

# FRIENDS JOURNAL

*A Quaker Weekly*

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NUMBER 30

*DO NOT* feel qualms or despondency or discomfiture if thou dost not invariably succeed in acting from right principles; but when thou art foiled, come back again to them, and rejoice if on the whole thy conduct is worthy of a man, and love the course to which thou returnest.

—MARCUS AURELIUS

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*Poetry—Friends and Their Friends*

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# FRIENDS JOURNAL



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## Letter from the Pacific Coast

### *The Festival of Faith: A New Pattern?*

FRIENDS will recall the Festival of Faith held at San Francisco at the time of the Tenth Anniversary of the United Nations. The novel nature of that gathering was that it brought together on the same platform leaders of the great world faiths with national and international political figures, thus linking the power of religion with the political hopes of mankind. The Festival was subtitled "A Service of Prayer for Peace and Divine Guidance for the United Nations."

The results amazed everyone. Some 16,000 people crowded into the Cow Palace, with 4,000 left outside. Many persons considered it the most inspiring and significant single feature of that notable occasion.

This spring, in the Pomona Valley of Southern California, a second such Festival was held, this time without benefit of a special occasion or of many glittering world names. Yet for that very reason it had a particular interest. Is there something in such a Festival itself which answers to the yearnings and needs of our time? Is it a pattern which can be repeated, which might even "catch on" as a new religious and social form?

The results, again, were surprising. Held in Bridges Auditorium, Claremont, the Festival drew 2,500 people, who watched with interest the colorful processional; followed with deep reverence the calls to prayer of leaders of six world faiths (drawn from the Southern California area); heard the United Nations endorsed as an instrument of world peace in addresses by two political figures, Governor Knight of California and Dr. K. C. Wu, former governor of Formosa, and in resolutions presented by the religious representatives; and heard with inspiration the singing of a 150-voice interfaith and interracial choir. Especially moving was the haunting "Ram Dhun," a hymn of peace composed by Gandhi and sung here in the original language. The audience also contributed over \$1,100 to the U.N. International Children's Fund.

The mere presence on the same platform of Hindu, Buddhist, Jewish, Christian (Eastern Orthodox and Protestant), Moslem, and Baha'i leaders—representatives of groups which, alas, have at some times and places been at each other's throats, but were here joined in common and often astonishingly similar pleas and prayers for peace—somehow had in it a deep charge of spiritual force. It was as if huge, different electrical circuits were suddenly thrown into the same network. There was a look on people's faces of having entered into a new experience.

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# FRIENDS JOURNAL

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## Clues to Community

By E. LUTHER CUNNINGHAM

(E. Luther Cunningham in the early part of his eloquent and forceful address pointed out that humanity, faced by "the atomic Frankensteins of destruction," has been forced more desperately than ever before to pursue its quest for dynamic community. Community is a sociological concept; it is also a spiritual reality. The "tragic social fact of the twentieth century is that there is proximity without community—on the world level, on the neighborhood and family levels." As basic as the deep-seated selfishness in man is the need of comradeship. The attainment of health, the morals of our children, economic prosperity, and peace cannot come through individuals alone but only through the whole bent and trend of community life. "We cannot have anything we want unless we share it; we cannot be saved at all unless we are saved together.")

### *The Basic Ideals of Religion*

THE first clue to the development of the sense of community so desperately needed in our divided world is regard for and commitment to the basic ideals of religion. And the ideals of religion to which I refer are the two basic convictions of all great religions.

The first is one God, the religious concept of monotheism. . . . Monotheism came up in the Old Testament out of social struggle, racial antipathy, and war. It was the insight of great prophets proclaiming that across all human alienations there was one God and every son of man was His child. . . .

The other basic conviction in great religion is the value, supreme and unique, of every personality. Some kinds of individualism break life up into fragments, but not this kind of individualism, Jesus' kind, which reaches beneath all divisions and lifts up every life, whether Jew or Greek, Negro or white, first-generation American or second-generation foreign-born, saying: "You are a child of God," a person of infinite value.

The Rev. E. Luther Cunningham is pastor of St. Paul's Baptist Church, Philadelphia, which has a membership of 1,869. He is associated with the Board of Friends Neighborhood Guild and is a member of the Civil Service Commission, Philadelphia. Luther Cunningham gave the above address, here of necessity shortened, at Friends General Conference, Cape May, N. J., on June 25, 1956.

That breaks down all dividing boundaries and opens the door to a universal humanity and makes for community. . . .

The principle that unites man to man and man to God is love, nothing sentimental or maudlin, but the most profound power in life, that makes one man so regard another man of such dignity and worth and destiny that he will seek nothing for himself he is not willing to share with every other man, and would not deny to another man what he would not himself forego.

### *Economics and Human Fulfillment*

The second clue to the development of the sense of community so desperately needed in our divided world is economics that is organized, planned, and designed for human fulfillment.

The economic pursuits of men exert a strong influence upon the characters of men. They establish habits of selective awareness, determine what men will see in a given situation and what they will pass over without seeing. They cause men to value certain aspects of their own natures and to minimize the importance of others. They bring about the repetition of certain activities until these are converted into habits and attitudes. They direct the ambitions of men and determine whom they will classify as friend and whom as enemy. They determine the manner in which the basic instincts that are born in each individual are molded into the attitude that makes for a sense of community.

Whenever our economic order is challenged, its supporters point with pride to the fact that it has raised the material standard of living in those countries where it has been dominant. This would seem to imply that under industrial capitalism the raising of the human standard of living has been chief among the pursuits of men. If such were the case, capitalism could clearly show itself to be a force that makes for the sense of community, for it would constantly invite man to take on creative responsibility, to employ his imagination to understand the needs of other people, to see the human being as a whole and as a member of the whole community.

The plain fact, however, is that raising the standard

of living has not been a chief pursuit but a by-product; the chief pursuit has been money-making. Where a conflict has arisen between money-making and raising the standard of living, it has been the former that has taken precedence.

