

FRIENDS JOURNAL

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THE new Christian man does not curse the world; neither does he condemn and anathematize the possessed and the idolatrous. He shares the suffering of the world, bears in his body the tragedy of man. He strives to bring the liberating, spiritual element into all of human life. A personality which is strengthened and supported spiritually cannot permit the powers of the world to divide its forces, can never permit itself to be possessed by demonic powers. Such a personality is not isolated and shut in upon itself; it is accessible to all universal meaning and open to all superpersonal values.

—NICHOLAS BERDYAEV

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Internationally Speaking

New Trends in Foreign Aid

IN the eleven years since the end of the Second World War the United States has given about \$53 billion to other countries. This sum, while large, is not larger than the United States arms budget in several of those years. Practically all of the \$53 billion has gone for military aid or for relief and reconstruction of war damage. Only a small part of the total has been for economic development.

Now the Russians, "strange partners in progress," are beginning to emphasize aid in economic development, without visible strings. Military aid from the United States which is, after all, an argument for support of United States military policies, does not have much appeal to Asian nations strongly determined to win actual as well as formal independence from the West.

The change of Russian emphasis is actually a development that has been long awaited, but it requires considerable restating of United States aims that have been for several years—if inadequately—set forth in terms of military security. Congress seems to find this restatement difficult; it is showing great reluctance to authorize the long-term flexible aid program which the President requested.

"Incipient Disarmament"

The necessity of re-examining the United States policy of foreign aid comes in what has been called "an era of incipient disarmament." The Russians have announced a reduction of 1,200,000 in the number of men in their armed forces; the United Kingdom has stated that it hopes to end conscription in two years. These announcements strengthen the reluctance of West Germans to adopt conscription or to take on the burdens of an army of 500,000 men as their contribution to the defense of the West.

The recent meeting in London of the United Nations Disarmament Subcommittee seems to have accomplished more than the newspapers gave it credit for. It advanced the hard work of closing the gap between the Russian and American positions. It was noticeable at London that the Russian and American delegations argued hard and closely but without bitterness or accusations of bad faith. An important contribution to the better atmosphere was the remark by the United States delegate Harold E. Stassen that no agreement would be kept unless it was to the interest of the countries concerned to keep it. This was more than an expression of cynical realism; it was taken as recognition of the normality of each

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FRIENDS JOURNAL

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

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Editorial Comments

Obedience

IT is good news that one of the forthcoming Pendle Hill pamphlets will present some of the writings of Simone Weil. She was a French Jewess whose religious search led her so close to Christian thinking that her conversion seemed to some of her friends only a matter of time. An early death set an abrupt end to her creative and frequently prophetic production as a religious writer of rare acumen. One of her friends likened her to a church bell that had called many seekers into the church while it remained outside the edifice itself.

One of her books dealing with man's uprootedness reminds us of the fact that man has at all times sensed a persistent and healthy need for obedience. This urge to obey inward laws as well as the rules of society is ever present with us, even when we ignore or oppose it. Obedience is not a fashionable term. We prefer to speak of self-determination, self-rule, or autonomy and cherish nothing more than the freedom to make our own decisions. Yet even such impulses hardly ever omit a reference to our conscience. Ultimately, the uncomfortable term *obedience* turns up again behind the façade of any new vocabulary. We want to preserve our ties to moral law, to the moral and spiritual authority of God's word, the tradition of Christian wisdom, the voice within, that as God's continuous revelation may rise above the recognized ways of Christian society. We oppose human authority when it is self-appointed and does not derive its power from obedience to a higher obligation. We are also apt to deprecate obedience when it is given merely for obtaining a reward. True obedience, then, is based on free consent. Kings and rulers who do not recognize their obligation to be obedient to laws higher than their own are morally sick and will, in turn, cause their sickness to spread over their nations. When the bridges to eternity are torn down, disorder, revolution, and war will ensue. We must be able to sense in all human law an orientation to a world beyond the present moment. Ruling powers must, therefore, be symbols of a higher authority, whether they be kings, presidents, or parliaments. And in their own realm they will necessarily practice restrictions and observe duties in the exercise of their power.

The Law Within

These thoughts receive special pertinence from the experiences of modern history. Dictatorships have illustrated their truths anew. The need for obedience confirms also the principle of religious freedom when outward authority is absent, a state such as Friends enjoy in their organization. In fact, we may claim that the sense of obligation toward a higher law is present in a particularly strong measure within the life of our Society. We aim to give the Inner Light, God's voice within man, the final authority. Our educational philosophy and practice attempt to appeal again to this free consent. We avoid recourse to outward restrictions, considering them nothing but matters of temporary expedience. This course has hazards which any high venture must take.

We know of the greater hazards inherent in authoritarian society and authoritarian religions. We are also being made aware of the painful results in the lives of young people which are caused by the absence of inward consent to outward authority. Obedience implies self-rule and service. It holds the promise of independence and dignity. The reward of obedience is freedom before God and man and the liberty to be "wise as to what is good and guileless as to what is evil," a promise that Paul attaches to the virtue of obedience (Romans 16:19).

In Brief

San Francisco had by far the highest rate of alcoholism among the nation's big cities in 1950, the most recent figures being available from that year. It had a rate of 4,190 alcoholics "with complications" among each 100,000 adults. Next came Sacramento, with 2,780, and Louisville, Kentucky, with 2,380. Among the top 26 cities rated were Wilmington, Delaware (2,120), Long Beach, California, and Hartford, Connecticut (each 2,070), Washington, D. C. (1,760), Philadelphia and Pittsburgh, Pa. (1,730 each). The lowest rate—440 for 100,000 adults—was reported for Austin, Texas, and Charlotte, N. C. New York and Nashville, Tennessee, rated the 31st place with 1,550 each.

