

FRIENDS JOURNAL

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THE word is infinitely more powerful than the sword. He who knows how to handle it wisely and strongly is mightier than the mightiest of all kings. When the hand dies which held the sword, the sword will be buried with it. And as the hand becomes dust so will rust eat the sword. But when death closes the mouth from which came the word, it will remain free and living; death has no power over it, and it cannot be put away in the grave. God's servants may be tied in chains and locked in irons, but the word of God remains free.

—JEREMIAS GOTTHELF

IN THIS ISSUE

The Father

. *by Florence E. Taylor*

Japan Yearly Meeting

. *by Esther B. Rhoads*

Friends World Committee Holds Its Sixth Session Annual Meeting of the Friends Journal Associates

Books—Poetry—Our London Letter

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FRIENDS JOURNAL



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Friends World Committee Holds Its Sixth Session

THE Yearly Meeting representatives comprising the Friends World Committee hold sessions approximately every three years. The sixth such session of the Committee was recently held at Germantown, Ohio, with 103 persons present, representing 34 Yearly Meetings and 15 countries. Philadelphia Yearly Meeting was represented by Mary Hoxie Jones, Emma Cadbury, William Eves, III, Anna Griscom Elkinton, J. Passmore Elkinton, Dorothy B. Hallowell, Lawrence McK. Miller, Jr., and Joseph R. Karsner. Also present were Clarence E. Pickett, Allen J. White, Colin W. Bell, Harold J. Chance, and Bertram Pickard.

Most of the 25 overseas Friends visited Meetings and families over a wide area both before and after the meeting, thus helping to deepen spiritual life and strengthen the bonds of fellowship. The services of these visitors have been spoken of many times with deep appreciation.

There was in the meeting a growing awareness that Quakerism is not the exclusive possession of a few Anglo-Saxons, but that it extends to the ends of the earth. The Friends in Asia, Africa, and Australasia are a full part of this great family and have much to contribute to the group life. A warm invitation to hold the next meeting of the Committee in East Africa and another invitation that it be held in Tokyo remind us that not all the concerned Friends live in London, Richmond, and Philadelphia. Ranjit and Doris Chetsingh plan a seven-week visit to East African Friends on their return to India next summer.

Appreciation was expressed to Ranjit M. Chetsingh for his two years of efficient service to the Committee, and a welcome was given to Herbert M. Hadley, who has been selected as the new general secretary. The Hadley family plans to move next April to Birmingham, England, which has been selected as the location for the Central Friends World Committee office during the ensuing three years. The new secretary will be guided in his service by a small Advisory Committee, which may call together a somewhat larger Interim Committee should occasion demand it.

The Committee reaffirmed the Quaker "objection to all wars" and recorded its conviction "that committing ourselves to God leads us to oppose conscription for military service. We urge our various countries to move from an armed truce to confidence and good will for our security. We plead for the elimination of atomic bomb tests, and advocate the use of atomic energy for peaceful purposes."

A growing interest was expressed in Friends peace work at the United Nations, and an Advisory Committee was appointed to be available for consultation with the agencies carrying on the active service. This committee is composed of 13 persons who have had experience in peace work at the international level.

A concern was laid before the Committee for the abolishment of capital punishment. Groups of Friends both in Europe and America have been active in this field. After dis-

(Continued on page 412)

Contents

Contents	Page
Friends World Committee Holds Its Sixth Session	406
Editorial Comments	407
The Father— <i>Florence E. Taylor</i>	408
Our London Letter— <i>Joan Hewitt</i>	409
Mary's Journey to Church (poem)	410
Love Came Down at Christmas (poem)— <i>Christina Rossetti</i>	410
Japan Yearly Meeting— <i>Esther B. Rhoads</i>	411
Annual Meeting of the Friends Journal Associates	411
Books	412
Friends and Their Friends	414
Letters to the Editor	415

