

FRIENDS JOURNAL

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ALL mankind is of one Author, and is one volume; when a man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation, and His hand shall bind up all our scattered leaves again for that library where every book shall lie open to one another.

—JOHN DONNE

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Internationally Speaking

A YEAR-END look at world affairs in 1959 gives some encouragement.

Important financial institutions, such as the Morgan Guaranty Bank of New York, are beginning to discuss disarmament as a possibility that must be considered in planning investment policies and as a development whose consequences would be beneficial to employment and prosperity in the United States.

The Slow Advance of World Law: Perhaps more important than increasing interest in disarmament is increasing interest in international organization and law. Nations interested in scientific research in the Antarctic have made a treaty providing for freedom for all nations in that area, excluding all military activities (and nuclear explosions) from it, and giving all adherents to the treaty the right to send designated inspectors at any time to any activity being carried on there by any of the signatories. The Soviet Union and the United States are two of the signers.

One cannot help wishing that the United Nations had taken control of the Antarctic: to have made access to it available for every interested individual; to have provided a more permanent system of supervision; and perhaps, in the remote future, to furnish a source of independent income for the United Nations in royalties from the mineral resources that are expected to be developed in Antarctica. The present treaty makes little provision for the cooperative development of resources there.

The Antarctic experience is beginning already to throw light on the next urgent problem of international control—human activity in space. Professor Philip C. Jessup is one of the authors of *Controls for Outer Space*, recently published by the Columbia University Press, an examination of this interesting problem. The space enthusiasts in the Russian and American defense departments, who have to win financial support for their expensive hobby by appeals to patriotic rivalry and to the competitive instinct of defense, have come very close to making the exploration of outer space a means of world suicide. World control is necessary.

While it is easy to see the importance of world law for Antarctica and space, the actual development of the processes and institutions of world law is slow and faltering. The Treaty on the Antarctic must still be ratified by the signatory nations. President Eisenhower, in a letter to Senator Humphrey, dated November 17, 1959, discussing some of the tasks involved in establishing the conditions of peace, said that he intends to restate at an appropriate time the suggestion he made in the State

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FRIENDS JOURNAL

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Editorial Comments

Japan's Protestant Century

THE one hundredth anniversary of Protestantism in Japan was celebrated during November, 1959. At that time W. Enchiki Kan, a leading Protestant and member of the Central Committee of the World Council, drew our attention to the regrettable fact that sooner or later many Japanese converts desert the church, and he called on the churches to repent former errors and start all over again. What is there to repent? Mr. Kan believes the churches attract the Japanese too often because of some secondary aspect of their organization and belief, such as monogamy, monotheism, or humanism. Many Japanese visit the churches merely to become acquainted with foreigners or to learn about a more up-to-date faith than Shintoism and Buddhism.

Language difficulties have aggravated the problem. For example, the Japanese have no word for "Christian love" in the sense of the spiritual *agape* but know love only as *eros*. Their term for "religion" is identical with that for the teaching of a sect. Similar distortions concern the traditional theology of resurrection and the Holy Spirit. Unwanted or additional meanings are apt to creep into many significant passages.

Green Pastures, Bread, and Wine

Similar difficulties have received an unpleasant support from the racial tensions between white and colored peoples and from colonial history in general. Many are the problems in transferring a body of religious teachings and customs to another civilization. The translation of Psalm 23 into the language of the Eskimos, for example, poses great problems. There are no words in Eskimo for "sheep," "shepherds," and "green pastures," in which "to lie down"; nor is any Eskimo likely to be familiar with "still waters." What do missionaries teach in vegetarian South India, when they explain communion, in which the body of Christ is supposed to be present in substance? What about the blood of Christ being represented by wine, which no Mohammedan is allowed to drink? In the Kpelle language of Liberia the phrase "my sheep follow me" (John 10:27) can be translated in various ways. "To follow" may mean "to stalk" or "chase after in evil intent," or "follow behind a leader," or "fol-

low me, but at a great distance." (The latter translation might be suggestive of the kind of following many of us prefer all over the world.) For the Black Thai of Indo-China reconciliation consists of "rubbing off corners." In the French Cameroons the Bano'o people at the beginning of their contacts with missionaries wanted to go to hell because it is a hot place, where they would never be exposed to chilling winds and accompanying sickness and suffering. Such examples could be multiplied.

Paul Valéry, French author and poet, once wrote this remarkable passage: "Christianity is based on bread and wine. Catholicism requires them—bread, wine, and the concept of their spiritual substance. The essential action characteristic of Catholicism is the transubstantiation of these two products which human effort has produced. . . . Bread and wine are rye [or wheat] and grapes. . . . All this is tied to the geographical area of the Mediterranean Coast; its borders are those of grapes and bread. Within these natural borders bread and wine were 'invented.' The peoples living in this region regard bread and wine as the most natural, unquestioned, and simplest food. It was the most logical choice for a bloodless sacrifice to be offered inexpensively at any season of the year. The bread is explicitly spoken of as 'daily.' Wherever bread and wine are rare or even completely lacking, the religion that sanctifies them appears alien, uprooted, and like one that can live only on food from far away. Bread and wine are exotic products in countries which grow rice, batatas, and bananas, or in countries where beer, sour milk, or clear water are the ordinary liquids. The sacramental action which takes from the table the simplest food to make it the most elevated and lofty—such sacrament is alien to a life that wants spiritual renewal but not food that renews or prolongs our physical existence. Incidentally, the Catholic countries are also those with the best bread and the best wines. . . ."

