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As the sap flows through the branches of the vine and vitalizes the whole organism so that it bursts into the beauty and foliage and blossom and finally into fruit, so through the lives of men and women, inwardly responsive and joyously receptive, the life of God as Spirit flows, carrying vitality, awakening love, creating passion for goodness, kindling the fervor of consecration and producing that living body, that organism of the Spirit, that "blessed community," which continues through the centuries the revelation of God as love and tenderness and eternal goodness.—RUFUS M. JONES

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ter is pending.

Internationally Speaking

THE "Big Four" meetings scheduled to begin on
July 18 in Geneva should be seen in perspective.
A meeting of heads of governments cannot solve all
problems. It is only expected to last six days; it must
face difficulties that have defied negotiation for ten
years. Its usefulness will be reduced if it is expected
to do more than it can.

While President Eisenhower, Prime Minister Sir
Anthony Eden, Premier Faure of France, and the Rus-
sian delegate (it is not certain that Premier Bulganin
is to attend personally) cannot be expected in six days
to solve all the problems, they can do much to improve
the emotional and intellectual climate in which the hard
continual work of solving international conflicts is
carried on.

Disarmament

One of the most basic of these conflicts arises from
the quest for national security. When individual nations
seek security by means of their own armed force, each
increases its ability to injure its neighbors as it increases
the military power with which it hopes to defend itself.
The neighbors do likewise. The result is increasing
insecurity for all. Therefore any final solution of the
present East-West tension requires progress along two
lines: (1) increasing the ability of the United Nations
to provide means for the peaceful settlement of disputes
between nations; and (2) starting the process of limit-
ing and reducing armaments under international regu-
lation and supervision. Neither of these advances re-
quires changes in the Charter of the United Nations.
Progress along both lines can be made now, if the na-
tions want to make it. It is, of course, easy for nations
to obstruct progress without technically violating the
Charter. In the League of Nations, where formal una-
nimity was required, progress was often made by mak-
ing agreements among the nations ready to agree, keep-
ing the agreements open for later adherence by other
nations. The chief armed nations, if they really want
to reduce the burden and risk of armaments, might
succeed in making such an agreement with considerable
power of attraction.

Is There Desire for It?

Some observers believe that the Soviet Union is eager
for disarmament in order to release resources to meet
the urgent needs of its population, which appears to be
increasing faster than its agricultural production. These
observers add that Russian theorists regard the United
States arms program as a means of avoiding problems
of overproduction in America and that they hope that

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FRIENDS JOURNAL

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

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Editorial Comments

To Our Readers

THE members of the Friends Publishing Corporation, the Board of Directors of the FRIENDS JOURNAL, the Associates, and the Staff want to express their gratitude to our readers everywhere for the interest and support that have accompanied our effort to establish the FRIENDS JOURNAL, of which this is the first issue. Much thought and labor have gone into creating it, and we know that the silent prayers of many Friends have also strengthened us in the undertaking. We are counting on the continued and active interest of our readers in the future.

The present FRIENDS JOURNAL succeeds *The Friend*, published continuously since 1827, and the *Friends Intelligencer*, published since 1844. The merger of the two Philadelphia Yearly Meetings earlier this year and developments in other eastern Yearly Meetings have given as much vision to this enterprise as did the new sense of unity in American Quakerdom resulting from the 1952 World Conference at Oxford. We believe that our religious witness as well as our testimonies for peace, social and racial reconciliation requires a vigorous journalistic expression. The FRIENDS JOURNAL will endeavor to speak to the spiritual situation of modern man and support, or stimulate, the aspirations of our meetings for worship and the more tangible efforts of Friends along various lines of practical endeavor. Our new paper needs, in turn, to benefit from the spiritual essence that lives and grows in our homes, Meetings, and schools.

The Ministry of the Word

A RELIGIOUS publication must be the last to surrender to the pessimism that the spoken and written word is losing power in the face of an insistent indifferent or even hostile reality. It must articulate the living faith of its readers and supporters, as it may also have to register some shortcomings in Christian society. The ministry of the word must remain conscious of the supreme fact that essential Christianity exists first and foremost in the lives of men; that it must restore the "present tense" to the indwelling glory and fulness of our faith; and that Christian brotherhood must be prac-

ticed in fields considerably more daring than our traditional ventures have been. Our growing ecumenical orientation and the tightening of the fabric of Christian life evident, for example, in the Laymen's Movement, may well signal a greater readiness for such broader tasks. The written and spoken word must remain a servant to this spirit, nourishing, encouraging, and perhaps also guarding it. But a Christian life must be our first concern. "You are my friends if you do what I command you" (John 15:14).

Faith and Commitment

MODERN man tries perhaps more desperately than earlier generations to shape his destiny without God. Yet God will not be without man. We forget that Jesus Christ demands that we live lives of quiet heroism. Too many of us are without a spiritual home and use our religion as a veneer for adjustable ethics, whereas our faith ought to remain the citadel of moral certainties and continuing vision. We suffer from indecision in vaguely holding on to Christian ideals but not daring to apply them to public life at home and abroad. The warning has become imperative not to let suspicion be a patriotic virtue at home and a corroding factor in our international relations. A sincere commitment to peace is likely to require risks and investments of a kind that will involve sacrifices greater than those associated with warfare.