The proofs of this are manifold. Look at the current housing situation. If the dominant aim of real estate associations and the building trades was to provide the best available housing for the greatest possible number of families in the shortest possible period of time, in order that men and women and children might be able to enjoy a sound material basis for their family life, would these associations and trades fight off all programs for low-cost housing as they do in Philadelphia, contending that they hurt the neighborhoods in which they are placed and reduce the value of other homes? . . .

The fact is that our economy has never been interested in the whole human being, but only in those aspects of his nature from which some monetary profit could be derived. An individual might be important to the system as a worker, a person who could be persuaded to turn over his money in exchange for goods. He might be important as an investor, a person with surplus money that could be hired to work for a corporation. He might be important as an inventor of new things to be sold. He might be important as the possessor of such psychological "know-how" as could be relied upon to turn the hesitant consumer into an eager one. He might be important as a possessor of prides, ambitions, and affections to the extent that these could be converted into a program of spending. He might be important as a possessor of a distinguished name, if that name could be hired as advertising copy. But man as man has held little interest for our economy, and that vitiates and corrupts the sense of community with fear.

Everywhere men and women and children are afraid. Tests, for example, relative to the fears of children in the ten-year-old group show that a dominant fear is that of the father losing his job. Not only the children of men, but the men themselves are everywhere afraid of losing their jobs, or of not getting an advance, or of being laid on the shelf in middle life. Ours has become a fear economy, and to that extent it is an economy not conducive to the development of the sense of community.

There must needs be a shift of emphasis from a too-great contentment with the motive of private profit to a more inclusive care for the economic well-being of the whole community. Every significant economic movement in the world today is dealing, in one way or another, with this problem of how to escape the old, out-dated, too individualistic laissez-faire economy, every

man for himself, which splits us up into angry, antagonistic groups, and how to find the way to meet our common economic needs together. . . .

The Christian conviction is that an economic system of cooperative mutuality is practicable because mutual effort, mutual sharing, and mutual responsibility are more efficient and more desirable than self-interest, competitive struggle, and economic domination of the many by the few. Mutuality generates adequate motivation: the desire to live as a good member of the human family, the urge of sympathy and compassion and affection, the feeling of responsibility and the sense of duty, awareness of interdependence and gratitude to God and to man, the ennobling satisfactions of self-giving activity, the joy of creativity, the exhilaration of being a co-worker with God. These are the dynamic drives of meaningful economic activity for men and women who have practiced the presence of God until they want to do the will of God more than they want to do anything else in all life.

#### *The Right to Protest*

Still another clue to the development of the sense of community we so desperately need in our divided world is the maintenance of the unfettered and unhindered right and opportunity to organize effective protest against those aspects of our common life that negate and prevent the extension of a sense of dignity and worth and fair and just economic opportunity to all the people of our society.

Three kinds of character types are to be found among the people who comprise our American society. One is the *tradition-directed* type of person whose attitudes and social practices are based on inherited patterns of folk ways. Primitive societies, peasant societies, stable societies are full of people who do things because they have always been done that way. . . . Then there is the *other-directed* person who operates with a built-in radar apparatus. . . . The other-directed person is more concerned about adjustment than about achievement, more concerned about personality than about character. . . .

And there is the *inner-directed* person whose attitudes and social practices are based on a set of goals or principles for which he drives. The inner-directed person has a sort of built-in gyroscope, a psychological instrumentality keeping him on course. He stays lined up with his own deepest principles, with his own goals, with the deepest inner laws of his being. Such a person focuses on achievement. . . .

The tradition-directed person and the other-directed person stand for the status quo, even though it thwarts

the development of the sense of community. It is the inner-directed person who strives to protest effectively against the status quo and who ultimately seeks to change it so that, unfettered, the sense of community may develop and inform all the people.

The present situation in Montgomery, Alabama, a capital city of 140,000 people—51 per cent white, 49 per cent Negro—is evidence of the potential capacity of inner-directed people who would change an iniquitous status quo now in spite of the resistance set up by the tradition-directed (the segregationists, now and forever), and the other-directed (the long-term gradualists). It is evidence that the right to protest and the will to implement that protest by legitimate and lawful means are essential clues to the development of the sense of community.

On December 3, 1955, Mrs. Rosa Parks, a Negro seamstress in Montgomery, Alabama, was arrested for refusing to give up her bus seat to a white person. She said: "It was a matter of dignity. I could not have faced myself and my people if I had moved." Her arrest triggered into action resentment, both Negro and white, over segregation. The following evening, Montgomery's Negro leaders met in a Baptist church to chart their course of protest. On December 5, 1955, they launched a boycott of all the city's bus lines. Since then 90 per cent of the Negroes in Alabama's capital city have refused to board a bus, ready to face violence, if necessary, but steadfast in their refusal to return violence, believing that if they respect those who oppose them and would continue to subject them to the indignity of segregation, there may arise in all concerned a new understanding of the human values involved, and thus, finally, justice may be obtained without violence. . . .

The nonviolent protest has not been fruitless. On June 5, 1956, six months after the boycott started, a three-man Federal court in Montgomery ruled, 2 to 1, that city and state laws requiring segregation on Montgomery buses violate the Federal Constitution and its 14th Amendment, and are therefore unconstitutional. This ruling, however, will not become effective until the court issues an injunction against enforcement of bus segregation laws, and even then Montgomery city authorities may force a postponement by appealing to the Supreme Court.

Nonetheless, Montgomery and all America knows tonight that because of this protest it is compelled to respect that it is only a matter of time until segregation, not only in public transport but in schools and ballot boxes everywhere, is banned. So the Montgomery protesters, believing their cause is just and that they are on the side of God, can still sing: "We are moving on

to victory/With hope and dignity/. . . We know love is the watchword/For peace and liberty/Black and white, all are brothers/To live in harmony. . . ."

In their protesting, in their singing, in their walking, in their praying marches the dynamic American hope that in the fullness of time there will arise on this broad continent, under God, that brotherly community, based on freedom—social, political, economic—for all men. No force on earth can ultimately stop it, for love is invincible and immortal.

### The Little Black Boy

My mother bore me in the southern wild,  
And I am black, but O! my soul is white;  
White as an angel is the English child,  
But I am black, as if bereav'd of light.