In Brief

Due to the time required for gathering statistics, we now have only the 1957 figures about the number of illegitimate children born in the United States. The number was 201,700, an all-time high. The rate for white

mothers is 17.5 per thousand live births, whereas for Negroes it is 179.6 per thousand. Forty per cent of all cases occurred to teen-age mothers. The highest rate of illegitimacy occurs in Washington, D. C.; the next highest is in Mississippi. The lowest is in Utah.

Only 800 of the 101,000 twenty-year-olds called up to

serve in the West German army have refused to be drafted on the grounds of conscientious objection. About 2,000 applications from conscientious objectors had been received by local draft boards all over Germany. Only about half of the eligibles will be called up, and most of the 2,000 will not be affected.

At the Devil's Booth

LAST night I raised the Devil. Raising the Devil is not a very difficult trick to perform. I've never been able to understand why all the ancient books of black arts and other forbidden lore make such a to-do over the very simple task of conjuring up the Devil. All those minute directions for secret potions and incantations, with carefully constructed pentagons, the Lord's Prayer recited backwards, and the laborious process of gathering mandrake roots and other exotic herbs, I find totally unnecessary. In short, summoning the Devil is no trick at all; my greatest trouble is to keep him from appearing at times when his presence would be embarrassing.

I wonder why the ancients seemed to have so much trouble performing such a simple feat. They went to an amazing amount of bother to accomplish something I can do by merely being inattentive for a moment. Maybe modern man is more talented in this direction, or perhaps the problem has yielded indirectly to technology. With labor-saving machinery, there are so many more idle hands, and the Devil in fulfilling his historic task simply must appear among us more often than he did formerly. Then, too, I imagine he finds the world a much safer place to move around in nowadays, with little danger of injuring himself by stumbling against a cross, or touching a Bible, or wetting his feet in holy water; and if he associates only with respectable people, he runs no risk whatever of encountering a holy man.

Whatever the reason, conjuring up the Devil seems to be a much simpler task than it was formerly. Not that I want to deprecate the ancient ways. They were probably very efficacious, too. One must admit that our government seems to have enlisted the aid of Satan permanently by the careful construction of a five-sided figure near the nation's capital.

I called the Devil in last night to help me with a problem. I had been mulling over a couple of lines by Lowell, which read:

"At the Devil's booth are all things sold;

Each ounce of dross costs its ounce of gold."

Was Lowell saying that the Devil sold all things *and* dross, or was he saying that all *things* were dross?

The Devil very courteously came as soon as I called

him up. Of course, he doesn't wear that medieval horns-and-tail get-up now any more than a modern man would go to the office in a suit of armor. He came in a gray flannel suit, with a well-groomed Madison-Avenue look about him. I mentioned my problem, and he laughed politely but derisively.

"Lowell," he said, "was an impractical egghead, and a plagiarist. The first of those two lines has been the slogan of our house for a thousand years, and the second is a vile slander against our merchandise."

"Surely you don't sell *all* things," I started to protest. But he interrupted, "Oh, but we do! You just name any *thing*, and if we don't already have it in stock, we'll get it for you."

I thought I had him there. "Suppose," I said, "that a man wanted to be a saint. You wouldn't handle an item like sainthood, would you?"

"Of course, we do," he answered. "You'll find, in fact, that practically every saint who ever derived any personal benefit from sainthood obtained his product from us. Now," he got down to business, "if sainthood is what you're interested in, you couldn't have contacted me at a better time. Unfortunately, there hasn't been the demand for this item that we anticipated, and we find ourselves slightly overstocked. We can offer a semicustomized sainthood with alterations free. A perfect fit is guaranteed. And for just the next ten days we are including a lifetime supply of piety free with every sainthood purchased!"

"Piety!" I exclaimed in surprise. "Surely, you don't sell piety."

"We have the largest stock of piety in the trade," he said in a dignified manner. "All the best kinds: piety to make others feel guilty, piety to impress people, piety to use when one hasn't a reasonable argument, piety to keep our customers from feeling responsible for the evil about them—Oh, we have a wonderful selection of piety."

"And the price?" I asked in the embarrassed way we all ask that question.

"Every item we sell is exactly the same price," he answered proudly, "and our prices haven't changed in a thousand years."

"But a sainthood sold by your firm—" I was still dubious. "What use would it be?"

"I've been trying to explain," he answered patiently, "that our sainthoods are the only useful ones on the market. The product of our chief competitor is not only useless to the owner but is a positive burden to carry around. Ours, on the other hand, can be used to extend your influence and to give authority to everything you say or write. It can be used in a thousand ways to make money; it will bring you fame, give you great power over others—"

"Wait a minute!" I interrupted his sales talk. "Suppose a man didn't want all these things. What if one really wanted to be a saint?"

The room seemed to chill several degrees. When he spoke, it was with suppressed anger. "I hear two implied terms that could have come only from the propaganda mill of our competitor," he gritted out. "Reality and Being—they're beneath discussion. Do you know, they're practically synonymous with His name. Why would anyone want ugly, drab Reality and Being, when beautiful, stylish Seeming can be had at such bargain prices?"

"Aha!" I said gleefully. "So your slogan is untrue, after all. It seems that Reality and Being are two things you don't sell."

At that he stood up to leave, but he had the last word. After flicking an imaginary speck of dust from his impeccably creased felt hat, he turned hate-filled eyes on me and said coldly, "Reality and Being are *not* things."