A Sense of Dialogue

AS indicated in the list of Contributing Correspondents at home and abroad, published in the masthead of the FRIENDS JOURNAL, we are planning from time to time to publish letters from the United States and abroad that may interpret some of the current "temperature readings" in world affairs. They cannot replace the more complete information found in daily news releases, but they are meant to enliven our sympathies for the needy everywhere, as they may help also in counteracting modern pessimism by registering efforts to help

and share and to realize the higher challenge in the events of our time.

A religious journal ought to convey a sense of dialogue not only with the problems of our time but also within the community of its readers. We invite active participation in the open forum of our "Letters to the Editor." Both parent magazines have in the past profited from criticism and suggestions dealing with editorial policies. A religious periodical tends also to impart a sense of communal ownership such as hardly

any other periodical is able to transmit. Our new journal goes to Friends and readers from other groups in all 48 states of the Union and to 42 foreign countries. Such wide distribution implies grave obligations. We are certain that our readers will not fail us in this new journalistic venture of "publishing the Truth" as freely as our spiritual forbears did hundreds of years ago under circumstances which were in many respects more hazardous than our own. Their undaunted faith in God's blessings should also be our guide.

Meditations on a Theme by John Woolman

By CORNELIUS KRUSÉ

FRRIENDS have an unusually rich heritage of memorable expressions of important Quaker insights recorded by leading Friends throughout the three centuries of Quaker history. Each Friend no doubt has his own favorites. To me of all the many moving and beautiful passages found in John Woolman's writings the most enduringly inspiring and perpetually appealing is this paragraph, found rather unexpectedly at the close of the Second Part of his *Considerations on Keeping Negroes*, published by Benjamin Franklin in 1762:

There is a Principle which is pure, placed in the human Mind, which in different Places and Ages hath had different Names: it is, however, pure, and proceeds from God. It is deep, and inward, confined to no Forms of Religion nor excluded from any, where the Heart stands in perfect Sincerity. In whomsoever this takes Root and grows, of what Nation soever, they become Brethren, in the best Sense of the Expression.

This statement, worked out, one feels, with loving care, and remarkably impressive in its compactness, is to me the epitome of Quaker attitude to high religions everywhere and to those "whose heart stands in perfect sincerity" in their efforts to be faithful to their basic truths. In simple eloquence it expresses the high Quaker hope for the establishment of one world based on love and concern.

The Unity of All Mankind

John Woolman's immediate purpose in referring to this true Principle was, of course, to show the divine basis of a love of mankind that would recognize Negroes as "our fellow-creatures." But the universality of mean-

ing that was never far from John Woolman's mind and heart can find corroboration in other passages, as, for example, in the one taken from his essay on *Serious Considerations on Trade*, where again he sets forth his vision for the unity of all mankind: "The Inhabitants of the Earth have often appeared to me as one great family consisting of various parts, divided by great waters, but united in one common Interest, that is, in living righteously according to that Light and understanding wherewith Christ doth enlighten every man that cometh into the world."

John Woolman's words about the God-given principle which is "confined to no forms of religion, nor excluded from any where the heart stands in perfect sincerity" has always seemed to me the most appropriate motto for Friends work at the United Nations. It was ever-present in my thoughts during the last Assembly. With surprising frequency when conversing with members of various delegations or of the Secretariat at lunch in the United Nations cafeteria or in the delegates' lounge, I was asked what Quakerism stood for. This quotation from John Woolman was often my opening answer to my companions, whether Jew, Mohammedan, Hindu, or Buddhist. Invariably the spontaneous response was: "How beautiful!" When I then added that the author was an eighteenth-century Friend who, though well-read, had not received much formal education, their admiration was even greater for this succinct and eloquent expression of the religious basis for the brotherhood of man.

Repudiation of Exclusiveness

Meditating on John Woolman's statement, one is carried in thought forward to simple but very important further implications of its meaning. First and foremost one is struck with its affirmation of universality and its repudiation of exclusiveness. It is usually agreed in philosophy that the great historical visions of philosophy

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are right in what they affirm, but wrong in what they deny. Exclusiveness has no place in man's quest for what Professor Tillich calls the "ultimate ground of being, meaning, and value," or in John Woolman's religious language, for companionship with the God of love, Infinite Goodness, and the Gracious Parent of all mankind.

Few persons achieved John Woolman's consistency in thought, word, and deed, often at great cost to himself. His constant concern was to bring them all into harmony with "universal love." We are therefore not surprised to have him say by way of explanation of the purpose of his visit to the Indians in 1763, during the French and Indian wars, when many settlers lived in fear and terror of the possible forays of Indians: "Love was the first motion and then a concern arose to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they be in any degree helped forward by my following the leadings of truth amongst them."

A recent writer on Asia quite simply states what is needful in order to improve our relations with Asian people: "The Westerner who is most effective and the best liked in the Far East today is the one who *believes* Asians are his equals—not the one who *acts* as though they were . . . and who has the intelligence and the humility to realize that his function is not merely to give but to receive" (Peggy Durdin, "On Trial—The White Man in Asia," *New York Times Magazine Section*, June 5, 1955, page 76).