Our Mysterious Universe

By KATHARINE M. WILSON

SCIENCE, which in the nineteenth century undermined belief in a spiritual factor in life, is in this century undermining the materialistic view which it helped to establish. It appears, likewise, that as long as scientists keep within their present terms of reference, they cannot hope to discover the fundamental truths of our universe.

On the mathematical side, Dr. Martin Johnson in the Eddington Memorial Lecture for 1952 shows that symbols relating time, space, and matter merely manipulate an unknown, being equally valid for both possible views of their relationship. Thus, either time alters with age while space and matter remain static, or else, as is more generally believed, time remains a constant, but there is a continuous creation of matter in an ever-expanding universe. In this view, incidentally, the world must have been created, as it were, in one instant as a compact, small unit. But, whatever the facts, the formulae work. They function on a basis of fundamental ignorance.

An Unknown

If we follow up the investigation of matter, we discover that at its furthest analysis the atom depends on movements of something (or of nothing) that do not obey our definitions for matter. In fact, the atom has not a material basis at all, but depends on an unknown. Moreover, either nothing causes the movements which make the atom, or else something not within the material universe. Scientists usually express this by saying that the movements are causeless.

A Nonsensory and Nonphysical Faculty

The problem only begins here. Physical Research workers investigate the nature of *psi*, which we could define as phenomena in our human experience which fail to keep the rules of the physical universe. Such phenomena have a long history, but since they indicate some factor not consonant with science or common sense, we have left them out of the picture until recently. The *Proceedings* of both the English and the American Societies for Physical Research are full of verified examples of precognition, telepathy, clairvoyance, and, even more surprisingly, of psychometry, for some people

by feeling an object can perceive facts about its unknown and unseen owner.

As long as such phenomena remained spontaneous and sporadic, we could forget them. But within the last quarter century many research workers (the most notable in America) have conducted experiments in this field under rigorous scientific conditions. Professor J. B. Rhine of Duke University has shown that some people can not only "guess" with a more than chance degree of accuracy such simple signs as a cross, a circle, a square on cards turned over by an unseen agent, but also that it is not necessary to have an agent or transmitter. They can "guess" with as great accuracy when the pack of cards is shuffled mechanically and not turned face up until after the "guesses" are recorded. It looks as if what we call telepathy and clairvoyance may be the same thing, a perception not transmitted through the usual physical channels of the senses.

Anyone who reads the actual records must be impressed by the precautions taken to prevent fraud. Some of them seem even pedantic. The experimenter needed to make sure that one cannot shuffle a pack of cards face downwards in such a way that the cards correspond with an unknown order. He tested this only to find that we can assume no such thing; it is possible to shuffle cards so that their order corresponds to a more than chance degree of accuracy with an order which one does not yet know.

Equally surprising are his experiments with dice throwing. Some people can predetermine the fall of dice, and this where the method of throwing is mechanically done by someone else. Such experiments have now been verified by other experimenters, some of whom started their experiments in order to disprove such findings. What has been demonstrated is a *psi* way of perceiving and a *psi* way of influencing physical objects.

Thus man apparently has a nonsensory and a non-physical faculty of both perceiving objects distant in space and of influencing the movements of such objects. In the mind of man there is some nonmaterial factor that heretofore psychology has failed to note. But the problem does not end here, for matter, too, must have some nonmaterial relationship with mind for man to use this sort of perception and this sort of influence. Psychical research has set a problem not only for psychologists, some of whom recognize the challenge, but for physicists, also, unless this is the same problem that they have already met in atomic research.

Katherine M. Wilson is a leader in the Seekers Association, England. The original paper on the above subject was written for the Seekers Association and then published in the October 1954 issue of *The Congregational Quarterly*. The article in its present form has been adapted by the author from its longer version.

Nor does it end even here, for physical research has proved that it is not only in astronomy and physics that we must reconsider our conception of time, but in the human mind and in the relationship between distant objects and the human mind. Whately Carington experimented to see whether distance affected clairvoyance, and discovered that his recipients in England and in America, who aimed to draw different unseen pictures he set up in his study at a given time on successive days, reproduced with a more than chance accuracy not those in his study on the day when they drew, but those of the day before or *the day after*. This displacement made Dr. Soal of the English Society for Psychical Research check an old experiment of his with Rhine's cards, which had failed to reveal more than a chance result, to discover whether they showed such displacement. The result was positive for some of his subjects who had "guessed" with a more than chance accuracy, not the card they were trying to, but either the one before, or the one following. It seems, then, as if they could perceive more easily a future card than one turned at their moment of perception.

Following this, Rhine experimented with his colleagues at Duke and discovered that some could record with a more than chance accuracy the fall of cards in a pack not yet shuffled. To make sure of his statistics, he got statisticians not implicated in his experiments to audit, one might say, his method of calculating results. They vouched for his honesty and competence.

It seems that anyone not afraid to face the consequences must admit that the case for precognition, or for what looks like it, has been proved. In other words our common conception of time involves some fallacy. Either our experience of time is not along a continuous unbroken line, or else knowledge of the future lies in some nonmaterial storehouse from which human consciousness can sometimes pilfer.