EUELL GIBBONS

On a Theme of Thomas à Kempis

"... and the soul ... is daily shaped anew ..." (Chapter 54).

By MARIE GILCHRIST

No layers of gray and white to mark
These January days, but one deep snowfall
(A day and a night's, carved by the wind)
Lies smooth, while the sun pulls long blue shadows across.
The snow-sharp elm boughs seem to bore and twist,
Alive in the winter sky.

... and daily shape my soul anew ...

This exquisite purity! Soon the plodding boots
Of haste and determination, Time's leaping,
Barking hounds will crush and defame it.
Another day, but not the freshness repeated.

... and daily shape my soul anew ...

The cedars bow like penitents to the ground.
Fine black flower stems curl above the whiteness.
Swiftly a dead leaf rolls across the snow.

The world so new, can you despair of newness?
Ah, daily shape my soul anew!

Letter from Germany

GERMANY Yearly Meeting this year was held in Berlin from August 7 to 11. In numbers it was one of our largest. About 230 Friends and friends of the Friends were present: 80 from West Germany, 55 from East Germany, 60 from Berlin, and 35 Friends from nine countries, mainly from England and the U.S.A. The Yearly Meeting met in the heart of Berlin at the Pestalozzi-Froebel-Haus, a school for social and youth workers.

Three Friends spoke to us on our theme, "Quaker Attitudes in the Tasks of Our Time," Heinrich Carstens from Hamburg, Horst Brückner from Leipzig, and Fred Tritton from England, who gave the Richard Cary Lecture on Sunday morning.

Heinrich Carstens said that we have today so little inner strength to endure suffering and tensions. Our reaction may be a short circuit, a breaking up and going away. We must practice and learn to make tensions fruitful. We must try to find that unity out of which we can become creative. We must know that we have body, soul, and spirit, and that only these three together can form a personality. In political life we so often have a point of view, a certain opinion. What we need is an attitude. One must at the same time be held by God. If we consent to being held by God, then we become quiet and still.

Horst Brückner maintained that tasks come second, that our reaction in any given situation is more important than finding our tasks, those which are agreeable to us. God was always present to Jesus in all his relationships with men. In consequence Jesus often reacted in a most uncommon way. We should think of his encounter with the publican or with the woman at the well.

Horst Brückner spoke about the changing world we are living in today. Individual possessions play an important part. How to find a middle course between individual possessions and sharing as much as possible with the community seems to him one of the major social tasks of our time.

"What have Friends done in these last ten or twenty years, and what should be their task and service now?" Fred Tritton asked. He thinks that though service is very important, we are inclined to emphasize it too much. We call ourselves the Society of Friends, but we are inclined to act as if we are a society of servants. We interpret the love of our neighbor primarily as a service, because we have not fully understood the first part of the commandment: love God. Often it is very much easier to give service than to be friends with people because serving demands only one part of us. Friendship, however, demands the giving of ourselves wholly. If a sufficient number of us come to put friendship before service, then it may happen that Quakers will no longer be known so much for their material services as for the Christ-like nature of a love which reveals and at the same time calls forth their works.

Before Yearly Meeting a group of about 30 Friends met in the Quäkerbüro for a study group on "The Early Quakers and We" under the chairmanship of Hans Freund of State College Meeting, Pa. Introductory talks were given about

George Fox, William Penn, James Nayler, and John Woolman. All participants enjoyed the discussion and learning more about these early Friends.

A number of Young Friends who attended Yearly Meeting, including some from America, told of their experiences in Poland, Russia, and Vienna this summer.

One of the main items of the Peace Committee session was that the laws for conscientious objection as well as for alternative service have both been enacted; we must now see that suitable service is provided.

In the past three years we have had two Clerks, a Clerk of Yearly Meeting and a Clerk of the Executive Committee. According to our Book of Discipline, one was responsible for the religious side; the other, for business affairs. As a new experiment for one year, a group of five Friends was appointed to act as Clerks: Gerhard Schwersensky for Berlin; Theodor Mulert-Busch for the Eastern part of Germany; Heinz Schneider, Henriette Jordan, and Heinrich Carstens for the Southern, Western, and Northern parts of Germany. Each has an alternate.

This group of five, together with the Executive Secretary of the Quäkerbüro, Lore Horn, will meet about five or six

times a year in different places in Germany to discuss the affairs of the Yearly Meeting. We hope that life in the individual Meetings and between them will be strengthened by having five Friends who live in different parts of Germany all actively working together in all the affairs of the Yearly Meeting. This plan seemed better than having only two Friends, to whom separate tasks are assigned.

There is one insight, I think, which maybe all of us who attended Yearly Meeting had, that it is not so important to seek our tasks. We will see them, if we devote ourselves wholly to the direct leading of God, as Fred Tritton has said, regarding Him as our Father and Friend. If God, through our knowledge of Jesus, can be a real Friend to us, "then we begin to discover God in our fellow men, who need much more than our services. They need our friendship. . . . We are then no longer depressed by the problems of the world and the tasks to be done; for in God's world all responsibilities rest last with Him, and if we in our hearts trust His loving Spirit, then He will show us those tasks on which in our time we are asked to work together with Him."