Every teacher knows that all good teaching is cooperative, involving reciprocal enrichment, and that in this undertaking it is as blessed to receive as it is to give. Every anthropologist knows that only those can help underdeveloped countries who are as eager to learn as to teach. Illiteracy does not mean stupidity nor lack of wisdom. Tenzing of Mount Everest cannot read or write.

Appreciating the Best in Other Cultures

Another implication involved in John Woolman's statement is the incitement it gives to make oneself more

intimately acquainted with the highest reaches of mind and heart of other members of the divine-human family as expressed in their sacred literature. Quaker House received this year a most welcome gift from a Friends Meeting of a sum of money for the purchase of religious classics of the peoples with whom Friends come into daily contact at the United Nations.

What kind of understanding does the world need in order to secure peace through understanding? Clearly more than information, however detailed, about a country or a people. A basic requirement is sympathetic appreciation of its spiritual insights and aspirations. Fortunately, there are many excellent inexpensive editions of the sacred scriptures and basic writings of the world's religions now available, so that a sympathetic approach to them with the intent to "receive some instruction from them" is easily possible if there is John Woolman's will to learn.

Finally, there is still too much crisscross comparison between cultures; that is, our highest ideals are compared with the prevailing practice of people in cultures not our own—of course, greatly to their discredit. Needless to say, other peoples do the same to our disadvantage. At the East-West Conference of philosophers held for six weeks in Honolulu in 1949 for the purpose of achieving mutual philosophic understanding, we agreed beforehand that all our comparisons should be "on the level," i.e., ideals with ideals, practice with practice, recognizing with T. S. Eliot that for all peoples "between the aspiration and the act, there falls the shadow." The agreement worked admirably.

Meditating, then, on the theme by John Woolman, supported by the knowledge of the divine source of this deep and inward principle which makes all mankind brothers, and basing ourselves on trust, in Christopher Fry's words, "in the powers that bless rather than in those that destroy," we may be encouraged by John Woolman to try more effectively to bring into being the world community of love and mutual concern all mankind sorely needs and all persons of good will fervently desire.

CHRISTIANITY often has been misrepresented by those who speak only of the blessings it gives, and say nothing of the tremendous demands it makes. It is not a religion of "pleasant Sunday afternoons," of pious and soothing platitudes, of gentle wishful thinking. It is not, as I heard it once described, "a jolly religion." It is a religion which makes unlimited demands, it offers no crown without the cross; it promises hope, peace and joy only to those who are ready to make great sacrifices. It is a militant religion, and the soldier is useless without the training and discipline which will fit him to suffer hardship. "Take up thy cross" is the condition demanded of all in the army of Christ.—THE ARCHBISHOP OF YORK

Our Theological Illiteracy

By HENRY J. CADBURY

WE have heard a good deal of late about our theological illiteracy as Friends, and we are likely to hear a good deal more. The following observations are intended to touch upon only a part of the subject. One reason for the present interest is undoubtedly the contacts by some Friends in the ecumenical movement with theologically minded folks in other churches. Regret is expressed that Friends are so few of them qualified to understand the thinking of other Christians.

Highly trained theologians in the Society were, of course, for centuries almost nonexistent. In the first generation, when all Friends were convinced and none birthright, some university trained scholars joined the Society, like George Keith (Aberdeen), Robert Barclay (Paris), and William Penn (Oxford, Saumur), and brought their education into the service of Quakerism. Except for sporadic educated converts from other churches and born Friends who applied themselves to become self-made theologians, like Joseph John Gurney, whole generations of Friends were without benefit of the information available to the trained clergy. Fox's warning against studying for the ministry was literally followed.

The Present Century

In the present century the tide has turned. At least a scattering of Friends have been exposed to some features of technical theology. Probably they have no corresponding equals in any generation except the first. I have sometimes engaged in the pastime of drawing up on paper an all-Quaker theological faculty from this country, much as sports writers select what they call an "All-America" football team. We have had of late scholars adequate to hold the teaching berths necessary in a well-balanced faculty of religion. On this level Quakerism is not completely deficient. I was surprised not long ago in trying to assess the indebtedness of the Society to one of America's centers of religious training to discover what Friends had secured from a single institution (Harvard) graduate education with degrees. The list included Rufus M. Jones, Howard Brinton, Douglas Steere, Clarence Pickett, Elton Trueblood, Thomas R. Kelly, Moses Bailey, and others.

The complaint of our theological illiteracy is leveled probably not against such persons but against the gen-

erality of our members. There is a feeling that in some quarters we are altogether too indifferent to the logical expression of religion. We are hazy about the cardinal doctrines of historic Christianity. We are satisfied with reliance on a way of life rather than a way of thinking. We are content to follow Fox's admonition, "Let your lives speak."

An Unfortunate Confusion

Those who stress theology and those who do not both tend to identify it with a certain set of doctrines, the former to urge both understanding of them and conformity to them, the latter to fear all theology as dogmatic and ultraconservative. This confusion is unfortunate. Theology is not any one set of interpretations, no matter how "sound" or biblical. It is every intelligent and faithful attempt to phrase a form of belief. It need not be identified with traditional orthodox views. Indeed, the less orthodox views need quite as much a careful reasoned statement in order that they may be tested. The first Christians formulated their beliefs precisely in the areas where they differed from their religious predecessors, and so did the first Friends. Robert Barclay explained that he did not in his writings attempt to deal with ideas or practices which Friends shared with Christians generally. But now many persons seem to identify theology with the general Christian faith, as though it was once for all delivered to the saints.