Some Greater Power

A materialistic universe would seem to imply a mechanistic. Nineteenth-century science tended to encourage this sort of materialism. Not so today. Biologists are beginning to reject mechanistic and behaviorist patterns to explain the actions of animals. Likewise, it now seems that there are astronomical odds against the different species having evolved by chance. Among biologists, Professor A. C. Hardy, writing in the *Proceedings* of the Society for Psychical Research (England) for May 1953, says that the idea that some physical thing like genes transmits inherited characteristics has been exploded. Evolution can be explained only by presupposing some creative purpose, for the coincidences are too incredibly complex and too patently purposive

to arrive by chance. At the moment the fact of inheritance cannot be explained. Hardy ends his article by saying that it would fit all the facts if there were a "species-mind," shared by all individuals of the species, that kept each true to its type. If this is so, he says, one would expect man, the animal conscious of himself, to be aware of his "species-mind." And, he concludes, this is indeed so. "All true religious experience points to the existence in all races of men of a feeling of being in touch with some greater power beyond their individual selves. What we recognize as religious experience in ourselves may be the development of something similar in all animal life."

Jungian psychologists, working on religion from a scientific angle, discover in the human mind archetypes, or fundamental dispositions, which make themselves conscious to us as images or symbols. One such archetypal image is that of God. It expresses something lying in every human mind as a fact, which we deny at the peril of our mental health. What lies behind the archetype, or how it came to be imprinted on the human psyche, psychologists in their capacity as scientists cannot say. There lies at the back of the human mind, as of the material universe, an unknown.

Louisa May Alcott and Others: Some Literary Autographs at Swarthmore

THE manuscript collection of the Friends Historical Library is, of course, composed primarily of letters and papers of Friends. But it would be a mistake to assume that it includes only Quaker documents. Even in their days of maximum withdrawal from the "world," Friends have always had relationships with the "world's people," indeed often with some of its most eminent people. So it is not really surprising that a good many letters and documents of literary figures should turn up at Swarthmore.

But it took a systematic survey of the collection, stimulated by a request from the American Literature Group of the Modern Language Association, which is compiling a checklist of all known manuscripts of American authors, to reveal just how many such pieces there are in the Library. The survey has just been completed and the results registered with the compilers of the checklist. The following brief summary will serve to let Friends know how many unsuspected literary treasures there are at Swarthmore.

Naturally it was to be expected that the Quaker writers would be represented. Probably the most notable literary treasures in the Library are the three precious

drafts of John Woolman's Journal, which have been on deposit for many years, together with the manuscript of his *Considerations on the True Harmony of Mankind*; and the large and growing Whittier collection, which now comprises 130 letters, 36 manuscripts of poems and other writings, and a number of miscellaneous additional documents of biographical interest, such as a draft of his will.

The American Literature Group casts its net wide; Friends may be surprised to realize how many Quakers have gained admittance to at least the outer courts of the American literary pantheon and are considered worthy of study by literary scholars. John Bartram, the naturalist, Anthony Benezet, the schoolmaster and humanitarian, Thomas Chalkley, the sea-captain and minister, Samuel M. Janney, the historian of Quakerism, James Logan, the statesman and scholar, William Penn, the founder of Pennsylvania, and Robert Proud, the historian of Pennsylvania, are all listed as American authors. The Friends Historical Library has manuscripts of all of them in quantities ranging from one letter of John Bartram to nearly 800 pieces of Janney documentation. (Since the recent survey dealt only with American authors, no account is taken here of the letters of English writers like Bernard Barton or Mary Howitt.)

It was, however, the rich variety of non-Quaker literary material in the collection that was so surprising and so gratifying. Here are letters, notebooks, drafts of poems, and the like of such prominent figures in our literary history as William Cullen Bryant, Ralph Waldo Emerson, Oliver Wendell Holmes, James Russell Lowell, Francis Parkman, and Walt Whitman. Here are similar documents of lesser writers like Bronson and Louisa May Alcott, Lydia Maria Child, George William Curtis, Thomas Wentworth Higginson, Lucy Larcom, S. Weir Mitchell, Agnes Repplier, Harriet Beecher Stowe, Bayard Taylor, and Albion Tourgee. And here are papers of well-known men and women who might not at first be considered literary figures at all: Phillips Brooks, William Ellery Channing, William Lloyd Garrison, Horace Greeley, Abraham Lincoln, Horace Mann, Wendell Phillips, Charles Sumner, and Woodrow Wilson.

Some of these manuscripts came into the Library as isolated gifts. Others were part of autograph collections, such as that of the late Charles Francis Jenkins. But most of them simply turned up in the correspondence of Friends like Isaac T. Hopper, Elizabeth Powell Bond, or Howard M. Jenkins, who numbered many of the literati among their acquaintances.

To Elizabeth Powell, a student at Vassar in 1869, for instance, Louisa May Alcott wrote that she hoped her recent book, *Little Women*, would be useful to the college girls "for the cure of headaches or any other ills which they can lighten." She went on to comment amusingly on *Little Men*, which was not yet published: "A sequel will be out early in April, & like all sequels will probably disappoint or disgust most readers, for publishers won't let authors finish up as they like but insist on having people married off in a wholesale manner which much afflicts me. 'Jo' should have remained a literary spinster but so many enthusiastic young ladies wrote to me clamorously demanding that she should marry Laurie, or somebody, that I didn't dare to refuse & out of perversity went & made a funny match for her. I expect vials of wrath to be poured out upon my head, but rather enjoy the prospect." (This letter, incidentally, was printed in Emily Cooper Johnson's *Dean Bond of Swarthmore*, but seems to have escaped the attention of Alcott students.)