BRIGITTE SCHLEUSENER

William Warder Cadbury, Physician and Naturalist

October 15, 1877 - October 15, 1959

DR. WILLIAM W. CADBURY was one of the Friends who pioneered in earlier days in going abroad to help his fellow men. After his education at Penn Charter, Haverford College, and the University of Pennsylvania Medical School, graduating in 1902, he established himself in private practice in Philadelphia, was an instructor in the University of Pennsylvania's Medical School, and helped as a doctor in a number of other medical institutions. When the University of Pennsylvania YMCA made a plan to send out a group of doctors and nurses to do medical work in China, he volunteered to join the unit because in China, with its millions, there were very few trained in Western medicine. The University unit hoped to establish a medical school and thus not only help the needy people but multiply their ability by training the Chinese. He felt God's call to undertake this task. On his way to China he visited Japanese Friends and later always renewed his contacts with Friends in Japan.

Arriving in Canton in 1909, Dr. Cadbury was associated with the Canton Christian College, afterwards Lingnan University, as college physician to the students and as visiting physician to the Canton Hospital, the oldest hospital in the Orient. He also established on the Lingnan campus, with funds given by Chinese, a hospital for the villagers in the surrounding country, and he himself frequently answered calls, going out on horseback,

establishing warm contacts in often unfriendly villages.

In America Friends took an interest in his work and contributed to the Cadbury fund, also building for his use on the campus a house called "The William Penn Lodge." Here he and his wife, Catharine Jones Cadbury, whom he married in 1917, maintained a friendly center, receiving many visitors from all over the world, including numerous Friends, and constantly using the home for meetings of peace and discussion groups. Though many Friends meetings were held, in which students and faculty participated, there was no Meeting established. Lingnan University was an interdenominational Christian institution. Visiting Quaker leaders led the students in religious teaching; twice Rufus Jones conducted meetings and at another time, Lloyd Balderston.

The surroundings of William Penn Lodge were beautified by the ambition of the doctor to have in his garden a representative of every type of tree and flower native to the region and also to introduce plants from other countries.

As the years passed, there were civil wars and anti-foreign demonstrations. But after one such episode a Chinese general in control of the island on which the college was situated showed his confidence in the foreign doctor by asking him to take his son into his family as a godson. The boy was given the name of Jimmy and joined as a younger brother the doctor's three daughters,

Jane, Emma, and Catharine, all born in China, going with the family to America and Europe when William Cadbury was on furlough.

Finally, the doctor and his colleagues persuaded the Chinese President Chung of the University to approach the Chinese government for assistance in establishing a medical school. The Rockefeller Foundation also helped, and various Chinese and missionary medical schools cooperated in establishing the medical school, named for a previous student trained at the hospital, the Sun Yat Sen Memorial Medical School. Dr. Cadbury served as Professor of Internal Medicine.

The Japanese war interfered with the operation of the Medical School, but the Hospital continued under Chinese management. Dr. Cadbury worked with the American Red Cross in bringing relief to the bombed city, and after the Japanese occupation, Lingnan University, as neutral territory, had a refugee camp for 7,000 people, using the university buildings after the university had fled to Hongkong and then to the interior. Dr. Cadbury and his wife, after America entered the war, were interned and repatriated to America. For two years he served in the Frankford Hospital. After the war the doctor returned to Canton to help reopen the Medical School and the Hospital, all well staffed by well-trained Chinese. At the request of a Japanese Friend he was able to locate the Japanese prisoners in Canton, bringing them gifts and encouragement. One of them afterwards wrote that the unexpected visit seemed like a visit from angels in heaven. Dr. Cadbury took an active part in the relief work of the stricken city.

When he felt he was no longer needed in China, he retired to America via Australia and New Zealand. Here he also broadened his botanical knowledge. After his return to this country, he presented his collection of ferns to the Academy of Natural Sciences, serving there as Research Associate in the Department of Botany.

He served the Japan Committee of Philadelphia Yearly Meeting until his death and was a Director of the interdenominational Chinese Church and Center on North 10th Street, Philadelphia, in which Friends cooperate with six other denominations.

Word has come from China by way of Hongkong that the Medical School and the Hospital still continue with some of the well-trained Chinese sometimes helping, though suffering disabilities as Christian Chinese. In Hongkong the old Lingnan staff have helped to establish the Chung Chi College to continue the Christian college education offered by Lingnan.

At the memorial service the Chinese pastor of the Chinese Church in Philadelphia said that when Dr. Cadbury passed by, people would say, "Here comes

Christian good will." He preached by personal example as well as by precept, and he inspired in people Christian love, faith, hope, and cheerfulness.

Nostalgia

By LOIS LEIGHTON COMINGS

Surely in time
The spirit will find
Its bearable clime,
Will know its home
And go—
Perhaps winging,
Singing,
Jubilant,
Bold,
Perhaps silently,
Imperceptibly,
Journey untold,
But anyhow,
Now,
Free—
Just to be.

On Having a Birthday without Getting Older

LORD, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject. Release me from craving to try to straighten out everybody's affairs. Make me thoughtful, but not moody; helpful, but not "bossy." With my vast store of wisdom it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my many aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as the years go by. Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old man or woman is one of the crowning works of the devil. Help me to extract all possible fun out of life. There are so many funny things around us, and I don't want to miss any of them. Amen.

—AUTHOR UNKNOWN

(The above selection is quoted from the November, 1959, issue of *Among Friends*, quarterly newsletter of Illinois Yearly Meeting.)

Internationally Speaking

(Continued from page 2)

of the Union Message last January, that the United States amend the Connally Reservation to its adherence to the compulsory jurisdiction clause of the statute of the International Court so that the Court, rather than this country, would decide whether a dispute involved a matter of domestic jurisdiction and so should not be dealt with by the Court.