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 24, 1955

VOL. 1—No. 26

Editorial Comments

Our Public Schools

THE White House Conference on Education may not have served all the purposes for which it was intended. It has, nevertheless, dramatized some of the most urgent needs in our nation that seem to us far more serious in their general, cultural significance than may appear on the surface. We learned from the Conference that the United States needs right now 203,000 more classrooms and an additional 170,000 rooms by 1960. An even more pressing question is how to find the teachers to staff our elementary and high schools. We lack at present 165,000 elementary and 40,000 high school teachers. Probably more than 60,000 teachers are leaving their profession each year either to take less burdensome jobs or to enter a career promising a salary more in keeping with their training and effort. Among these, many are likely to quit school work because of the unbearable conditions under which they have to work. Joan Dunn's recent book, *Retreat from Learning* (McKay, New York), illustrates the disillusioning experiences of one young teacher who left because the unpleasant working conditions exhausted her energy and the children's impertinence had consumed her nerves to the breaking point.

We hope to get more complete information on the findings of the Conference than newspapers have so far supplied. But whatever we may yet hear about ways and means of securing adequate funds for teachers and schoolrooms, it is emphatically important that all of us realize now the seriousness of this problem as a cultural crisis of first magnitude. This question is not to be solved by schoolmen, or the Federal government, or the states only. We may eventually rally to the enormous financial demands involved (although this, too, seems by no means certain), but the cooperation of every father and mother is indispensable in ameliorating the social, educational, and psychological conditions that are making too many classrooms unattractive for our young men and women to enter as teachers. We do not need to think of extreme conditions such as were pictured in *Blackboard Jungle* to realize the overwhelming demands confronting teachers who are anxious to keep order, to combine the teaching of their subject with the teaching of the child, and to live up to the high ideals with which their professional training has imbued them.

Our Anonymous Educators

Miss Dunn's observations on the prevalence of bored, rude, and spoiled children does, likewise, not need to be considered typical. But her observations indicate trends noticeable in the spirit and conduct of American youth that bear watching. We have outgrown the excesses of the kind of progressive education that permitted the child to accept or reject work according to the weather in his soul. We are, just the same, still facing the task of convincing many pupils and students that it demands systematic labor to acquire an education. This has always been necessary. Yet we know that in our time we have to extend this effort also to the ranks of many parents. Understanding and cooperation exist in a most encouraging degree in many, many communities. But some observers are becoming doubtful whether such communities are still typical for the whole country. Even if the home wants to cooperate, it remains a fact that too many invisible educators are at work undermining or weakening its influence. Films and TV with their emphasis on violence and sex, the comics, neighborhood gangs, the drugstore atmosphere—these are potent factors in the formation of the youthful mind. The lack of supervision at home and the growing incidence of broken families are apt to breed cynicism and the spirit of revolt. Again we must beware of generalizing rashly, but the presence of these deplorable factors in too many communities has become a national problem.

The Abuse of Freedom

In such circumstances the cry for strict discipline is, of course, bound to be heard. We are inclined to consider it a demand for wise guidance rather than punitive sternness. Apart from the difficulty of handling it wisely, we must not expect discipline to solve all problems. The task before us includes the raising of cultural standards in our homes and families, in popular reading and entertainment, and in radio and TV. We are simply not alert to our task as citizens, parents, and Christians as long as we let our magazine stands be flooded with bawdy magazines and crime stories which will always find their way into the home and heart of youth under the guise of "freedom of the press." As long as we do not initiate and support youth centers, well staffed public

libraries, and clubs for children and adolescents, we shall fail in providing useful activities and stimulation for them. The absence of good, interesting, and truly entertaining books in homes that might well afford them is a sign of cultural failure.