Though letters of special interest to the literary scholar will no doubt continue to turn up in the Friends Historical Library from time to time, they are in the nature of "plums." The main interest of the Library continues to be in collecting, preserving, and making available to scholars the papers of Friends—"important" Friends and "ordinary" Friends alike. Innumerable Quaker attics, storerooms, strong boxes, and safe deposit vaults contain old family papers—bundles of yellowing letters which Friends may mistakenly consider of merely sentimental or family interest. These are the indispensable bread and butter of the Quaker historian, and occasionally a "plum" may appear. In any case, the papers belong in a library, and the director of the Friends Historical Library is always glad to help Friends reach a decision about such papers as they may have.

FREDERICK B. TOLLES

Internationally Speaking

(Continued from page 370)

nation's pursuing its own objectives instead of awaiting instructions from the United States.

Despite the growing feeling that, modern weapons being what they are and national interests being what they are, military methods are becoming irrelevant to international conflicts, the competitive tendency in armaments is sufficiently dangerous to make their regulation and reduction by international agreement and under international supervision highly desirable. Therefore such studies as Professor Nelson's careful article in the *FRIENDS JOURNAL* (June 2, 1956) are helpful just now

when the United States is the only country to which reductions of armaments seem to offer serious economic problems. As Professor Nelson shows, those problems can be solved; it is important that these solutions be set forth adequately before fear of the resulting problems persuades this country to block disarmament agreements just as they seem to approach possibility.

Private groups are beginning to study such questions and an attempt is being made to interest the Congressional Joint Committee on Economic Problems, of which Senator Paul Douglas is a member. Some of the essential facts seem to be more easily available to a governmental committee than to a private organization.

June 4, 1956

RICHARD R. WOOD

Friends in the Ecumenical Movement

By ELIZABETH REED

THE reformation which began over 400 years ago in the Christian Church continues. As a part of this continuing reformation, the church has entered upon a tradition-shaking phase of restoration, a period of serious attempts among the various branches and denominations of the church to develop mutual understanding among themselves and wholeness of witness to the world.

An interesting aspect of the current world-wide ecumenical movement among the churches is the participation of Friends in the movement. At first glance, to an outsider this cooperation is surprising. Why are Friends concerned in promoting unity among churches, many of whose approaches and emphases they do not entirely favor? Then, too, Friends are well-known for their independence of thought and action and tend to shy away from efforts which might seem to hint of regimentation. Further, Friends' individual guidance from the Light Within does not point toward enthusiastic response to activity even remotely seeming to infringe on such guidance.

The fact remains, however, that Friends are interested in the ecumenical movement to the point of actual participation in it. They have cooperated from the beginning of the twentieth century in various plans leading to the formation of the World Council of Churches, which sponsors the main organized ecumenical movement, and they have taken active part in the international conferences arranged by the Council and its predecessors. In contrast to what might seem to be, superficially, the "natural disinclination" of Friends in the churches' ecumenical activity, there are several sound bases on which such an interest is built.

Transmitting Spiritual Truth

One basis is the concern of Friends to disseminate to

Elizabeth Reed is a member of the Church of the Saviour, Washington, D. C., a small ecumenical fellowship which has made wide use of Friends literature and many of Friends practices. The ideas in the article came to her while she was attending a conference at Pendle Hill.

the world the truth as they know it. Although less actively evangelistic than in the early days of Quakerism, Friends are constantly seeking ways to transmit to the world the spiritual truth they have discovered. Rufus M. Jones wrote in 1932, "The most urgent problem before us today, if we are eager to carry spiritual vision and power into the life of our present-day world, is the task of drawing together the branches of the Christian Church into one living whole, sufficiently unified to be an organ of the Spirit, and possessed of wisdom and power enough to attract into its wide family life the multitude of spiritually minded persons who at present have no religious home and no group fellowship."

Promoting Peace

Another basis for Friends' participation in ecumenical activity is their unflagging and widespread concern in promoting peace. Friends are quick to sense the significance of groups and movements striving to heal and unify wherever divisions and prejudices are present. They tend to favor movements for international cooperation on all levels—economic, social, political, cultural. As a fellowship of the Spirit, it is logical for the Society of Friends to cooperate with and participate in international efforts of the churches to live together more closely and to communicate more frequently at an increasingly deep spiritual level.

Making a Special Contribution

A third important basis for their participation in the ecumenical movement is the particular contribution which Friends can make to it. Participation and formal attendance in international ecumenical conferences is not enough. Friends can bring certain spiritual emphases to the movement which, if not present, can gravely weaken ecumenical activity. Howard H. Brinton points in the direction of Friends' special contribution to the ecumenical movement when he writes in *Friends for 300 Years*, "It was inevitable and essential that the type of behaviour developed in the Meeting Community should

spread to the world outside. Community, equality, harmony, and simplicity create attitudes of mind and heart which cannot be confined to any one place or group." If the attitudes of the Meeting Community can be carried to the "outside" world, why not also into the ecumenical movement of the churches? Because of widely different interpretations of the sacraments, various conflicting ideas on the nature of the Church, and often a language barrier, international ecumenical conferences need to develop ways of meeting and worshiping in "one Spirit." Since the common denominator among the churches is the Spirit, techniques and practices which evoke the Spirit are essential for spiritual depth and oneness of purpose. Here is a place for those who have developed special genius in silent worship and community. Here is a place for past masters at peace making. Here is a place for those who know the universality of the Spirit—and for those who know how to be tolerant with love.