Despite the painful slowness of progress toward the desired institutions of peace, there has been some progress toward recognizing their desirability. The hesitation of the Secretary of State, in a recent press conference, to express an opinion about the boundary disputes between China and India reflects awareness of the need for improved fact-finding and fact-observing processes for the United Nations, so that the international organization for maintaining peace may have the necessary information when it is confronted with a dispute.

"Competing Peacefully Together": China, several years behind Russia in its development as a Communist state, is still in the phase of truculent suspicion from which Russia seems to be slowly emerging. A decade of mistaken policy on the part of the United States has not made this country's relations with China easier. There are signs of increasing awareness of the fact that China, with its existing government, must eventually be included if arrangements for the control of armaments, nuclear weapons, and intercontinental missiles are to be effective.

Within the United States the perennial desire for protective tariffs threatens to obstruct the improvement of international relations. This desire is being reinforced by the general recovery of most countries from the devastation of World War II and by the return to competition in international trade. The damage of protective tariffs was demonstrated in the origin and spread of the great depression of the 1930's. Prevention of a repetition of such damage continues to require informed public opinion.

The continual contest with the advocates of protection, like the present phase of the rivalry between the United States and the Communist countries, illustrates the fact that in such ideological disputes the satisfactory outcome does not require either the conversion or the elimination of the rival. It requires the development of rules of the game and of means of enforcing them, so that the disputes can be worked out by what John Foster Dulles used to call "competing peacefully together," without resort to irrelevant methods like threats

of war. In international disputes the hope for satisfactory outcomes depends on continuing development of the United Nations and increasing acceptance of its authority.

December 15, 1959

RICHARD R. WOOD

About Our Authors

Richard R. Wood, who writes "Internationally Speaking" for the FRIENDS JOURNAL, was for many years Editor of *The Friend*, Philadelphia.

Euell Gibbons is a member of the staff at Pendle Hill. He and his wife, Freda Gibbons, taught school several years in Hawaii.

Brigitte Schleusener, our correspondent from Berlin, Germany, was recently transferred to the Vienna Center of Friends.

Friends and Their Friends

Sophia Lyon Fahs, selected as the Rufus Jones lecturer for 1960, has been Editor of Beacon Press books in religious education for 15 years. During this time she has edited two score books, including juveniles and books for teachers and parents. These have been widely used in liberal church schools of many denominations and in private and public schools. Mrs. Fahs is the author of *Jesus: The Carpenter's Son, Beginnings of Earth and Sky, From Long Ago and Many Lands*, etc., and is coauthor of many others, including *Consider the Children, How They Grow, The Church Across the Street*, etc. She has long been a member of the Advisory Board of *Parent's Magazine*. She is herself the mother of five children. For 17 years she was instructor in religious education at Union Theological Seminary; she was director of the Seminary's Experimental Church School; and for nine years directed experimental work in curriculum building at New York's famed Riverside Church.

Her theme for the lecture has been announced as "Why Teach Religion in an Age of Science?" The 15th Street Meeting in New York City will be host on Friday night, January 29, at 8 p.m.

The misery and plight of 250,000 homeless Algerian refugees in Tunisia and Morocco was told by a Quaker relief worker back from a six weeks' visit of the area. Frank Hunt, Director of Overseas Refugee Programs for the American Friends Service Committee, made the trip to survey needs and help organize a relief program in the two countries. Dr. Rita Morgan of New York is the Friends Service field worker in Tunisia. The refugees fled their homes near the eastern and western borders of Algeria, and most have stayed near their homeland. Most of the 150,000 who are in Tunisia are in the mountainous area and suffer inadequate diet, clothing, housing, and health needs, Frank Hunt said.

"You can't make comparisons in terms of human suffering

or need, for a refugee anywhere is a refugee," Frank Hunt said. "But there are many more Algerian refugees than there were Hungarian refugees in Austria; yet the world knows little about them. They have not fled from communism, and their situation has not been dramatic enough to capture the world's attention. Yet as human beings they are worthy of our equal concern."

The AFSC is the only private American agency working with Algerian refugees in Tunisia at present. It was asked by the United Nations High Commissioner for Refugees to undertake a relief program in Tunisia and Morocco, which now has a goal of \$500,000. Already the Quaker agency has sent from Philadelphia about 200,000 pounds of clothing, blankets, drugs, and vitamins. Much more will be needed to meet even the minimum need, Frank Hunt said.

Engaged in refugee work since 1945, Frank Hunt has had field experience in Austria, Gaza, Israel, Korea, and Yugoslavia. He described the situation of the Algerian refugees as "worse" than the others he had seen. Rather than leave the border area of their homeland, a large number of the refugees have found improvised shelter in the mountains. They are not housed in camps but in huts made of mud, stone, and grass.

Dr. Rita Morgan, the Quaker field representative, is assisting local efforts to set up ten more milk centers in Tunisia, and arrangements will be made for women to sew at centers where they can make garments using textiles contributed to the AFSC. Sewing machines and textiles are being shipped by the Service Committee. Another AFSC project will give help to Algerian schoolboys in Tunis.

Francis Jude, Field Secretary of the Peace Committee of London Yearly Meeting, writes us as follows: "The Campaign for Nuclear Disarmament has decided that there must be another Aldermaston March next year, over the Easter holiday period, from April 15 to 18.