The Challenge

The crisis in American public education coincides with our unequalled prosperity and political world power. We must not fail in providing the means and personnel to prepare the young for their future role as responsible citizens of the United States and the world. Foreign educators visiting our country are rightly impressed with the care and intelligence we are giving to

education. Conversely, foreign observers abroad are often shocked by the behavior of our soldiers when they are "on their own." In either case, generalizations are inadvisable and likely to be unfair in view of a more intimate knowledge of all conditions involved. We believe in the essential health and sound judgment of our citizens, including our youth. The present crisis also hits us at a moment when church statistics are at an all-time high level. There are numerous other contradictory factors involved in this puzzling picture. There are soaring figures everywhere, good ones and bad ones. Once more, we are confronted with the age-old choice between quantity and quality. May the New Year lead us forward on the road toward making a wise choice between these two.

The Father

BY FLORENCE E. TAYLOR

"HOW is it that ye sought me? Did you not know that I must be in my Father's house?"

"And they did not understand the saying he spoke to them" (Luke 2:49, 50).

These words, recorded in Luke, are the only ones uttered by the youthful Jesus of which we have an account. They are simple and direct. Why were they not understood, especially by his parents, who surely knew the boy's habit of thought? Or did they?

He was found in the temple, sitting among the teachers, "listening to them and asking questions: and all who heard him were amazed at his understanding and his answers." Evidently he, too, was being asked questions and making replies quite out of the ordinary.

In a late issue of the *Friends Intelligencer* it was recommended that we read the Bible with "imagination," not to distort truth but to give it life and vitality. In this spirit let us seek what was amazing in the answers Jesus gave both to his parents and to the teachers.

I think it was his confident way of speaking of God as "My Father." Jesus was a sensitive lad with a keen mind, and by the time he was twelve, he had been well started on the study of the Law and the Prophets that he later expounded with such insight and wisdom. Did he find in them the beautiful relationship of Father and son that became the heart of his own teaching?

Reference to a concordance shows very few times when God is considered in a direct and individual relationship. He is the "Father of Nations," or in a comparative expression, "Like as a father pitieth his children" (Psalm 103). In Jeremiah 3:19 we find, "Ye shall

call me My Father and shall not turn away from following me." This again is a relationship with Judah and Israel as a chosen people, not individual sonship.

Personal Experience

On what, then, did Jesus build his concept? Could it have been a personal experience? I think it was.

He was reared in a strict Jewish home, the eldest of a fair-sized family, where "Honor thy father and mother" was a natural habit springing from mutual affection. The father's love for this son was of particular quality arising from the unusual circumstances surrounding the times before and after the lad's birth.

We are deeply indebted to Matthew, in the first and second chapters of his gospel, for the clear picture he gives us of Joseph, a man of great strength of character. Consider how this love triumphed over doubt and uncertainty when he was betrothed to Mary and "resolved to divorce her quietly." Read Matthew 1:18 to 25. Love is surely the "Angel of the Lord," whether it speaks in a dream or by the voice within. Here love won by faith.

The next dream demanded faith plus great courage and unselfishness. Just when Joseph and Mary, with the precious babe, expected to return to their new home and settle down, he was warned of danger, not for himself or his wife, but for this new child that had come into their lives. How easy to persuade himself that it was yielding to an unreasonable fear to entertain the suggestion of fleeing into Egypt to avoid the temper of a king who did not even know them, to forego home, an established trade, normal living, to travel across weary miles of unknown difficulty and danger to a foreign land! Was this required of him?

"And he rose and took the child and his mother by

Florence E. Taylor is a member of Green Street Monthly Meeting, Philadelphia.

night and departed to Egypt and remained there until the death of Herod" (Matthew 2:14, 15a).

When Herod died, an angel of the Lord appeared in a dream to Joseph, saying, "Rise, take the child and his mother and go to the land of Israel" (Matthew 2:19).

Another dream led them back to Nazareth, to the long-delayed normal life. Such devotion is the outward sign of great love which grew as the child grew.

When the father taught this son the art of carpentry, is it too much to suppose that some of the experiences of these journeys were retold in the long hours together? Do we hear echoes in the parables where long journeys are the background?

Jesus' recurrent surprise at the "little faith" he found in people might easily come from association with Joseph, whose faith was as perfect as a child's. Such faith is contagious.