Friends have always known that the Light is indivisible. They have long cherished the vision of the one spiritual Church. If the continuing reformation in the Christian Church is to flower fully into restoration, the Church must realize its oneness of Light and Spirit. Friends can uniquely help to restore to the Church through its ecumenical movement the practice of the Light Within, missing so largely—and lamentably—these 300 years.

Books

THE HUMAN VENTURE. By GERALD HEARD. Harper and Brothers, New York, 1955. 310 pages. \$4.00

Here Gerald Heard states as "the problem of today—the reconciliation of man's capacity to invent, discover and expand, with his power to hold together and compose experience in an adequate framework of meaning." He traces through the rise and development of civilization the courses of what he names Religio Number One, Two, and Three, which respectively attempt answers to the questions "Where am I?" "What am I?" and "Who am I?" Religio Number One develops the answer of science, or "identification with nature," to the first question; Religio Number Two, the answer of social cohesion to the second question; and Religio Number Three, the answer of psychology to the third question. Historically, Religio Number One has been characteristic in Western civilization, Number Two in the Chinese, and Number Three in the Indian.

"Buddhism . . . Christianity and Islam now remain the three great surviving religions. It is clear that they survive because they all claim to be universalist. . . . The reason for their continuance may well be because each of them preserves within itself, and to a great extent represents, one of the three basic patterns of human religio." Roughly, Christianity finds its answer in nature and science, Islam in ethics, and Bud-

dhism in psychology. Gerald Heard says further that today no single religion "has the openness to psychological knowledge, the sociological acceptance, and the cosmological insight that are required to make contemporary cohesion."

Today these three "answers" need to be combined, he feels, in "a new balance, a new sanity. That new balance will be found in a contemporary, triple comprehension of man's orientation, solidarity, and self-awareness."

"Once man resolves to construct such a frame, he shall have for the first time the capacity to sustain the dynamic richness of human experience and the expansive power of the human mind. Then only will it be possible to have a peace that is not coercion but consent, and a civilization which is the great community and not the great state."

MILDRED B. YOUNG

RELIGION IN CRISIS AND CUSTOM. By ANTON BOISEN. Harper and Brothers, New York, 1945 and 1955. 270 pages. \$4.00

This is not a new book, but to many a reader it is a new treatment of what is part of our familiar surroundings. It attempts exploration and interpretation of religious experience in individuals, groups, sects, and even whole cultures as illuminated by psychology.

The author has been teacher, clergyman, hospital chaplain, an early student of the psychology of religion, and a founder of the movement for clinical training of pastors. Years ago he wrote a book called *The Exploration of the Inner World*. In the present volume he considers individual and group reaction to crisis, to frustration and sense of failure. Overcoming difficulties develops character. Or sudden illumination brings a sense of fervor and acute awareness of something from outside and above. There is a chapter on and many other references to George Fox and his "openings." The Quakers and other groups arose in a time of crisis, social and political. The "holiness" sects grew rapidly in the economic crisis of the 1930's. The book attempts to answer how and why.

Individual reactions may not be sound, or find acceptance in the group. Is it valid, helpful insight or mental illness? The Messianic complex or something akin is common in mental hospitals. There are striking comparisons or parallels of religious experience, especially sudden leadings or insight, with mental aberrations.

LOVETT DEWEES, M.D.

NEW TESTAMENT FAITH FOR TODAY. By AMOS N. WILDER. Harper and Brothers, New York. 181 pages. \$2.50

Amos N. Wilder, professor of New Testament Interpretation, Harvard Divinity School, has written an important book for the thoughtful Christian reader who finds some difficulty interpreting the traditional symbols used in the Bible. Dr. Wilder's findings are highly important. If we cannot wholly accept, or are confused by the language of Jesus, of Paul, or of John, surely it is the business of the Christian seeker to

attempt to discover clues leading to an answer to his dilemma.

Chapter titles indicate the scope of this scholarly book: "Commending the Gospel in our Time," "The Language of Faith," "The Proclamation of Jesus," "The Message of Paul," "The Johannine Witness." The fifth chapter, "The Johannine Witness," will be of special interest to members of the Society of Friends as the mystical quality of much of the Fourth Gospel has peculiar significance for us. Of it Dr. Wilder says, "But the supreme marvel of the writing lies in the way our life in time is related to ultimates, and in the sense it gives us that the days of our years can and do receive ineffable meaning from the divine immanence as well as from the divine transcendence. . . . To those large modern groups who are alienated from prevailing types of sectarian Christianity this Gospel comes with fresh appeal. Its concern with Christ known as the Spirit and with man's destiny in terms of eternal life speaks persuasively to men today."

Dr. Wilder discovers three strains of New Testament faith: in Jesus—"The Kingdom of God is at hand, repent and believe in the Gospel" (Mark 1:15); in Paul—"The righteousness of God is revealed" (Romans 1:17); in John—"This is the victory that overcomes the world, our faith" (1 John 5:4). In his exploration of these three strains Dr. Wilder throws light on some of the difficulties which beset many earnest seekers in our day. We owe him a debt of gratitude, for while it is true "that we must ultimately rest the appeal of the Gospel upon the work of God in men's hearts," we need the help of enlightened men in our quest.

RACHEL R. CADBURY

NEW TESTAMENT THEOLOGY. By ETHELBERG STAUFFER.

The Macmillan Company, New York, 1955. 373 pages. \$4.25

This is a translation of the important work of a German scholar, Ethelberg Stauffer, who was forbidden to teach during Hitler's rule. It is a careful and scholarly analysis of the thought of the New Testament. It does not evaluate the New Testament thinking or ask to what degree it may be relevant to the present. That evaluation is left to the reader. This is an honest attempt simply to state what the New Testament says and teaches.