Fresh Interpretation

Yet religious experience is not a static thing. It needs to be freshly interpreted. That interpretation, no matter how unconventional, is as much theology as are the formulas of the past. All of us are called upon to give the reasons for the faith that is in us. If we vary, if like the New Testament writers we express ourselves in individual terms, that will only make richer the facilities for others who try to penetrate to the truth as revealed to them. Like New Testament writers we may feel called upon to interpret experience in terms peculiarly contemporary to ourselves.

Dangers of Theologizing

Theologizing has, of course, its dangers. It has been in the past a major source of unconstructive religious controversy, and it can be so again. Too easily does one come to feel that one's way of construing experience is the true way, and all others false. The fallacy that if x is right, y is wrong, and similarly that if x is wrong,

Henry J. Cadbury is chairman of the American Friends Service Committee and last year retired from his position as Hollis Professor of Divinity at Harvard University. He is at present living and teaching at Pendle Hill.

y is right is recognized by logically minded persons oftener than by theologically minded ones.

Theologizing is sometimes an escape from other religious values. A crystallized theology deadens sensitivity to the new appreciation of truths old and new. Only too often it is head knowledge, what Fox called "notions," divorced from the commitment of the person to the whole of the Gospel. As Barclay said (*Apology* xi. 7), "Though thousands should be convinced in their understanding of all the truths we maintain, yet if they are not sensible of inward life and their souls not changed from unrighteousness to righteousness they could add nothing to us."

I have referred to Keith and Barclay, two outstanding Scotch Quaker theologians of the first period. Keith's career is well known. He ended by tearing down the very Quakerism he once faithfully built up. Robert Barclay with all his excellencies as a Quaker apologist has seemed to more than one type of present-day Friend to have outlived part of his usefulness because his way of explaining Quakerism is not relevant to the thought world of our time.

American Friends

Turning to American Friends, I may mention Anthony Benezet and John Woolman. The former in one of his notebooks wrote:

I know some think great advantage will arise from people's having what are called right ideas of God; and that those opinions are productive of much tenderness and charity in the minds of those who adopt them. But has this indeed been the case? Have the meekness and gentleness of Christ been more apparent in those who have been zealous advocates for this opinion than in other people? Ideas, however exalted they may appear, except impressed on the mind by truth, are still but bare ideas, and can have no influence in subduing that love of the world, that carnality of mind, that obduracy of heart, and, principally that poisonous idolatry of self, so apt under one subtle form or another to insinuate itself even into the hearts of such as have already made some good advances in religion.

John Woolman's *Journal* is widely admired today by several types of persons within and without the Society of Friends. How its lack of theology was complained of a century ago is told by J. G. Whittier in the introduction to his edition.

In the preface to an English edition, published some years ago, it is intimated that objections had been raised to the *Journal* on the ground that it had

so little to say of doctrines and so much of duties. One may easily understand that this objection might have been forcibly felt by the slaveholding religious professors of his day, and that it may still be entertained by a class of persons who, like the Cabalists, attach a certain mystical significance to words, names and titles, and who, in consequence, question the piety which hesitates to flatter the Divine ear by "vain repetitions" and formal enumeration of sacred attributes, dignities and offices. . . . However, the intellect may criticise such a life, whatever defects it may present to the trained eyes of theological adepts, the heart has no questions to ask, but at once owns and reveres it.

Half a century after Woolman and Benezet came the Orthodox-Hicksite separation. Some interpreters of that event attribute it to too much theology; some, to too little. If similar defects are not to occur in future Quakerism, it may depend upon the right stressing and limiting of theological emphasis. Neither extreme can ignore the largely unexpressed trends in current Quakerism, both for and against the reversion of Friends from theological illiteracy.

Inward Moment

By GERHARD FRIEDRICH

By the tilt of your face, by the whimsical look and the frown,
By the growths that surround us, the willow ones and the oaken,
By the weight and awareness of words, be they breathed or unspoken,
In the surge of the senses pursuing the ultimate noun:
From Marseilles to Calcutta to name your enchanted own town,
A man is a tenuous thing, a deliberate token—
By what welter of winds, by what beautiful bright and unbroken
Skylight did matter take eyes and the elements drown
In this bloodheat, these skeletoned bones, this alert and intent
Surveying and moving across the elastic terrain?
By what will were these clusters of pulsating images lent,
With such inklings of love to provoke in the hub of the brain
An austere recognition and gladness of utter assent
That a man holds the ingathered world as his deeded domain?

Some Thoughts on the Meeting for Worship

By JANET WHITNEY

LAST SUNDAY toward the end of meeting, a tree fell down with a mighty crash outside the meeting house. The first sharp sound was rather like an explosion, and there seemed an appreciable pause before the rending trunk and breaking branches proclaimed its origin. A Friend of much intelligence and experience of life (though not of war) said to me afterwards, as we went to see the wreck, "My first thought was, 'The bombs have started!'" I laughed at him unkindly, on the basis of experience of five air raids back in the First World War (three on London, one on Sheffield, one on Newcastle). Even *those* bombs—! Yet teasing would not conceal the reality of the abyss which his words had made visible, the abyss on the edge of which the living generations of earth now stand.