My mother taught me underneath a tree,  
And sitting down before the heat of day,  
She took me on her lap and kissed me,  
And pointing to the east, began to say:

"Look on the rising sun: there God does live,  
And gives his light, and gives his heat away;  
And flowers and trees and beasts and man  
receive  
Comfort in morning, joy in the noonday.

"And we are put on earth a little space,  
That we may learn to bear the beams of love;  
And these black bodies and this sunburnt face  
Is but a cloud, and like a shady grove.

"For when our souls have learn'd that heat to  
bear,  
The cloud will vanish; we shall hear his voice,  
Saying: 'Come out from the grove, my love & care,  
And round my golden tent like lambs rejoice.'"

Thus did my mother say, and kissed me;  
And thus I say to little English boy:  
When I from black and he from white cloud free,  
And round the tent of God like lamps we joy,

I'll shade him from the heat, till he can bear  
To lean in joy upon our father's knee;  
And then I'll stand and stroke his silver hair,  
And be like him, and he will then love me.

WILLIAM BLAKE

From *Songs of Innocence and of Experience* (1789).

## The American Way

By HORACE MATHER LIPPINCOTT

RUFUS JONES concludes his history of Quakerism with these words, which we may well ponder as we enter a new era: "I have wondered all through the 15 years during which I have worked at this series of histories whether the Quakerism whose history we have now recorded is to prove to be a growing or a waning light—the morning star heralding a larger spiritual dawn, or an evening star slowly sinking with a narrowing area of light."

Pointing out "The Contemporary Peril of Quakerism" in one of the last issues of *The Friend* (Philadelphia), its contributing editor, Elton Trueblood, reminds us that "this is a sobering time for all who are affectionately loyal to the Quaker movement," and "What is most sobering is the realization that the best examples of some of the testimonies, for which we are known and honored, are to be found, not among Quakers, but among other religious bodies." He goes on to enumerate them convincingly. "The new life," he says, "will not come unless we, under God, produce it. We may have a period of vitality, but we shall not have it unless we change."

### *The Need for Change*

Canon C. E. Raven, vice chancellor of Cambridge University, puts it more broadly. He says, "In these days when mankind is on the march and the basic human relationships of sex and race and class are being radically transformed, all human institutions must necessarily adapt themselves to their changing environment. 'Adapt or perish' is a condition of the whole evolutionary process: the rocks are full of the fossilized creatures who failed to change; and though mankind differs from the animals in that he should be conscious of the need for adjustments and able to devise them, history shows that he frequently neglects or is unable to do so."

In a time of rapid and decided changes the Religious Society of Friends has wisely improved its practice in many ways in order to survive as a worth-while and effective instrument. We exist as a society to provide a strong and effective instrument for our Heavenly Father to use and the best opportunity for the spiritual enrichment of its members. Rufus Jones gave us a timely challenge, "Are you ready?" "This is our crisis too," he said. "If," he goes on, "Quakerism is a move-

ment, it must move," and our future "depends upon our courage and willingness to face realities and make necessary adjustments in a changed world." He said that we must be "shaken awake."

George Fox seldom allowed his fervor to outrun reason and said that he came not to teach but to lead men to their Teacher and leave them there. Early Friends kept unswervingly to their main purpose, trying to awaken everyone to "that of God in every man" that would speak to his condition. There were many wars and far worse social conditions then, but Friends held to their one *religious* conviction, refusing to be drawn into outward affairs about which many, as now, sharply disagreed, and relying with utter faith upon God's direction and revelation to straighten out all these errors of mankind.

It would be well to have a diagnosis by competent, experienced physicians who could prescribe modern remedies to insure health, vigor, and effectiveness in a completely changed world. Otherwise we shall sink into oblivion, overwhelmed by new situations we have not planned to meet. With quiet intelligence we have changed in many respects from the ox-cart age of our beginning, and its needs, to the time of airplanes, radios, television, color photography, motor cars, motion pictures, bridge games, cocktail parties, radar, atomic energy, and a multitude of scientific discoveries which engross our young people.

The invention of the internal combustion engine has changed all life everywhere to some degree. The world is a totally different place, and we are not yet adjusted to the complete change in conditions and values. The physical impossibility of making changes so rapidly has destroyed our perspective so that we have sacrificed wisdom to love of material things. Being forced to make so many radical changes in physical or material ways in so short a time, we are thrown off balance, so that spiritual values and desires have been crowded aside and suffocated. We should not spend our time in whining and wailing over this neglect. We must meet it, and gloom is not contagious. Let us not waste our precious lives in futility.

### *Changes in the Ways of Friends*

Testimonies considered vital to Friends in my youth have been discarded, testimonies on moderation and self-control, family visits, going to law, oaths, moderation at marriages, spirituous liquors, games, lotteries, gambling

Horace Mather Lippincott, a member of Abington Meeting, Pa., is the author of *A Portraiture of the People Called Quakers* (1915), *The Quakers in Germantown, Pennsylvania* (1923), and *Quaker Meeting Houses* (1952).

and diversions (these included card games, lotteries, theater-going and dancing), hat honor, plainness of speech and apparel, music, days and seasons, divorce. These are all gone, so no one need be shocked by suggestions of more changes to meet modern conditions and survive.

Friends used to maintain a solidarity and a withdrawal from the "world's people" in communities of their own. Their education was "guarded" so that children might be "unspotted from the world." No "idle diversions," no gay dress, and music were permitted; theater-going and divorce were absolutely taboo, as was the observance of church festivals such as Christmas and Easter.

All this was bound to change when we emerged to relieve distress after the World War and so mingled constantly with other people and the world's ways. Music was introduced in our Meetings via First-day schools long ago, and we recently proclaimed with pride in the FRIENDS JOURNAL the issuance of a *Friends Hymnal*. A Friend who not long ago assumed a high position of responsibility among Friends remarked that some of our starved Meetings could do well with a pastor!