"Last year the presence of groups from many different countries made a considerable impression, but there was no group from America. Of course, the distance and the expense involved are probably much too great and would prohibit anyone's coming here especially for this occasion. However, I thought I would let you have this information in case you know of any Friends who contemplate coming over here, and who might feel inclined to take part in this event.

"A good many people here feel that it should be possible to enlarge on the numbers which took part last year, and if this is correct, then the demonstration is quite likely to be one of the largest ever seen in this country—at any rate that is what we are working for.

"If there is any likelihood of anyone's being here over that time, it would be as well for me to have details, as I could then try to arrange some accommodation. Anyone coming should realize that this is no picnic, and whilst we might be able to arrange beds for the elderly, the others are likely to find themselves sleeping on the floor."

On December 15, the "Voice of America" interviewed William Hubben, Editor of the FRIENDS JOURNAL, about Friends in the United States, their beliefs and organization, their relief projects abroad, their educational institutions, and their press. The interview was conducted in German and will be broadcast over several South German broadcasting systems in a series dealing with religious life in the United States.

The Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa., has announced two adult work camps on the theme "Our World in Ferment." Under special consideration for the January 15 to 17 weekend will be the topic "What Should We Expect of Ourselves?" with Dr. Hubert Ross, Professor of Sociology, Lincoln University, as resource leader. For the January 22 to 24 weekend the topic will be "What Should We Expect of Our Schools?" with Mrs. Annette Temin, Executive Director of the Citizens' Committee on Public Education, Philadelphia, as resource leader. Also participating will be George and Doris Hinds, Betty Forrester, Jim and Martha Kietzman, Hubert and Dorothy Taylor, Alice Lipscomb, Peter and Alice Barry, Bill Hudson, and John and Molly McCandless. Work campers will help neighbors in bad-housing districts to plaster, paint, and fix up their homes, will attend a magistrate's court, and will worship at St. Paul's Baptist Church. For further information, write David S. Richie at the Social Order Committee or telephone Philadelphia LO 8-4111.

The first issue of a small publishing venture by Germantown Friends School, Philadelphia, Pa., called *Studies in Education*, has evoked enthusiastic response. The 16-page booklet contains an address, "The Artist—Society's Stepchild," given by Richard K. Winslow, Professor of Music, Wesleyan University, at Germantown Friends School on Music Day, March 20, 1959. *Studies in Education* will probably be issued twice a year and will contain material related to secondary education that will spur creative writing and thinking. It will be mailed to parents, friends of the school, alumni, and other schools and colleges. Howard G. Platt, Chairman of the Science Department at Germantown Friends, is editorial chairman of *Studies in Education*.

When Making a Contribution

In reply to several inquiries concerning the tax-exempt status of the Friends Journal Associates, we want to inform our donors that the U. S. Treasury Department in Washington has decided that the Friends Publishing Corporation is tax-exempt. The Cumulative List of the Treasury Department containing the tax-exempt organizations would be cumbersome in size and unreasonable in price if it were to contain all subsidiary groups contributing to tax-exempt organizations. Associates and contributors are advised to make their checks payable to FRIENDS PUBLISHING CORPORATION. Write at the bottom of the check FOR THE ASSOCIATES.

The 100th anniversary of 20th Street Meeting House, New York City, was celebrated on December 4. A brochure has been prepared which describes the century of service given by the Meeting.

Andrew Bruce, who left for Geneva, Switzerland, on October 2, 1959, expects to be away for six months. He was sent by the du Pont International Department to train personnel. Margery Bruce was to leave December 27 to join him and will be gone three weeks. They are members of New Garden Meeting, Pa.

The winter term at Pendle Hill, Wallingford, Pa., begins January 4. The lectures hereafter listed are open free to the public. "Quaker Testimonies and Principles, Yesterday and Tomorrow" by Henry J. Cadbury is scheduled for Monday evenings, January 4 through March 14, and "Mysticism in Christianity and Other Religions" by Howard H. Brinton for Tuesday evenings, January 5 through March 15. The first three lectures in the Tuesday series will be given by Maurice Friedman, ("Major Trends in Jewish Mysticism," January 5), Mahmood Soofi ("Some Aspects of Islamic Mysticism," January 12), and Henry Cadbury ("The Nonmystical Element in Religion," January 19). Wilmer J. Young's course in "Some Problems in Modern Society" on Thursday evenings presents these public lectures on areas of tension: January 7, Maud Russell, "China Today" (illustrated); January 14, Frank Hunt, "Refugees from Algeria, the Cause and the Problem"; January 21, Frank Loescher, "Where Hope Lies in South Africa"; January 28, James Bristol, "India: Probing beneath the Surface"; February 4, Theodore Hetzel, "Present-day American-Indian Affairs" (illustrated); February 11, Margaret Collins, "Integration in the Suburbs"; February 18, Robert Lyon, "Cuba and the Caribbean Complex"; February 25, Walter Lamb, "Impressions of a Visit to Russia" (illustrated). All lectures begin promptly at 8 p.m.

A Remarkable Success Story

A remarkable success story in the best sense of the word is told in the November issue of *Economic World*, Washington, D. C. The person in question is Luanna J. Bowles, a Friend who started her teaching career over 40 years ago in a little schoolhouse in Galena, Kansas.