When the tree fell, it happened that a boy of some 17 years had just begun to speak (for the first time in meeting). The shock once over—in a relieved little ripple of laughter, for most of the meeting was composed of the upper classmen at the school—a deep silence fell. All wanted the boy to continue and were in sympathy with his interruption. So he finished. His concern was a tribute to the teamwork he had learned while at school, and he spoke, as Friends say, "in the life." So did several other students who had spoken before him—a rare thing in our meeting. There was, as Friends said in old days, "a covering over that meeting." The young people about to be separated by graduation were saying, although not in so many words, "God be with you till we meet again."

One Analysis

I remember a noted Friend once describing his experience, or "method," in meeting for worship as one who felt a special responsibility for the ministry. He said that idea after idea passed through his mind as if before a lighted doorway, and then suddenly one of them paused and was illumined, caught the light of itself, and on that he thought he must build his message. Then in close mental wrestling, calling on the resources of memory and experience, of reading and logic and prayer, his message built up to completeness, his heart beat hard, and he trembled and stood up.

Few Friends will consent to put the call to speak in such concrete terms, but there are points in that analysis

which strike home to everyone who has often spoken in meeting. Let us examine some of them. That hard beating of the heart is not necessarily a sign that the call is valid. It may be only nerves. Some tremble. There were early Friends who quaked, and Charles Lamb despised the artificial quakings which he observed in a minister when he attended a Friends meeting for worship. "He says but what an ordinary man may say without all that quaking and trembling." But whatever the physical reaction, the call to speak in meeting is an intense experience. As such it is both to be dreaded and sought for, and, like every experience in our life which impinges on the supernatural, it is fraught with pitfalls and dangers.

That brings me to the second point in our Friend's analysis. There is no valid ministry in meeting without the touch of the supernatural, and he recognizes this in his metaphor of the lighted doorway. Where does that light come from? It comes from elsewhere; it comes from heaven. But in his metaphor of marshalling his ideas or thoughts before that doorway to see on which one of them the divine light will strike, he introduces an element of what early Friends so wisely called "creaturely activity." In other words, he came to meeting, not perhaps with the full intention to speak, but with his mind too busy with the thought of speaking. Such a point of view may be detrimental to the meeting, but is infinitely more detrimental to the man's own soul. It obscures the real purpose with which every Friend, apt to minister or inapt, is supposed to come to meeting. That purpose is worship.

Contact with the Divine

If we sit in meeting merely considering a choice between various "suitable ideas" before even the lighted doorway, we are pursuing a second best path which can't possibly lead us where we want to go because it doesn't go there.

"There is a way which no fowl knoweth and which the vulture's eye hath not seen." That is why we are there, all of us, to find this way and to progress in it. As in Bunyan's allegory of the pilgrim's progress, one expects advance. One does not expect to stand still forever at the same place, to see the same landscape around one. The adventure of this way is so tremendous, and the experience of it each time is so new, that the pilgrim who travels it in the silent meeting would be unable

Janet Whitney, novelist, author of the biographies *John Woolman* and *Elizabeth Fry*, and editor of the *Journal of John Woolman*, lives at Westtown, Pa.

to make up his mind ahead of time as to whether he must speak or be silent.

And I think that some of our leaders who have been conscious of their security on this path have lost something of the sense of adventure and have stultified their own progress by making up their minds that they can best and always help their fellow pilgrims by speaking in meeting.

Our Quaker Method

The chief function of the ministry is to induce the attitude of worship. If it fails in this, the meeting is dead. Yet so little do we sometimes trust our Quaker method that not long ago an article was written on school meetings which did not mention the ministry from beginning to end, and instead said that perhaps for school meetings some slightly different form of the meeting for worship might be advisable, such as reading a suitable passage from the Scriptures or some other book at the beginning of meeting in order "to give the students something to think about."

The weaknesses of the Quaker method jump to the eye. One is the risk of a chatty meeting, little bits and scraps of experience not yet digested—sometimes even pulled out of the pocket in the form of clipping or quotation—offered in good will by way of relieving the silence, or giving the speaker a more active sense of participation. At the other extreme is the long, elaborate sermon, with no obvious terminal facilities. It is hard to draw the line. But the whole meeting is responsible for the quality of the ministry in the quality of the silence.

The Quaker silence is full of freedom.

Do we, then, in the blissful consciousness that silence is our chief ritual, need to bring nothing to meeting but our need?

I would say that our need is the chief thing that we bring. "Seek and ye shall find, knock and it shall be opened unto you." The people of olden days who hurried to the hillside or the seashore when Jesus was there, went to listen to him.

But we must not push this analogy too far. It is not only in meeting that we can meet the Master. Jesus himself recommended the petition for "daily bread." We may come to meeting hungry (hunger is always with us, we are never satisfied), but we have memory of living bread received in past days and weeks and months and years, in the mystery of direct communication which we call prayer, and through books and nature, our friends, and even our sorrows.

Every Quaker should be a reader. Does this sound high-flown? Let us get down to earth. Reading helps;

and a sense of the need of the meeting helps. The latter may well be a part of the mysterious, unanalyzable "call to speak."

Common sense is a tool of the Holy Spirit, as well as exaltation.