#### *Friends Business Methods*

In view of all these reasonable changes to meet modern requirements, we need to give first place to a necessary change in the conduct of our business which has woefully lagged in the process of evolution. The unanimous-consent policy originated at the founding among a company of saints and had to do entirely with spiritual or religious concerns. The Society of Friends remained a purely religious body until the First World War; since then it has been concerned almost entirely with mundane or worldly affairs. This changes the entire picture, and we should make our procedure conform to the facts of present-day affairs. No intelligent group completely agrees about anything in present-day matters. It would be very unwholesome if it did, and we would get few new ideas. Those who say they believe it is wrong for the majority to decide must see, if they are intellectually honest, that it must be more wrong for the selfish minority to rule.

We share with the Roman Catholic Church the dubious distinction of being the only organization in America, religious, political, business, or social, which does not allow its members to vote. We are the last vestige of feudalism on the Continent. We would certainly object if our government, founded upon a majority vote, disfranchised us, or if the properties whose shares we hold would refuse us a vote in their management of our money.

All of the numerous sad schisms and separations in our Society have been caused by our undemocratic conduct of affairs. They were not desired by the great majority of the membership, who had no chance or opportunity to vote and so indicate a clean-cut, definite decision which every reasonable person accepts.

In any collection of balanced, intelligent people the greatest number are likely to be right in mundane affairs. This is the essence of the democracy we proclaim to be the salvation of nations and the saviour of freedom. But Friends do not practice this principle.

Man has not conceived a better or healthier way to progress than the parliamentary rules evolved through centuries of experiences in civilized countries. All other systems result in autocracies, revolutions, and decay. All laws or rules, if they are to be enforced or efficient, must be the will of the majority; otherwise they will be disregarded or changed. Organization and government in a democracy are the result of the wishes of the definite majority; otherwise chaos follows.

We should change our methods of conducting business to conform to our practice in all other walks of life. We do not run our own businesses the way we run the Society's affairs, and God's business should be made more effective than our own selfish, personal affairs. Man is still controlled by the tyranny of words. Those with the same motives use different words to express themselves, and those using the same words mean totally different things. We have learned to count but not to evaluate.

People will always think, act, and desire differently according to the complex conditions of human nature, origin, heredity, environment, and training. They do not understand the meaning of each other's words.

Listen to Grosvenor in W. S. Gilbert's opera *Patience*:

A magnet being in a hardware shop,  
And all around was a loving crop  
Of scissors and needles, nails and knives,  
Offering love for all their lives;  
But for iron the magnet felt no whim,  
Though he charmed iron, it charmed not him;  
From needles and nails and knives he'd turn,  
For he's set his love on a Silver Churn!  
And iron and steel expressed surprise,  
The needles opened their well-drilled eyes,  
The pen-knives felt "shut-up," no doubt,  
The scissors declared themselves "cut out,"  
The kettles they boiled with rage, 'tis said,  
While every nail went off its head,  
And hither and thither began to roam,  
Till a hammer came up—and drove them home.

## The Past Is Prologue

FRIENDS attending the 296th session of New England Yearly Meeting from June 19 to 24 were made unusually aware of the past and its potential for shaping the future. The year 1956 is generally accepted as the 300th anniversary of the arrival of Friends in America. Whether the Friends who landed in Boston in 1656 were actually the first to reach this side of the Atlantic is, however, a matter of some uncertainty, as Henry Cadbury pointed out in the opening address of the Yearly Meeting.

George Fox speaks of Friends in Newfoundland in 1652. Elizabeth Harris arrived in Maryland sometime in 1656, possibly before the Boston contingent met their decidedly uncordial welcome. And some of those who landed in Boston came from Barbados, where they had arrived in 1655. But the martyrdom of four Quakers on Boston Common (one in 1659, two in 1660, and one in 1661) and the later efforts of the Commonwealth of Massachusetts (in 1742) to atone for this "sad event" certainly entitle present-day New England Friends to a sense of antiquity.

Symbolic, perhaps, of Quaker historic interest in Boston, New England Yearly Meeting moved this year from the lovely Philips Academy at Andover to Lasell Junior College in Auburndale in the suburbs of Boston. The new location was convenient and provided plenty of first-floor rooms and a certain degree of elevator service for aging Friends, as well as safety from traffic for youngsters, but there was much nostalgia for the beauty of Andover, its lovely lawns (tempting for step-sings and acrobatics), its well-laid-out dining facilities, and the fine acoustics of George Washington Hall.

The high point of the Yearly Meeting was the Quakerama on Saturday night. This was not an historical pageant, and it was not a stage play. It was a service of worship and inspiration, utilizing scenes and incidents from the history of Quakerism in New England. Over 100 Friends took part, some representing their own ancestors. Harvey Perry, for example, played the part of his grandfather (on a visit to Abraham Lincoln in 1863 to plead for fair treatment of conscientious objectors in the Civil War). Henry Foster played the part of his great-grandfather, John Wilbur (in controversy with Joseph John Gurney, until the juniors of the 1956 Yearly Meeting separated them, saying that their quarrel was old and dusty). Mary Hoxie Jones played the part of her great-aunt, Sybil Jones, setting off for the Holy Land in 1867. (The fact that Aunt Sybil in real life weighed less than 100 pounds and had to be carried on the boat in a stretcher did nothing to deter the healthy Mary Hoxie, who marched vigorously on board with Whittier's "Go, angel-guided, duty-sent!" ringing in her ears.) And Warder Cadbury played the part of his father, Henry J. Cadbury (at the historic Yearly Meeting session of 1945, marking the reunion of the two Yearly Meetings in New England).

Many Quaker historical figures were represented. George Fox was played by George Selleck, with an astonishing straight-haired wig and broad-brimmed hat; John Woolman by Russell Brooks, director of the new Quaker Center at Woolman Hill;

Marmaduke Stephenson by Ralph Smith; Prudence Crandall (the Quaker schoolmistress in Connecticut who accepted "Young Misses of Color" in 1833 and saw her school destroyed by angry townspeople) by Mary Kovner, and 50 years later (when the Connecticut Legislature in an attempt to make up for its anti-Negro acts of 50 years before voted her a pension) by Helen Griffith; John Greenleaf Whittier by Tom Bodine (one Friend asked him the day after the Quakerama if he were feeling any "whittier" that morning); Eli Jones by Carlton Jones; Rufus Jones (as a young man) by Paul Gates; and many others.