In 1952 she went to Iran with the United States Point Four Program (Technical Cooperation) to train Iranian rural teachers. She included hygiene and homemaking in her work. The Iranian government needed her help in teaching the three-quarters of the thousands of recruits who were illiterate. Luanna Bowles devised textbooks and other material, and

trained teachers, who in turn trained others. Six months later she found herself standing in a place of honor on a reviewing stand in Isfahan, Iran. A colorful parade of the Imperial Gendarmerie on blooded stallions, bicycles, and in jeeps paid homage to her, over 11,000 Iranian army recruits who had learned to read and write—in six months.

Soon she was facing an even greater task. Millions of Iranian peasants are illiterate. Luanna Bowles started in 1954 a Fundamental Education Program, which operated in 42 villages. Since then, hundreds of thousands of Iranians have learned to read, write, maintain better homes, grow better crops, and improve their communities. Luanna Bowles was recently transferred to Nepal, where only four per cent of the population is literate.

Luanna Bowles is now 67. Her early teaching experiences were in Kansas, Iowa, and Westtown School, Pa. In 1928 she went to Tokyo Friends Girls School. Several years later she taught English at Fisk University, Nashville, Tenn., but later returned to Tokyo, going from Tokyo to Iran in 1952.

Letters to the Editor

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

In his "First Step or Dead End?" in the issue of December 19, A. J. Muste has ably presented the need for total disarmament. But in what ways can we press for disarmament?

In December pacifist-oriented peace organizations, including all the Quaker peace agencies, worked out a cooperative disarmament program, organized under the Consultative Peace Council but administered by the American Friends Service Committee. John Swomley of the Fellowship of Reconciliation has been employed half time to encourage pacifist and nonpacifist organizations to redouble their efforts to achieve total disarmament.

Friends who wish to cooperate with this program, either financially or with volunteer service, should get in touch with me at 1515 Cherry Street, Philadelphia 2, Pa.

LAWRENCE MCK. MILLER JR., *Chairman,*
Consultative Peace Council

Philadelphia, Pa.

Your reprinting of "The Meaning of Religious Experience" from *The Seeker* pleased me greatly. Unfortunately, you could not know that two passages in the article as printed in *The Seeker* contained errors, which I should like to correct. The words introducing the quotation from Whitehead should read, ". . . something more is involved." All of the last paragraph is from William James and should appear in quotation marks. I would not like readers to think I personally claim the credit for those wise deductions.

Surbiton, Surrey, England

FRED J. TRITTON

The Index of Volume 5 of the FRIENDS JOURNAL, 1959, was printed in the issue of December 19, 1959.

Are Friends satisfied that the United Nations should continue to be restricted to its present role of international forum, relief agency, and educator? It should be remembered that its

founders intended the U.N. to serve a wider purpose, especially in the field of reconciliation.

As Friends seek to make their peace testimony more effective, should they not seek to strengthen the U.N. by urging the abolition of the veto within the Security Council? The voluntary surrender of this power by the United States would demonstrate her good faith and desire for peace.

As long as negotiations are conducted solely among the nations involved in the dispute, the threat of force will be used as a bargaining weapon. For a solution to the East-West controversy that is just and equitable to all the nations, a solution that will make for a real and lasting reconciliation, let us urge that negotiations be conducted through and by the United Nations. Then the U.N. will become an even more effective instrument for world peace.

Oxford, N. Y.

H. S. CRUMB

BIRTHS

BROWN—On September 15, 1959, to John L. and Catherine Brown, members of Horsham Monthly Meeting, Pa., a daughter, **BARBARA SMITH BROWN**.

ENDO—On December 15, 1959, to S. Sim and Betty W. Endo, a son, **RONALD NOBORU ENDO**. His father, mother, and brothers, Russell and Richard, are members of Green Street Monthly Meeting, Philadelphia.

GLATTTHORN—On October 19, 1959, to Allan and Ruth Kirk Glattthorn, members of Horsham Monthly Meeting, Pa., a daughter, **GWEN ANNE GLATTTHORN**.

LEITER—On July 3, 1959, to Stephen and June Leiter, members of Horsham Monthly Meeting, Pa., a daughter, **KAREN ANN LEITER**.

STABLER—On November 11, 1959, in Ithaca, New York, to Robert C. and Mary Amesbury Stabler, a son, **EDWARD AMESBURY STABLER**. He is the great-grandson of the late Edward L. and Elizabeth Tubby Stabler of Greenwich, Conn., and the grandson of Howard P. and Margaret Van Alstyne Stabler of Williamstown, Mass.

MARRIAGES

LARRABEE-GLEN—On December 5, 1959, at Central Philadelphia Monthly Meeting, 20 South 12th Street, Philadelphia, Pa., **JANET GLEN**, daughter of Janet Letchworth Glen and the late Logan B. Glen, and **EDWARD FLINT LARRABEE**, son of Edward F. and Elinor D. Larrabee of Island Heights, N. J. Flint and Janet are living at 7 Central Avenue, Toms River, N. J.

SYKES-REEVES—On July 25, 1959, at Horsham Meeting House, Pa., **PHYLLIS REEVES**, daughter of Philip and Florence Reeves of Hatboro, Pa., and **BERNARD SYKES**. The bride is a member of Horsham Monthly Meeting. Bernard and Phyllis are residing in West Chester, Pa.

DEATHS

BAKER—On December 5, 1959, suddenly, at Kennett Square, Pa., **FLORENCE R. BAKER**, aged 84 years, widow of J. Thomas Baker. She was a birthright member of London Grove Meeting, Pa., where she was an active member. Surviving are three children, Helen M. Hodgson, Mary A. Kimball, and J. Thomas Baker, Jr. There are also eight grandchildren and three great-grandchildren.