The book is so compiled that it will be of value to both laymen and specialists. There are 257 pages of text, which, even if at times difficult, can be comprehended by the concerned layman. In addition there are 94 pages of notes and appendices for the specialist who desires further documentation, deeper discussion, or suggestions for further reading.

This is a book to be read slowly and with meditation. The Bible should be kept handy as every page contains several Bible references and the full value of the book will come only with the reading of those passages. If there are any who still believe that theology is something that began in postbiblical times or that it began with Paul, not Jesus, this book should prove the final refutation of that idea. WILLIAM HORDERN

Friends and Their Friends

A call to a 1956 American Friends Conference on Race Relations has just gone out to all Monthly Meetings as a result of the concern minuted by the two Baltimore Meetings last spring. The plan calls for about 150 Friends to meet in Wilmington College, Wilmington, Ohio, from August 31 through September 3, Labor Day. Algie Newlin of North Carolina has consented to serve as Conference chairman. Vice chairmen are Emmet Frazer, Clarence E. Pickett, and Errol T. Elliott. The Conference office is 104 C Street, N.E., Washington 2, D. C. Friends interested in attending are asked to apply through their Yearly Meetings. Members of independent Meetings should apply through the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

The Planning Committee for the Conference will meet again at Cape May, N. J., on June 24. Suggestions for the conference will be appreciated. It is hoped that it will offer an opportunity for Friends to formulate more clearly the ideals in human relations to which our faith impels us, and to find the way and the strength for achieving these ideals.

The Executive Committee of Florida Avenue Meeting, Washington, D. C., has approved the appointment of Anne Z. Forsythe as Meeting secretary on a part-time basis, effective June 14. She will spend three full days a week in the Meeting office in addition to Sundays and committee or other evening meetings when her presence is needed. Her appointment is for one year.

Anne brings to the work fine qualities of spiritual leadership as well as many years of experience with the Women's International League for Peace and Freedom, and the Friends Center and the Quaker Student Hostel in Geneva, Switzerland. The Meeting is fortunate to find within its membership so well qualified a person available for this service.

The 16,500 blind persons in Pennsylvania will receive increased benefits as of June 1, 1956. The most important of these will be the monthly pension increase from \$50.00 to \$60.00. Some 21,000 pieces of mail were distributed in preparing for this successful legal action, and between ten and fifteen thousand people wrote to the Governor. William Taylor, our blind Friend from Media, Pa., was active in the promotion and preparation of the legal measures. He is a member of the Media law firm of Holl, Taylor, and Holl.

Joachim Leppmann is associate bridge engineer for the San Francisco Toll Crossings, a state organization. He is now working on the 4.2-mile-long, two-level bridge from San Francisco across the Bay to Richmond. Other bridges are planned for the future. Marianne Leppmann, his wife, is pediatrician at the Kaiser Foundation Hospital at Oakland, one of eight or nine centers maintained by a health insurance plan. Both are members of 57th Street Meeting, Chicago.

The friends of Dr. William W. and Catherine J. Cadbury honored them at a dinner at Pendle Hill the evening of May 18. In recognition of their work in China for many years and their long association with the Japan Committee, the family and friends shared in a delightful evening of reminiscing and expressions of appreciation.

Carroll Binder, a member of 57th Street Meeting, Chicago, died in Minneapolis on May 1, 1956. He was editorial page editor of the *Minneapolis Tribune*.

Sylvan E. Wallen, who exhibited a history of the postal cancellations of Japan from the beginning to the present, was awarded a gold medal at SEPAD (the annual stamp show of the eastern Pennsylvania and Delaware clubs), held the week end of May 25 at Friends Select School, Philadelphia.

English Friends hope to find a British Quaker family willing to settle in Russia to work as ambassadors of good will. Some skill in teaching or in another profession is desirable to facilitate the integration of the family with Russian life. At the moment no applicants seem to be known, and the project may have to wait a considerable time for its realization. Friends are also considering an exchange of families so that a Russian family might settle in England for a time. In describing the project in *The Friend*, London, Hallam Tennyson, secretary of the East-West Relations Committee, reminds readers of the pioneering example of Rebecca and Harry Timbres of the United States, who in the 1930's were engaged in health work in Russia. Harry Timbres died there of typhus after only one year with a Malaria Control Unit.

To Our Subscribers

The Board of Managers of FRIENDS JOURNAL regrets to announce that beginning July 1, 1956, the annual subscription rate of this weekly will be \$4.50 per year (\$5.00 for foreign subscriptions). The high cost of production has made it necessary to take this step. It should be remembered that even this new rate does not meet the actual production costs of the FRIENDS JOURNAL. The financial support of the Associates, of some Yearly Meetings and other bodies of the Friends, as well as donations by individuals, has in the past covered the inevitable deficit which a small religious publication sustains.

We want to take this opportunity to thank our subscribers and Associates for their loyalty and hope that they will take as active an interest in our work as they did during the first year of the existence of the FRIENDS JOURNAL.

ELEANOR STABLER CLARKE,
Chairman

Kenneth Carroll, editor of the *Southwest Friends Newsletter*, will give the Bible lectures, "Great Themes from the Gospels," at the Pendle Hill summer term during July. He has just received a promotion from the rank of assistant professor to that of associate professor of religion at Southern Methodist University, Dallas, Texas. An article by Kenneth Carroll, "Joseph Nichols, of Delaware: An Eighteenth Century Religious Leader," appeared in the March issue of *Delaware History*. Joseph Nichols was the founder of the Nicholites or "New Quakers" who were to be found in Maryland, Delaware, North and South Carolina in the last half of the eighteenth century and who merged with the Society of Friends about 1800.