The success of the Quakerama was due primarily to the remarkable sense of worship that it engendered. The scene of Mary Dyer about to be hanged had a spiritual quality that set the tone for all that followed. Nancy St. John played the part with a strength and a serenity that led Friends the next day to suggest that she be asked to model for the statue of Mary Dyer which, the Yearly Meeting was informed, the Massachusetts Legislature contemplates erecting on the State House lawn in Boston.

The title of the Quakerama, "The Business of Our Lives," derives from John Woolman. According to Woolman, the business of our lives is "to turn all the treasures we possess into the channels of universal love." Certainly the author, Daisy Newman, and the director, Ruth Osborne, turned all the treasures they possess into months and hours of loving preparation. With only one rehearsal, with a cast of over 100, with 12 scenes and elaborate costuming, the whole performance went without a hitch, smoothly, on time, with a sincerity and a serenity that supported the feeling of worship that pervaded it. The Quakerama itself was an historic occasion!

While the Quakerama dominated the Yearly Meeting, a number of significant things happened in the regular sessions. A letter of prayerful support for its nonviolent resistance movement was sent to the Montgomery Improvement Association in Alabama, and letters were sent to the Roman Catholic Archbishops in New England and in Louisiana, expressing sympathetic accord in the forthright stand of their church on racial discrimination.

Growing out of a four-day Woolman Hill Conference in April on Friends education, there was considerable discussion throughout the Saturday sessions on Quaker education, what it is and how close the Quaker schools in New England come to the high standards set for them.

From the Connecticut Valley Quarter came a concern that the New England Yearly Meeting affiliate with the Friends General Conference as a symbol of the hoped-for eventual unity of all Friends everywhere. A committee was appointed to bring this concern to the attention of the various Quarters and to report to the Permanent Board and to next year's Yearly Meeting.

An evening was devoted to the programs and needs of the Five Years Meeting, and one Friend was heard to remark the next morning that the only difference she could see between the Friends General Conference and the Five Years Meeting was that one did its work through committees and the other did its work through boards.



All in all, it was a fine Yearly Meeting, with a strong sense of the past coupled to a realization of what could be done in the future. Friends departed in somewhat the frame of mind expressed by the Washington taxi-cab driver who said, when he was asked what was meant by the words on the Archives Building, "The Past Is Prologue," "That means: 'Brother, you ain't seen nothin' yet!'"

THOMAS R. BODINE

### Letter from the Pacific Coast

(Continued from page 474)

The interesting thing is that this was very much a "grass roots" affair, as the writer well knows. The idea began with a Pomona Valley chapter of the Association for the United Nations, particularly with one individual, Mr. Hugh Butler, a former State Department official who had been moved by the San Francisco service. Eventually it received the blessing of some 50 local or area church, civic, and educational groups, with the chief working support coming from members of the local Unitarian Fellowship, Jewish Temple, the Friends and Brethren, the colleges, and Congregational and Methodist Churches. Expense funds, amounting to \$1,500, came from some of these organizations and from many contributions of \$10 each from individual patrons. The effort had the personal counsel of the initiator of the San Francisco Festival, Mrs. William Lister Rogers.

I mention these details with the thought that some readers may be interested in the practical side of such an affair. Difficult questions of policy and program were involved. The Festival is conceived, not as an integrated religious service, but simply as a common effort toward world brotherhood and peace by separate religious groups (along with practical politicians), each of the former holding fully to its own faith. The religious leaders called their own people to prayer in their own way, with the prayers themselves printed on the program for private reading during a period of common silence and meditation. No religious symbols were used, the one decoration being a large flag of the United Nations used as a backdrop. Even so, the project met with disapproval and misunderstanding in some quarters.

A delightful aspect was the social fellowship of the participants at a preliminary luncheon and a tea following the service. The writer enjoyed being the companion of three gentle and scholarly Japanese Zen-Buddhists during these occasions.

Perhaps the Pacific Coast, with its awareness of Asia and considerable influx of Eastern religious groups, is especially fitted to initiate a pattern of this sort. Yet

might it not be adapted to circumstances in many other localities, in America or other countries, where representatives of some of the world faiths may be found? Almost any concerned-group, civic or religious, might initiate such an effort. United Nations Day in the fall would seem to be a particularly appropriate annual occasion. Copies of the Pomona Valley Festival program, an interesting document in itself, may be secured from the writer or from the festival chairman, Hugh Butler, 1707 Wright Street, Pomona, Calif.

FERNER NUHN

### Friends and Their Friends

Virginia Williams of Iowa Yearly Meeting has been appointed full-time secretary and assistant in the Midwest office of the Friends World Committee located on the Wilmington College campus in Wilmington, Ohio. Virginia Williams, who is a graduate of William Penn College, Oskaloosa, Iowa, comes to this work from the Earlham-Indiana University Center at Earlham College, Richmond, Indiana. She attended the 1952 World Conference of Friends at Oxford, England, and has been active in the program of the Young Friends Committee of North America, an organization which unites Young Friends from many different Friends groups on this continent.

Sam and Edna Legg and their family are leaving Baltimore, to live at Oakwood School, Poughkeepsie, N. Y., where Sam Legg will be assistant principal. Edna Legg was made president of the Baltimore branch of the Women's International League for Peace and Freedom at its annual meeting on May 12.

From August 10 to 13, following Germany Yearly Meeting, the Society for Religious and Social Education (*Gesellschaft für religiös-soziale Bildungsarbeit*) will hold a conference at Bad Pyrmont. The theme for consideration is "The Meaning of Psychology and Depth Psychology in the Life of Today."

Anna Pettit, a student at Drexel Institute of Technology in Philadelphia and a member of Woodstown Meeting, N. J., has won the \$2,000 first prize in the Towle Silver company nation-wide "Dream a Party Contest."

Dr. Elizabeth Babbott, a member of the Cambridge, Mass., Meeting, has been appointed to the faculty of International Christian University in Japan. She will begin her two-year teaching assignment as instructor of biology on September 1, 1956.