At weddings and funerals the need of the families is like a cry. Anyone accustomed to speak might well feel a special readiness at such a time for love's sake, and not fumble too much trying the fleece. (But not fumble in the pocket either.)

Friends Journal: L'Envoi

By WILLIAM BACON EVANS

Speed, messenger of Light, from zone to zone!
Far East and West accord thee precious gold!
A twofold dower henceforward be thine own,
And Christ's glad tidings in new phrase be told.
Maintain the freedom of man's will to choose,
The awful import of God's sovereign voice;
Lay bare resources that we failed to use,
The fateful outcome of our evil choice.
Stain in our view earth's tinsel, husk, and dross,
Guide youth to sungilt pastures dew-bepearled;
Bear witness to God's love at Calvary's cross,
Proclaim the Light that lightens all the world.

Truth, new and ancient, point thy destined way,
Through doubt and darkness, till the dawn of day.

Only Once in a Lifetime

We have printed a considerably larger number of this first issue of FRIENDS JOURNAL than was needed for our subscription list. Not only will collectors of first issues want to avail themselves of a copy, but many Friends are undoubtedly anxious to mail their friends and acquaintances a copy of this first issue. This is a unique opportunity to surprise them with a newly published Quaker periodical that is as much a symbol of unity among Friends as a token of good will and friendship.

Please mail your orders for extra copies promptly. Single copies are 15 cents (plus 2 cents for postage). Ten or more copies when mailed to the same address are postage-free and cost \$1.50.

Friends Journal

1515 Cherry Street

Philadelphia 2, Pa.

Internationally Speaking

(Continued from page 2)

disarmament will cause economic strain in America while relieving strain in Russia. On the other hand, American industrialists like Harlow Curtice, president of General Motors, believe that the American economy can solve the problems resulting from a drastic arms cut and will be the better for it.

Comments like these suggest a warning. Important international agreements are hard to achieve if the parties involved are seeking the disadvantage of others as well as their own advantage. A satisfactory agreement is *mutually* satisfactory. It is important to accept the fact that any satisfactory disarmament agreement will benefit the Soviet Union as well as the United States.

Americans and Russians appear to have a common desire to stay alive. The recent (June 15th) civil defense exercise was a vivid reminder that a very considerable number would not stay alive in case of a serious attack with modern weapons. There seems to be the basis of a mutually satisfactory disarmament agreement in the common desire to survive.

The United States is reported to be insisting that, if a disarmament agreement is to be useful, all present and potential powerfully armed nations must be parties to it. This raises the question of the attitude of the United States toward the government of mainland China, which can hardly be expected to accept a disarmament agreement under United Nations supervision unless it is represented in the United Nations.

The increasing United States Air Force establishment in Formosa serves as a reminder of the dangers that have not been removed by the apparent improvement in the climate of international relations.

Diplomacy and Quaker Method

The process of reaching mutually satisfactory agreements is a hard and long process. In the course of it, each representative should be expected vigorously to uphold his country's interests and purposes. This should not cause either surprise or dismay. The process is strikingly like the process of determining the sense of the meeting in a Quaker meeting for business. No one sacrifices his convictions but, when diplomatic negotiation or Quaker business is approached in the right spirit, each finds it possible to make an investment of part of what he might like to have, for the sake of the desired total result. It is interesting to reflect that Quakers may have something to say about the process of satisfactory diplomacy.

June 22, 1955

RICHARD R. WOOD

Friends and Their Friends

We are indebted to Fritz Eichenberg, well-known artist and book illustrator, for the exquisite drawing inserted in our masthead on page 2. As most of our readers know, he is a member of Scarsdale Meeting, N. Y.

Our Japanese Friend Tatsunosuke Ueda writes us from Tokyo, Japan, as follows: "Helen Keller arrived here last week for a brief stay. This is her second visit to Japan, and it means very much spiritually to all Japanese and particularly to the physically handicapped. One thing we miss about her present visit, and Miss Keller herself must be feeling it most deeply of all, is the physical absence of Takeo Iwahashi, the late Quaker leader of the Lighthouse Movement for the welfare of the blind. It renews our sense of the great loss not only the blind but the Society of Friends in Japan suffered through his death.

"The two A.F.S.C. summer seminars for international students, one in Tokyo and the other in Kobe, are now keeping us, the members of the Planning Committee, busy giving final touches to the programs. These seminars, the first one of which was held in Tokyo six years ago with Thomas and Eliza Foulke as host and hostess, have become popular institutions among international-minded college students in this country, and the Student Selection Committee has each year a hard job selecting some 30 students and turning away more than twice that number of eager applicants. This year's general theme of discussion for the Tokyo Seminar is "A New Asia and the Two Worlds."

Time magazine for June 20, 1955, in the department devoted to religion has a section which suggests a comparison between the visit of Mary Fisher in 1660 to the Sultan of Turkey and the current visit of American Quakers to Russia, both being the outcome of a concern. Considerable space is also given to the recent A.F.S.C. pamphlet *Speak Truth to Power*.

The Use of Silence by Geoffrey Hoyland (24 pages; 35 cents), Pendle Hill's fifth pamphlet of the current series, is now available. Written for the intelligent layman as an introductory approach to the essential characteristics of silence, it deals with the use of silence, its meaning, and silence as a living experience available to all. The pamphlet may be purchased from Pendle Hill or Friends bookstores.