Obedience

Another of the fundamentals of Jesus' life and teaching that he learned from his parents was obedience (Luke 2:61). He does not use this term, but over and over he speaks of the "will of my Father." We are so apt to think that such power was in Jesus that he had no struggle to practice the virtue, but here we get more than a glimpse of the training of a very strong will to yield to guidance. The story of the temptations, as told in both Matthew and Luke, though in an oriental, dramatic setting, is really an inner struggle to set a right aim and course of procedure for the coming ministry. It seems like a bit of autobiography, or its equivalent, for Jesus, we are told, was alone "in the wilderness." There is a close relationship between his return to Nazareth after the youthful visit to Jerusalem, the temptations, and the final triumph in obedience in the Garden of Gethsemane (Matthew 26:39; Mark 14:36; Luke 22:42-44).

It is evident that the parental training was strict but loving, for Jesus has a great deal to say about rewards. Reread Matthew chapters 5 and 6 and see the emphasis laid not only on personal conduct but on the right relationship of child and parent. The latter quietly observes the growth in spiritual quality and gives praise and encouragement. This was in all probability Joseph's method, and Jesus carried it forward into his teaching.

Jesus also has much to say about punishment, but there is no evidence that it was a personal experience, and it is likely that it was based on the teaching in the synagogue and was an accepted premise of those days. Read his Mother's gentle rebuke when he was lost as a boy (Luke 2:46).

The Golden Thread

The Nazarene home was built on the sure foundation

of love, and this spiritual quality runs like a golden thread through all of Jesus' public life. "The hairs of your head are numbered," "Your Father knows whereof ye have need before you ask Him," and the beautiful parables of protection like the Lost Sheep and the Sparrow's Fall betray this.

We know not when the earthly bonds between Joseph and Jesus were severed, but it is reasonable to think that the love and understanding of Joseph's character and worth deepened in Jesus with maturing years.

The concept of God as Father was established early and expanded into an ideal that burst the bonds of Judaism and included Samaritans, Greeks, and all mankind in "Our Father, who art in heaven."

The faith, hope, and outpouring love of the father in the parable of the Prodigal Son is a finished portrait of what a father may be. For those who have not known such tenderness in earthly experience, Jesus offers by implication the greater, more abiding, and permeating love of the Heavenly Father.

Joseph was the point of departure from which Jesus gave an entirely new interpretation of the relationship between the human and divine elements in life.

These thoughts are suggestive and there is no desire to press the point too far.

Our London Letter

SEVERAL new meeting houses have recently been completed in England, among them one at Oxford. Those who attended Friends World Conference there and who perhaps picnicked in the garden of Oxford Friends Meeting House in St. Giles will be able to picture the new one, built in warm Cotswold stone at the far end of the lawn, its roof of Stonesfield slates of almost the same color. The interior, we are told, gives an impression of cleanliness, brightness, and simplicity. Walls and floor are of oak. The benches, in traditional Quaker style, are the work of a Gloucestershire craftsman, who has signed them with the outline of a squirrel, his trade-mark. We are glad to think that Henry T. Gillett, who worked so hard to build up Oxford Meeting spiritually and to provide it with fitting premises, lived long enough to worship in them.

It is good news to British Friends that when Young American Friends met at Quaker Haven they were eager to promote understanding and friendship with young Russians. Friends in this country are also anxious to get to grips with East-West questions, and this autumn a number of Meetings are studying a set of papers, produced by our East-West Relations Committee, on Christianity and communism.

Although we should not neglect these wider world issues, if our eyes are open, we cannot avoid problems which are close at hand. The other day I visited a street in the East End of London near the docks in which some Franciscans are working. As I walked the length of that long street, my surroundings became ever more squalid. I myself work in another district which was formerly a poor part of London, but today it abounds in new flats topped with television aerials, and I had forgotten that such poverty as I saw in dockland still existed. Small shops for the sale of clothes, or fish and chips, the odor of which clung to the smoky air, or for the purchase of old rags, were interspersed with bombed buildings, their dilapidated shutters up. More and more of the passers-by were colored people as I approached the Franciscans' shopfront, where an illustrated Bible was displayed.