Catherine Armet, secretary of Scotland General Meeting Committee, has been made a Fellow of the Society of Antiquaries of Scotland.

The Un-American Activities Committee of the United States House of Representatives, which has recently been investigating the activities of the Fund for the Republic, held a hearing at the United States Court House in Philadelphia on July 18 in connection with the award of \$5,000 that the Fund made to Plymouth Monthly Meeting, Pa., in 1955. This award was made for "effective defense of democratic principles" in refusing to give way to community pressures to discharge the librarian of the William Jeanes Library after she had refused to answer questions of a Congressional Committee about her past associations.

A representative of the Fund for the Republic who had investigated the situation at Plymouth Meeting before the award was made, and five members of Plymouth Monthly Meeting were subpoenaed to appear at the hearing. These included the chairman of the Library Committee, who was ordered to bring with her the minutes of the Library Committee and of the Monthly Meeting. At a special monthly meeting held July 11, the Meeting declined to release the minutes and so notified the House Committee, which did not press this point further.

Hallam Tennyson, the author of *India's Walking Saint*, who is known personally to American Friends through his visit to this country in 1955, has recently concluded a special journey through England. For six weeks he hitchhiked around Britain, speaking to as many groups as possible about Vinoba Bhave (India's walking saint) and his Bhodan (land gift) program. Money collected on this journey has been contributed to the Bhodan Well Fund. After a period of service for the Friends East-West Relations Committee, Hallam Tennyson has taken up an appointment with the B.B.C.'s "London Calling Asia" program.

Larry Gara, a member of Reading, Pa., Monthly Meeting and now assistant professor of history at Eureka College, Eureka, Illinois, has received a research grant from the American Philosophical Society for travel this summer. He is traveling through the Midwestern and Eastern states and parts of the upper South, gathering material for a book-length study of the legend of the Underground Railroad. He is attempting to disentangle fact from fiction in relation to this historic institution, and is especially interested in locating contemporary diaries and manuscripts of antislavery workers.

On last May 29, John Otto Reinemann, director of probation of the Municipal Court of Philadelphia, had the privilege of being present when Governor Leader of Pennsylvania signed House Bill 1073 into law. This Act, No. 599, provides for the establishment of forestry conservation camps for the rehabilitation of juvenile delinquents. John Otto Reinemann tells us that distribution of reprints of his article published June 4, 1955, in the *Friends Intelligencer* helped greatly in the promotion of this idea. The title of the article was "Forestry Camps for the Rehabilitation of Delinquents: A Needed Project in Pennsylvania."

Edward and Emilie Condon will make their home in September in St. Louis, Mo., where Edward Condon has been appointed professor of physics and chairman of the department of physics at Washington University. During the summer he is visiting professor of physics at the University of Wisconsin.

The 200th anniversary of the Hancock's Bridge Meeting House, N. J., was celebrated July 1. Salem Quarterly Meeting was in charge, with William M. Waddington presiding. The building was quite well filled, with the men sitting on one side and the women on the other, according to the old custom. Anna Cox Brinton, former director of Pendle Hill and now clerk of the Committee for Worship and Ministry of Philadelphia Yearly Meeting, spoke on the topic "Seeking, Finding, and Revealing." Harry A. Crispin, honorary president of the Salem County Historical Society, gave a history of the Hancock's Bridge Meeting House, and Elizabeth B. Fogg of Hancock's Bridge discussed some of the personalities who contributed to it in some way. Hostesses, wearing Quaker garb, were Hanna Pancoast Smith and daughter, Brittany; Helen L. Ware, Mary and Harriet Fogg, and Lynn Waddington; also Grace Ewing and others from Greenwich Meeting, N. J.

Two family institutes sponsored by the American Friends Service Committee are scheduled for August 12 to 18 and August 20 to 26 at Danebod, a Danish Folk School near Tyler, Minnesota. The cost is \$50 for room, board, and program regardless of the size of the family, plus \$5 registration (not refundable). Leaders include W. Burnet Easton, Jr., Esther Easton, Cecil E. Hinshaw, and Mulford Sibley. Reginald Reynolds will be present for the first session and Leanoire Goode now for part of the second. Send registration or requests for further information to Wilmer L. Tjossem, American Friends Service Committee, 4211 Grand Avenue, Des Moines 12, Iowa.

Seven families enjoyed the first 1956 Family Work Camp early in July. It was held at the McCorkel Tree Farm in the mountains near Tyrone, Pa. The adults and teen-agers scraped and painted a sizeable Methodist Church and were rewarded by a banquet provided by the farm family parishioners. The 12 children under 12 had an especially exciting time collecting some of nature's treasures (like mushrooms and salamanders), climbing Tussey Mountain, and visiting the State College Model Dairy Farm. Campfire discussions were sparked by parents who had been to India and Mexico, and by the wife of a member of the U.N. Secretariat who is a citizen of Soviet Russia.

There will be two more weeks of Family Work Camp, starting July 30 and August 6, at Lincoln University, Pa., and there is still room for a few more families if they apply at once to the Friends Social Order Committee at 1515 Cherry Street, Philadelphia 2, Pa.

*Big Bridge to Brooklyn*, a new book for teen-agers by Frances Williams Brown, is scheduled for publication in August as part of the Aladdin Books' American Heritage Series. Covering the period from 1867 to 1883, it tells in semifictional form of the drama and tragedies in the building by the Roebblings, father and son, of the great suspension bridge which at that period was considered one of the seven wonders of the world. Frances Williams Brown is an active member of Central Philadelphia Monthly Meeting of Friends.

Frank and Mildred Loescher of Philadelphia have attended Southern Africa Yearly Meeting at Adams College, Natal. They set out under a personal concern and on their way spent a few days in England. Frank Loescher is chairman of the Africa Committee of the A.F.S.C. After some weeks in the Union of South Africa, he and his wife will participate in a study tour to Southern Rhodesia, Uganda, Kenya, Ethiopia, and Egypt.

Wilmer and Becky Stratton of Montclair Meeting, N. J., were directors of a work camp for young Friends at the Kickapoo Friends Center, McLoud, Oklahoma, during July.