The following statement was issued from the London Yearly Meeting of the Society of Friends. A copy was sent to the Home Secretary.

"The Society of Friends in its annual meeting welcomes the bill now before the House of Commons for the removal of the death penalty for murder.

"We feel that we should at this time declare once again our unwavering opposition to capital punishment. The sanctity of human life is one of the fundamentals of a Christian society and can in no circumstances be set aside. Our concern, therefore, is for all victims of violence, not only the murderer but also those who suffer by his act.

"The sanctioning by the state of the taking of human life has a debasing effect on the community, and tends to produce the very brutality which it seeks to prevent.

"We realize that many are sincerely afraid of the consequences if the death penalty is abolished, but we are convinced that their fears are unjustified.

"We are thankful that so many of our fellow countrymen are actively facing this issue. We fervently hope that the bill will be passed by Parliament without limitation."

Twenty persons from Friends Meetings in New England and the regional office staff of the American Friends Service Committee attended a recent seminar at Quaker House in New York City. During the three-day visit the guests heard several speakers discuss the United Nations and international relations and visited Canadian, Soviet, and Austrian delegations. Among the speakers they heard were Samuel Marble and Grant Fraser, members of the Quaker Team at the United Nations; Meado Zaki, U.N. staff member, who was a member of the A.F.S.C. team which worked in the Gaza strip; and Walter Zimmerman, Y.M.C.A. World Services staff member in Thailand.

O. Theodore Benfey, associate professor of chemistry at Haverford College, who has been on sabbatical leave studying at Harvard, is to join the faculty of Earlham College next fall as professor of chemistry. Theodore Benfey has been active in the Society for Social Responsibility in Science and Young Friends activities.

London Disarmament Negotiations

A general tendency to move away from the idea of a comprehensive disarmament program and to consider partial and limited steps as interim measures was observed by Sydney Bailey, Quaker International Affairs representative at the United Nations, in a recent report on the London disarmament negotiations.

"There are indications that all countries on the U.N. Subcommittee are more willing than formerly to abandon positions of absolute rigidity and are entering negotiations with some fluidity of approach," he said.

"Those who expected the major powers to reach agreement this spring on a comprehensive disarmament program will be disappointed that progress was only slight. Those who see this as a long haul, requiring considerable patience and persistence, will welcome the progress—for progress there undoubtedly was. The talks themselves were conducted on a rational and polite plane, which is itself to be welcomed. The purpose of all the powers seems to have been to explore the possibility of agreement rather than to conduct propaganda. There was some clarification and adjustment of the positions of all major powers. Indeed, there is now quite a large measure of agreement between the powers."

Sydney Bailey concludes the report with ten points which seem to be generally acceptable: (1) Levels of armed forces after disarmament should be balanced, and each step in the disarmament process should be designed to increase the security of all. (2) The disarmament program should proceed by steps which link reductions of armaments and control measures. (3) An effective control organ should be set up before disarmament begins. (4) Conventional disarmament should begin with a freeze and be followed by some reductions. . . . (5) Nuclear disarmament should follow conventional disarmament. (6) The diversion of nuclear materials to peaceful purposes should begin as soon as possible. (7) The inspection system should be effective and include reciprocal aerial reconnaissance. (8) Savings from disarmament should be used to help the people of underdeveloped areas. (9) A disarmament agreement should include as many countries as possible and be implemented within the framework of the United Nations. (10) Disarmament should proceed step by step with the settlement of other problems.

Letters to the Editor

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

I was very much interested in the article "Minneapolis' Unique Meeting" in the FRIENDS JOURNAL of May 26, 1956. The growth and the important place the Meeting holds in Minneapolis is due, I feel, to two things. The forums by prominent Friends were wonderful. No doubt the other reasons listed by Frank P. Donovan, Jr., have played a part. But Richard Newby's truly Pentecostal fire comes first. The other reason is that in that Meeting there is love. You feel it, you

share it, you catch it. I am a better woman and wiser and more tolerant, and I am sure more loving and giving for my five years in Minneapolis Meeting. It is truly important leaven in the loaf.

Utica, N. Y.

KATHARINE BURRELL DAVIS

Do you think the following summary will assist in relating me in fellowship with Friends all over America and Canada during my six months' stay here?

Sponsored by the American Friends World Committee, I am quite a free-lance Quaker missionary, invited by individual American Friends whom I have already met or hope to meet in the Chicago area, then under the kind guidance of the von Laue family in California, then with Denver and Boulder Friends, then with Ralph Rose as my leader in the Midwest and Barnesville.

Two months in Canada will be followed, after September 4, by visits to the Dayton, Wilmington, Ohio, area and the Richmond area. During the month of October I hope to be resident in Pendle Hill.

I would like Friends anywhere within reach of the foregoing places to feel free to call upon me to speak of my experiences in my work for peace over many years prior to 1914, and since 1945 in various countries, including Russia and Cyprus.

Mail will reach me via James Walker, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Philadelphia, Pa.

CHARLES MARLAND

(Charles Marland is a member of Kingston Monthly Meeting, England.—*Editors*)

I was sorry to see that Paul Nelson, Jr., in his article in your issue of June 2 seems to suggest that the Federal government should hand out money to the states for this and that. Why should we please some Federal officer who thinks he knows what the states need better than the states themselves? If the Federal government can afford that, why can it not afford to lower Federal taxes so that the states can comfortably, or not so comfortably, pay for their own schools, their own roads, and their own water and sewage management? It is desirable to have a framework of main roads across the country. But why should not each state build a portion of such, connecting at the state border with the part in the next state? Is it not more important to teach states self-reliance than to equalize opportunities?

