Spring Tea at Pendle Hill, Wallingford, Pa. At 3 p.m., Nora Waln, now in residence at Pendle Hill and well-known author of *The House of Exile* and *Reaching for the Stars*, will speak on "China." Tea will be served following the lecture. The public is welcome.

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 Friday of each month, at 7:30 p.m. 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., 7880 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 86 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., 316 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., 180 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.

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-1872.

MARYLAND

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.

WELLESLEY—Meeting, Sunday, 10:30 a.m., at Tenacre Country Day School, Benvenue Street near Grove Street.

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. TEXAS 4-9188 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.

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 85 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

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—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
265 Lafayette Ave., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

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 Pearl Streets, 11 a.m.

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

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.

TENNESSEE

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

TEXAS

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.

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SECRETARY to Philadelphia, Pa., patent lawyer. Must be conscientious, good at shorthand and typing. Preferably be interested in inventions, know some foreign language. Send reply to Box M105, Friends Journal.

COMPANION-HOUSEKEEPER to alternate day and night. Responsibilities every two weeks to care for elderly woman Friend, living in an apartment in Swarthmore, Pa. Kindness is the most important qualification. Apply to Arthur C. Jackson, 317 N. Chester Road, Swarthmore, Pa., or call RI 6-7470.

HOUSEKEEPER FOR WIDOWER and 17-year-old son, Eddington, Pa. Light housekeeping duties, live in. Call MERCURY 9-4827, or write Box C103 Friends Journal.

POSITIONS WANTED

FRIENDS HIGH SCHOOL SENIOR, girl, desires position this summer helping with children. Would enjoy assisting with studies, especially Latin. Write Box 0104, Friends Journal.

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