The *Proceedings of Philadelphia Yearly Meeting of the Religious Society of Friends, 1956*, is now available at 1515 Cherry Street, Philadelphia 2, Pa.

Under date of June 15, Margaret Grant Beidler writes from Phnom Penh, Cambodia: "I am having a most amazing and wonderful experience teaching English to 177 yellow-clad, shaven-headed Buddhist monks. They have never before been permitted to have a woman teacher, but the leaders of the Buddhist University here were so eager to have them learn English that a special dispensation was made. How much English they are learning, packed together in classes of 59 each, I could not say. As for me, I am learning great admiration and respect for their devotion to their belief and also a simple fondness for them, for their childlike sweetness and utter guilelessness."

Margaret Grant Beidler and her four children will be with her mother, Mrs. E. D. Grant, in Richmond, Indiana, for a while this summer.

## Letters to the Editor

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

I brought to the Friends General Conference at Cape May, N. J., a load of non-Quakers. On Monday morning they returned to their jobs in New York City, and with them returned a member of my family. On the highway misfortune befell them, and the tires of the car flattened. A state trooper arrived and charged the driver with reckless driving, trying to cross the road, etc. One of the ladies in the car said to the trooper: "Officer, we suffered a blowout. It is miracle we did

not get hurt and the car did not turn over. We are returning from the Friends Conference." The officer sternly asked: "Where is there a Friends Conference?" The lady replied, "Cape May." The officer's face lost its anger as he asked, "Are you Quakers?" The lady replied, "Some of us are." The officer tore up the court summons, and his face became soft and kind. He took the entire group in his car to a bus station, brought the tireless car to a garage, and told the owner to deal well with the owners of the car because they were Quakers.

A story like that should be preserved in the folklore of Friends.

Bronx, N. Y.

DAVID BERKINGOFF

I often wonder whether it is entirely correct to say that the Society of Friends has no creed. A sect, if it is to be a sect, can hardly exist without one. It may be a long, formal one, or one of simpler, more flexible dimensions. But nonetheless it is a creed, a necessity, if a faith is to preserve its identity.

Since creeds are often expressed in terms of beliefs, I would word our Quaker creed something like this: We hold that by means of the Inner Light the life of the spirit is in abundance everywhere, in every person; that the Heavenly Father has endowed each of His children with a measure of His divinity, with full ministerial powers to conduct ritual, sacraments, and communion. We believe that Quakerism is not so much a distinct sect, but a universal spiritual movement, working in and through all faiths.

Great Falls, Mont.

ESTHER HAYES REED

## Coming Events

### JULY

29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

28—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At the evening session there will be a panel discussion by some members of the Quaker Leadership Training Group sponsored by the Friends World Committee for Consultation. Elobim Ajo of Cuba, Ian A. Hyde of England, and others will speak.

29—Concord Quarterly Meeting on Worship and Ministry at Goshen Meeting House, Goshenville, Pa., 2 p.m.

### AUGUST

3 to 7—Germany Yearly Meeting at Bad Pyrmont, Germany.

4—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

4—London Grove Forum, London Grove Meeting House, London Grove, Pa., 8 p.m.: FOR film, "Walk to Freedom." The discussion following the film will be led by Charles Walker, regional secretary of the Fellowship of Reconciliation. All are welcome.

5—Kennett Monthly Meeting, Pa., is initiating an annual homecoming day. The first one is to be held on August 5. Regular meeting for worship will be held at 11 a.m. at the Kennett Square Meeting House, Pa. At 2:30 p.m. John Hobart will speak in Old Kennett Meeting on the importance of early Quakerism for our Society.

8—Annual Camp Onas Supper, 5 to 8 p.m. Adults \$1.25; chil-

dren 12 and under, 75 cents. The supper is for the benefit of the new swimming pool, which will be open for summer guests from 5 to 6 p.m. for a nominal fee. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County, Pa. Reservations by calling Wycombe 3517.

9—Abington Quarterly Meeting in the Quakertown Meeting House, Pa. (just off Route 309), 4 p.m. There will be no evening session in order to make it possible for families to attend as a unit. Meeting on Worship and Ministry will meet at 3 p.m. Mildred M. Gordon, chairman of the survey of the Social Service Committee, will speak on the study of the care of aging Friends.

*Notice:* Meeting for worship at Baltimore Monthly Meeting, Stony Run, will be held from 10 a.m. to 11 a.m. during July and August.

*Notice:* Friends from Concord Quarterly Meeting are holding meetings for worship at the old Chichester Meeting House, Meeting House Road, Boothwyn, Pa., each Sunday, 11 a.m., through August 26.

*Notice:* "Odds and Friends." Willard Tomlinson selects color slides of Meeting Houses and of well-known Friends from over 300 he has photographed in color. To arrange a showing for your Quarterly Meeting or an evening get-together, contact him at 546 Rutgers Avenue, Swarthmore, Pa.

### BIRTHS

**ABERNATHY**—On May 14, to Robert Shields and Rosalind Smith Abernathy, a daughter named **SUSAN GOWER ABERNATHY**. Her parents are members of the Minneapolis Meeting; her grandparents, Susan Gower and David T. Smith, are members of the Durham, N. C., Meeting.

**ATLEE**—On January 17, at Santa Cruz, Calif., to Charles Biddle, Jr., and Susan Neuhauser Atlee, a daughter named **BARBARA ANN ATLEE**. Her father is a member of Westfield Monthly Meeting, N. J., and is employed by the University of California in the Agricultural Extension Service in Santa Cruz County.

**BACON**—On May 21, to Walter I. and Laura Bacon, a second son named **ROBERT WALTER BACON**. His father is a member of Salem Monthly Meeting, N. J.

**CREWE**—On January 9, to the Rev. Hayward B. and Anne Biddle Atlee Crewe of Gulph Mills, Pa., a daughter named **ANNA BIDDLE CREWE**. Her mother is a former member of Westfield Monthly Meeting, N. J.

**DIDISHEIM**—On June 21, to Paul and Ricarda Jahrreiss Didisheim, a daughter named **ANNE MELINDA DIDISHEIM**. Her mother is a member of Stony Run Meeting in Baltimore. Her grandparents are Walter and Lotte Jahrreiss of Baltimore, Maryland.