The sixth and final pamphlet in the 1954-55 series will be written by Dorothy Hutchinson.

An English edition of *Friends Work in Africa* by Douglas and Dorothy Steere has been published by the Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1.

On Sunday, June 12, following the first of a series of monthly summer services at Orchard Park Meeting House near Buffalo, N. Y., the Orchard Park Historical Society presented to East Hamburg Executive Meeting (Orchard Park) of Friends a marker set near the road in front of the meeting house.

On the marker is the date of erection of the meeting house, 1820, with the note that it is erected in honor of those sturdy pioneers who laid the foundations of community life on moral and spiritual principles that endure. Emma Landon, 91 years old and Harmon Landon, 92 years old, received the marker on behalf of local Friends. Visiting Friends from Pelham, Ontario, Gasport, Buffalo, and Collins sat on the facing seats during the hour of worship. Several women were in traditional Quaker garb and two men wore broadbrims.

Announcement was made that Paul Sekiya, Japanese Friend, will speak at Orchard Park on July 17, 3:30 p.m.

Benjamin Franklin High School, New York City, awarded the Franklin Medal for Intercultural Education to Dr. Rachel Davis-DuBois at its commencement exercises, held in the school auditorium on June 27, 1955.

According to the citation, "Dr. DuBois, director of the Workshop for Cultural Democracy, has contributed more than 20 years of devoted service in the field of human relations. She is a pioneer in the field of intercultural education. During her 20 years of outstanding service she has worked with schools, community organizations, and with educators of Columbia, Temple, New York, and Pennsylvania Universities, as well as with educators of European institutions of learning."

Maija Jansson, member of Abington Meeting, Pa., and a junior in Abington Friends School, will attend a summer school in Geneva, Switzerland, during July. The school is sponsored by the Friends Service Council (London) and will observe mainly the meetings of the Economic and Social Council of the United Nations. Twenty students from England, Scotland, Sweden, and the U. S. will live at a U.N. Associations hostel, with some of their activities being held at the Quaker International Center. After the session Maija will visit the Abington Friends School affiliated school at Selestat, near Strasbourg, and the international study center at Hauho, Finland, organized largely through the efforts of Finnish friends after the A.F.S.C. work some years ago.

D. Elton Trueblood, chief of Religious Information, U. S. Information Agency, Washington, D. C., was among the speakers at the Jamestown College Convocation, North Dakota, June 16 to 18. Representatives from 53 colleges and universities considered "A Christian Philosophy of Education."

The Friends Free Library in Germantown, Pa., has started preparations for its fourth biennial "Treasures from the

Attics of Germantown" sale. Started in 1950, the treasure sale has been a means of furthering the Library's service to one of Philadelphia's oldest and most heavily populated communities.

This century-old library is perhaps unique in that no fiction is to be found on its adult shelves. It is thus possible, despite a limited budget, to make available a rich bill of fare for a wide range of reading tastes. Financial support from bequests, the local Meetings, and many individual contributors have made the old midnineteenth-century Friends Library Association a widely-used midtwentieth-century community library. Proceeds from the treasure sales help greatly in the work of filling the increasing library needs of expanding Germantown.

The Library Committee has announced the fourth sale now, although it will not actually be held until the spring of 1956. It is hoped that many Friends will consider their own attics (and cellars), and contribute of their store to the Library. Antiques, books, items of glass, china, or silver—such treasures are now being gratefully received for the Library at the Friends Meeting House, 47 West Coulter Street, Germantown, Philadelphia, Pa.

Upper Evesham and Medford Monthly Meetings, N. J., are holding joint meetings for worship each Sunday morning at 10:45. Until September 11, we plan to meet at the Main Street Meeting House; after that date, meetings for worship are to be held at Union Street Meeting House. Following worship on the first Sunday of each month, both Meetings expect to conduct their meetings for business at the same time and place.

EDWARD T. PENNOCK, *Clerk,*
Upper Evesham Monthly Meeting

Coming Events

JULY

3—Huntington Friends Meeting, York Springs, R. D., Pa., 3 p.m.

3—Riverside Meeting, 15th floor of Riverside Church, 122nd Street and Riverside Drive, New York City, 3:30 p.m. Leonard Kenworthy will visit.

10—Riverside Meeting, 15th floor of Riverside Church, 122nd Street and Riverside Drive, New York City, 3:30 p.m. Dr. Robert J. McCracken of Riverside Church will make his annual visit.

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

17—Chester Quarterly Meeting of Worship and Ministry at Chester, Pa., 2 p.m. Meeting for worship, 11 a.m. Bring lunch; beverages will be provided. The second Query will be considered.

28 to August 1—Germany Yearly Meeting at Bad Pyrmont, Germany.

29 to August 5—New York Yearly Meetings in joint sessions at Silver Bay, N. Y.

BIRTHS

BROOKS—On April 12, to Fisher and Jane Howell Brooks, a daughter named JANICE CAROL BROOKS. The mother is a member of Chesterfield Monthly Meeting, Trenton, N. J.

DOWDELL—On May 20, to Ralph and Virginia Carter Dowdell of Yardley, Pa., a son named GEORGE MITCHELL DOWDELL. The father and grandparents, Mark and Emily Dowdell, are members of Chesterfield Monthly Meeting, Trenton, N. J.