Red Hook, N. Y.

J. DeLANCEY VERPLANCK

Coming Events

JUNE

15 to 17—Baltimore Yearly Meeting Young Friends Conference at Blue Knob State Park, near Bedford, Pa. Further information may be obtained from J. Richard Houghton, 919 South 16th Street, Arlington 2, Va.

17—Centre Quarterly Meeting at Dunning Creek Monthly

Meeting, Fishertown, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; dinner served, 12:30 p.m.; business meeting, 1:30 p.m. Barnard Walton and Josephine Benton will attend.

17—Old Shrewsbury Day at Shrewsbury, N. J., Meeting House. Meeting for worship, 11 a.m. Bring box lunch. At 3 p.m., address by James F. Walker.

17—Community Lecture at Merion, Pa., Meeting House, Montgomery and Haverford Avenues, 8 p.m.: Dr. Shri S. Nehru, internationally famed jurist, cousin of Prime Minister Jawaharlal Nehru, and long-time friend of Gandhi, "India and World Peace." Co-sponsors: Main Line, Delaware County Evening, and Lower Merion Branches, Women's International League for Peace and Freedom; and Radnor Meeting, Pa.

17, July 15, August 19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

17 and 24, July 22 and 29, August 19 and 26—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., Daylight Saving Time. The meeting house is on the Baltimore Pike, U. S. Route 1, three miles east of Kennett Square, Pa.

19 to 24—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

19—Philadelphia Quarterly Meeting, 45 West School House Lane, Germantown, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship, 4 p.m., and meeting for business; at 7:30 p.m., address by Elizabeth G. Vining, "The Research and Writing of *The Virginia Exiles*."

22 to 26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

22 to 29—Friends General Conference at Cape May, N. J.

24—Annual meeting at Millbrook, N. Y., 2:30 p.m. Guest speaker, Gerard DeGre, associate professor of sociology at Bard College and chairman of the social studies division, "Man: Thou or It." Friends are also invited to worship at Oswego, Moore's Mills, N. Y., at 11 a.m., with picnic lunch preceding the meeting at Millbrook.

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

Coming: Week-end Institute on "Key Issues in Race Relations in the United States—Housing, Jobs, Education" at Antioch College, Yellow Springs, Ohio, June 29 to July 1. Leaders, Frank S. Horne, George S. Mitchell, John G. Feild, Benjamin E. Mays, and 16 others. For further details, cost, and registration blanks, write the American Friends Service Committee, Ohio-Michigan Regional Office, 1309 East Broad Street, Columbus 5, Ohio.

BIRTHS

FERGUSON—On May 18, to Herbert Clayton and Ruth Ann Martin Ferguson, a son named HERBERT CLAYTON FERGUSON, JR. His mother and maternal grandparents, Paul I. and Emma W. Martin, are members of Sadsbury Monthly Meeting, Pa.

SHANE—On May 30, to John Buckley and Sarah Shields Shane of Swarthmore, Pa., a son named JOHN BUCKLEY SHANE, JR. The father is a member of Swarthmore Meeting, Pa.

DEATHS

HESLET—On May 4, at her home in Silver Spring, Md., BERTHA KNOWLES HESLET, aged 84 years, the daughter of Benjamin L. Knowles. She was a birthright member of Race Street Meeting, Philadelphia, and later a member of Florida Avenue Meeting, Washington, D. C. Surviving are a sister, Rhoda Knowles Merriam of Silver Spring, Md.; a brother, Theodore L. Mason of Topeka, Kansas; and two daughters, Mrs. Florence H. Smith of Bourdon, Ind., and Mary R. Heslet of Silver Spring, Md.

NEWPORT—On May 22, MARGARET SANDERSON of Trevoise, Pa., aged 83 years, a member and Overseer of Byberry Monthly Meeting, Pa. Last June she and her late husband, David Newport, celebrated their 50th wedding anniversary. She is survived by two brothers-in-law, a sister-in-law, and many nieces and nephews.

THOMAS—On May 8, A. CLARENCE THOMAS, a member of Lauramoore Meeting, Richmond, Ind. Surviving are his wife, Gertrude A. Thomas; and three daughters, Marie Thomas, at home, Myrtle E. Thomas, employed at the library at Ferndale, Mich., and Mrs. C. R. Bacheller, music instructor in the Ferndale schools.

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 W. 8th.

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.

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, Library 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

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

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 5-4038.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 308 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

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.

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

NEW MEXICO

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

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 E. 15th Street
May—September: 144 E. 20th Street
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

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, N. Y.

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

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.

VIRGINIA

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

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SMALL FURNISHED APARTMENT, West Philadelphia, Pa., or suburb, by August 15 for young married couple, Friends, graduate students. Box H112, Friends Journal.

SOMEONE TO LIVE IN to assist in care of semi-invalid in Philadelphia, Pa., suburb. Write Box H116, Friends Journal, or telephone MADison 3-5066.

COMPANION FOR LADY. Live in as member of family, Haverford, Pa. Write full details of age, health, background, salary desired. Box H114, Friends Journal.

PERMANENT RESIDENT POSITION desired by Philadelphia business woman, single, unencumbered—hotel, institution, or private family. Box H109, Friends Journal.

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