**ENDO**—On July 10, to Sim and Betty Watanabe Endo, a son named **RUSSELL SUSUMU ENDO**. He is a birthright member of Green Street Monthly Meeting of Philadelphia.

**HALLOWELL**—On June 25, to Henry Williams Hallowell, 2nd, and Mary Elizabeth MacFadden Hallowell, a son named **HENRY WILLIAMS HALLOWELL**, 3rd, a birthright member of Abington Monthly Meeting, Pa. He is a grandson of Marian Dyer Hallowell and the late Israel R. Hallowell, and a great-grandson of Henry W. and Margaret Thomson Hallowell. His maternal grandparents are Mary Sale and Wilford C. MacFadden.

**HUMMEL**—On June 16, to Lee C. and Ruth Boyden Hummel, a second daughter named **JANET LEE HUMMEL**. Her father is a member of Salem Monthly Meeting, N. J.

**JENKINS**—On July 11, to Edward A. and Joan White Jenkins of Chester, N. J., a son named **THOMAS HOWARD JENKINS**. His father is a member of Swarthmore Meeting, Pa.

### MARRIAGES

**HADDON-BILLO**—On June 16, in Cambridge Meeting, Mass., **GENE BILLO**, daughter of Mr. and Mrs. Geoffroy Billo of Scarsdale Meeting and Pawling, N. Y., and **DR. WILLIAM HADDON, JR.**, of Boston, Mass.

**GWYN-PEERY**—On June 30, under the care of the Houston Meeting, Texas, where both are attenders, **MARTHA MARIE PEERY**, daughter of Mr. and Mrs. Herschel C. Peery, and **ROBERT JOSEPH GWYN**, son of Mr. and Mrs. Joseph R. Gwyn. The bride is a member of Sugar Plain Meeting, Thorntown, Indiana. The ceremony took place at the home of Mr. and Mrs. Walter W. Whitson.

**WILCOX-SCHNAITMAN**—On June 23, at the Friends Meeting House, Waynesville, Ohio, under the care of Miami Monthly Meeting, **MARGARET LILIAN SCHNAITMAN**, daughter of Albert and Maria Schnaitman of Waynesville, and **LOUIS VAN INWEGEN WILCOX** of New Jersey. Both bride and groom are members of the faculty at Cornell University.

### DEATHS

**CALLAHAN**—On June 2, **EMMA BURT CALLAHAN**, aged 74 years. She was the wife of S. Irving Callahan, D.D.S., and a member of Salem Monthly Meeting, N. J.

**JONES**—On May 12, **ANNA ROBERTS JONES** of Wayne, Pa., a faithful member of Fallsington Friends Meeting, Pa. Prior to her recent marriage to the late Samuel W. Jones she was the widow of Evan Roberts. She is survived by her daughter, Marguerite Roberts Spillman, her son-in-law, Arnold W. Spillman, and three grandchildren.

## REGULAR MEETINGS

### ARIZONA

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

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

### CALIFORNIA

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

**LA JOLLA**—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

**LOS ANGELES**—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

**PASADENA**—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at

11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

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

### COLORADO

**BOULDER**—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

### CONNECTICUT

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

### DISTRICT OF COLUMBIA

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

### FLORIDA

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

**MIAMI**—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

**ORLANDO**—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

**ST. PETERSBURG**—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

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

### INDIANA

**INDIANAPOLIS**—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

**IOWA**

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

**LOUISIANA**

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

**MASSACHUSETTS**

**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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

**MICHIGAN**

**DETROIT**—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

**MISSOURI**

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

**NEW MEXICO**

**SANTA FE**—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

**NEW JERSEY**

**DOVER**—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

**MANASQUAN**—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**SHERWSBURY**—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

**NEW YORK**

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

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

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

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

**Manhattan**—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street  
**Brooklyn**—110 Schermerhorn Street  
**Flushing**—137-16 Northern Boulevard  
**Riverside Church**, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

**PAWLING**—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

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

**SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

**NORTH CAROLINA**

**CHAPEL HILL**—Meeting for worship, 11 a.m., second floor of Graham Memorial Building, University of North Carolina; Charles F. Milner, Clerk.

**OHIO**

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

**PENNSYLVANIA**

**HARRISBURG**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

**PHILADELPHIA**—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

**Byberry**, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
**Central Philadelphia**, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue, Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

**Fourth and Arch Streets**, Frankford, Penn and Orthodox Streets, Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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

**TEXAS**

**HOUSTON**—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

**WANTED**

**HOUSEKEEPER**: Woodbury, N. J., one in family; prefer Friend; references. Box V121, Friends Journal.

**HOUSEHOLD DIRECTOR**, experienced, for small suburban institution; references required. Box F120, Friends Journal.

**YOUNG WOMAN, COLLEGE DEGREE**: Group work program, teen-agers, YWCA, Trenton, N. J., September 1. Write for details.

**LIVING QUARTERS** near Media or Swarthmore, Pa., for working mother with school-age child, in exchange for part-time service. Janet Shugart, Pendle Hill, Wallingford; telephone Media 6-4507.

**SUMMER GUESTS**: Former Cowperthwaite place, "Elkmont", now open for guests. Very restful, nature interests, light recreation; reasonable rates. For transportation from Arch Street Centre, Philadelphia, contact Marion Merwin, 618 Linwood Avenue, Collingswood, N. J.; for accommodations contact Irene Bown, Forksville, Pa.

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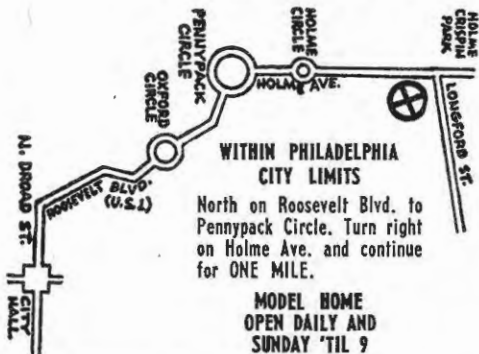
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