COX—On December 13, 1959, after a long illness, **WILMER BENNETT COX**. He was the son of Thomas Smedley Cox and the late Mary S. Haines Cox, the grandson of John G. Haines and of Wilmer Bennett Cox, a great-nephew of Zebedee Haines and of Malinda Patterson Elkinton, and a birthright member of Malvern-

Goshen Meeting, Chester County, Pa. Wilmer Cox was educated at Malvern and West Chester Public Schools, Pa., and at Westtown School, graduating in 1926. He won a competitive scholarship to Penn State College, where he majored in forestry and journalism. Surviving are a brother, John; a sister, Rebecca-Christine; three paternal aunts, a niece, and several cousins.

ROBINSON—On December 13, 1959, at her home in Winchester, Va., **MAMIE S. ROBINSON**. She was born December 15, 1873, in Henry County, Iowa, a daughter of the late Joseph Robinson of Frederick County, Va., and Sara Fenton Robinson. She spent most of her life with her cousins, the late James L. and Sallie G. Robinson of Frederick County, Va. Mamie S. Robinson was the last survivor of her immediate family. She was a lifelong Friend and attended Centre Meeting, Winchester, Va. The funeral was conducted by Friends at Omps Funeral Parlor, Winchester, and burial was at the Hopewell Cemetery, Clearbrook, Va.

STYER—On November 27, 1959, suddenly, at the Memorial Hospital, West Chester, Pa., **ELIZABETH P. STYER**, a member of Concord Meeting, Pa. Formerly of Concordville, Pa., she was a resident of the Hickman Home in West Chester. She was born in 1881, the daughter of the late Jacob J. and Katherine R. Styer. During her lifetime she served Concord Meeting in various ways, from her service as a First-day school teacher to that as an Overseer. She was a very active worker for the Grenfell Missions and the Needlework Guild. Surviving are a brother, J. Franklin Styer, and several nieces and nephews.

WHEELER—On November 21, 1959, **G. EVELINE WHEELER**, aged 57 years, at her home in Paxton, Mass., where she had lived for 18 years. She was an active and valued member of the Pleasant Street Meeting in Worcester, Mass. Surviving are her husband, Francis J. W. Wheeler; two sons, Fred L. Wheeler, II, of Watertown, Conn., and Edwin H. Wheeler of Rocky Hill, Conn.; a daughter, Faith E. Wheeler, a sophomore at Wilmington College, Ohio; three brothers, Thomas W. Harris, Percy H. G. Harris, and Charles F. Harris, all of Worcester; a sister, Mrs. May Hudson of Paxton; and two grandchildren.

Coming Events

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

JANUARY

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: "Introduction to World Order Study Program." The series will continue through May.

3—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.; Frank C. Laubach, who has worked on literacy projects in 95 countries, "America, Wake Up or Blow Up!"

5 to 9—Australia General Meeting at Cromwell College, Brisbane, Queensland, Australia.

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia. Conference Class, 10 a.m.: K. Ashbridge Cheyney, "The Activities of Lucretia Mott."

12—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Dr. Alfred Farrell and panel of four African students, "Africa Today."

16—Western Quarterly Meeting at West Grove, Pa., 10 a.m.

Notice: The Ministry and Worship Committee of Gwynedd Monthly Meeting, Pa., announces the Midwinter Conference schedule for the Adult First-day School Class, 10 a.m., at Gwynedd Meeting House, Sumneytown Pike and Route 202, Pa.: January 3, Clarence Pickett, "The Relevance of Friends Today"; January 10, Margaret Gibbons of London and Sigrid Lund of Norway, speaking from the point of view of the World Committee; January 17, Colin Bell, Executive Secretary of the American Friends Service Committee, "The Testimonies of Friends."

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

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—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—Meeting for worship, 10 a.m., First-day school for children and adults at 11:15. 957 Colorado Avenue.

PASADENA—526 E. Orange Grove (at Oak-land). 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., First-day school, 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, 11 a.m., First-days at 300 North Halifax Drive. Information, Sarah 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 8-6029.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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., 130 19th Avenue S.E.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

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

INDIANA

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

INDIANAPOLIS—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

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

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

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

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 Long-fellow 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

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

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, 308 West 39th Street, 10:30 a.m. Call HI 4-0883 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. Harold De Jager, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, 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—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., 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.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

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.

MEDIA—125 West Third Street. Meeting for worship at 11 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., 10:30 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, Myrtle Nash, FA 3-6574.

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

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEElrose 9983.

ADVERTISING RATES: Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year. **Meeting notices**—22¢ per line, with no discount for repeated insertions. **Classified advertising**—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.

WANTED

COMPANION-HOUSEKEEPER for elderly lady in three-room apartment. Plain cooking is main responsibility. Live in. References. Telephone CH 7-0290, Mt. Airy, Pennsylvania.

NEEDED URGENTLY for Yardley Meeting, piano in good condition suitable for large Meeting room, at reasonable price. Any Friend who knows of an available piano, please contact Edgar Bromberg, 2221 Stackhouse Drive, Yardley, Pa.; Telephone Hyatt 3-2540.

SENIOR COUNSELORS: positions open for Outdoor and Canoe trip Camp. Applicants must be 19 or older and have had camping and canoeing experience. D-Arrow Camp for Boys, c/o Oakwood School, Poughkeepsie, New York.

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