GLATTTHORN—On April 23, to Allen and Ruth Kirk Glatthorn, twin daughters named LOUISE PARRY GLATTTHORN and LAURA KIRK GLATTTHORN. The parents and maternal grandparents are members of Horsham Monthly Meeting, Pa.

MARRIAGES

COLSON-PARSONS—On June 15, at Seaville Meeting House, Cape May County, N. J., VIVIAN EVELYN PARSONS, daughter of Millicent H. Parsons and the late Ralph E. Parsons, of North Wildwood, N. J., and ASA LINCOLN COLSON, 3rd, son of Asa L. and Jean Colson, of North Wildwood, N. J.

REGULAR MEETINGS

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

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

BERKELEY, CALIFORNIA—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

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

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship and First-day school, 11 a.m. Telephone TR-6-6883.

CHICAGO, ILLINOIS—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.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

DOWNERS GROVE, ILLINOIS—Downers Grove Preparative Meeting of all Friends. Sunday meeting for worship, 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue; First-day school, 10:30 a.m., joins meeting for worship for fifteen minutes.

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

HARRISBURG, PA.—United meeting for worship each First-day, 11 a.m., Y.W.C.A.

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

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 6 p.m. Visiting Friends always welcome. For information call JA 1555.

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

LONG ISLAND, NEW YORK
Bethpage (Meeting House Road): Meeting for worship and First-day school, 11 a.m.
Jericho (Old Jericho Turnpike): First-day school, 9:45 a.m.; meeting for worship, 11 a.m.
Manhasset (Northern Boulevard at Shelter Rock Road): First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

LYNN, MASS.—Visiting Friends welcomed for worship, July-August, 10 a.m., 20 Phillips Avenue, off Lewis Street, Route 1-A. Telephone LYnn 2-3379.

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

MERION MONTHLY MEETING, PA.—Corner of Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

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

MONTREAL, CANADA—Meeting for worship Sundays, 11 a.m., Room 216, Y.W.C.A., 1355 Dorchester Street West; telephone PL 1920 or PL 8967.

The bride and groom are members of Woodstown Monthly Meeting, N. J.

LEIGH-MOON—On May 25th, at Hanover Street Meeting House, Trenton, N. J., DIANA FRANCIS-CARLETON MOON, daughter of A. Evan and Helen C. Moon of Yardley, Pa., and DAVID WEEKS LEIGH, son of Malcolm and Mary W. Leigh of Yardley, Pa. The bride is a member of Chesterfield Monthly Meeting, Trenton, N. J.

MASSELL-PERERA—On June 25, at the home of the bride's parents, under the care of Scarsdale Monthly Meeting, N. Y., SYLVIA BRINTON PERERA, daughter of Charles Allen and Ruth Brinton Perera of Scarsdale, N. Y., and GREGORY JAMES MASSELL, son of the late Mordecai and Mary Levine Majzel of Vilna, Lithuania. The bride is a member of Scarsdale Monthly Meeting. They will reside in Cambridge, Mass.

PRATT-OWEN—On June 19, at Woodstown, N. J., Meeting House, JOANNE ELIZABETH OWEN, daughter of Elizabeth Buzby Owen and the late Alexander Owen, and ROBERT LOVEJOY PRATT, son of Stuart W. and Margaret L. Pratt of Wilmington, Del. The bride and groom will reside in Woodbury, N. J., after September 1. Both are members of Woodstown Monthly Meeting, N. J.

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

NEW YORK, N. Y.—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 St.
May-September: 144 E. 20th St.
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

PASADENA, CALIFORNIA—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.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship.
Race Street and 12th Street held jointly at 20 S. 12th St., 10:30 a.m.
Chestnut Hill: 100 East Mermald Lane, 10:30 a.m.
Fair Hill: Germantown Avenue and Cambria Street, 11:15 a.m.
Frankford: Unity and Waln Streets, 11 a.m.
Germantown: 45 West School House Lane, 11:15 a.m.
For information about time of holding First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 11 a.m., 17th Street and Glendale Avenue. Grant Fraser, Clerk, 1221 East Edgemont.

ST. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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

SANTA FE, NEW MEXICO—Friends meeting for worship at Garcia Street Club, 569 Gareia St., First-days, 11 a.m. Also First-day school and care of infants.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Poplham Road, Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

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

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

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—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.

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

WANTED

TO BUY TRUNK, for school in fall. State price, Box 6, North Wales, Pa.

TO BUY works of William Penn or I. Penington—in folio. J. Beondo, 108-01 101 Avenue, Richmond Hill 19, New York.

RESIDENT POSITION desired by Philadelphia business woman, month of August—hotel, institution, or private family. Box H52, Friends Journal.

COUPLE interested in serving as caretakers for Friends' burial ground; house on grounds. Contact Burial Ground Committee, Stony Run Friends Meeting, 5116 North Charles Street, Baltimore 10, Maryland.

HOUSEKEEPER: responsible woman: cooking, laundry for elderly, able Quaker gentleman. Live in; country, Chester County, Pa.; bus service. References exchanged. Write Box H54, Friends Journal.

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HOUSEKEEPER-COMPANION for older woman. Excellent references: Protestant; Philadelphia area preferred. Box M55, Friends Journal.

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