Inside was a couch for visitors, a rough wooden table bearing a pot of flowers, and the post laid out for the Brothers. Beneath the table stood a pile of household goods including a saucepan, temporarily housed, I was told, for a man who had been evicted from his lodgings. In a tiny inner room the Brothers cooked and ate their meals. Upstairs were their sleeping quarters, and in the basement was their little chapel, a haven of quiet beauty amid those sordid surroundings. One of the Brothers took me along a yard past an uncurtained window, through which I saw a colored woman with a child on her lap, to the club which the Franciscans run for colored men. On the ground floor there is just room to move round a billiard table, avoiding the counter of a tiny canteen in the corner, where another Brother was serving cups of tea or cocoa and buns. The room above was used for table tennis.

The Franciscans have acquired another building, in which they run a hostel for colored men, and in the vicarage basement nearby they organize classes in reading, writing, and English. Some of the men, I gathered, can be helped up the ladder to a more prosperous life, but to many others who will remain at the lowest social level the Franciscans can give only emergency help, sympathy, and friendship.

In times of disaster we Friends are among the first to undertake work of relief and rehabilitation, but few of us, I think, devote the whole of our lives to the down-and-outs; still less do we go and live in their midst. Not that these Franciscans, who are Anglicans, are typical of their church. I had just been staying at a lovely Church of England conference center with green lawns and bright flower beds just off the same sordid street. I was housed in a clean, bright building, simply but beautifully furnished, with hot and cold water in my

bedroom. The contrast was almost too great. The day after visiting the Franciscans I went and bought myself a coat and suddenly realized to my shame that perhaps I could no longer afford the small donation which I had thought of sending to the Brothers. Surely there is something wrong in our scale of values that a second coat should seem necessary when one already has one and when others are ill-clad and ill-fed, not only in far-off Asia but in the very next street.

JOAN HEWITT

Mary's Journey to Church

When Mary to the church would go,
She came to where deep waters flow.

And when she came down to the shore,
The boatman young stood there before.

O boatman, sail me over the sea,
Thy heart's desire I'll give to thee.

I'll gladly sail thee over the sea
If thou wilt give thy heart to me.

If I must give my heart to thee,
I'd sooner swim right over the sea.

When she had gone about half way,
All the little bells began to play.

Then rang the great, then rang the small,
They rang together, one and all.

Then Mary knelt upon a stone;
The heart-crushed boatman stood alone.

(A musical setting for this ballad appears in the *Marienlieder* of Johannes Brahms.)

Love Came Down at Christmas

By CHRISTINA ROSSETTI

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and angels gave the sign.

Worship we the Godhead,
Love incarnate, Love divine;
Worship we our Jesus;
But wherewith for sacred sign?

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign.

Japan Yearly Meeting

November 12, 13, 1955

FRRIENDS would all have been greatly encouraged if they could have attended Japan Yearly Meeting this year. Of course, it was too short, but Mr. Takemura is a good clerk and keeps us moving along pretty much on schedule.

The reports of the various Monthly Meetings were clear and showed increase in attendance and membership in most of the Meetings. Committee reports, too, were very good, I thought; publications seemed to be moving along more or less on schedule, and the report of the Kyomuin (Ministry and Extension) was especially good.

Besides the usual annual retreat, held this year at Hayama, there have been three regional retreats, one at Nishida Tenko's Ittoen for Osaka and Kyoto Friends, one at a camp at Okutama for Tokyo Friends, emphasizing especially attenders, and a third in Ibaraki. These special gatherings have been useful in giving attenders opportunity to talk in a leisurely way with older members, and the results are showing in definite applications for membership from people who have attended for several years without joining, or perhaps feeling any particular value in membership. I noticed that at the last Tokyo Monthly Meeting committee there were six applications to be considered.

Then there were the reports from the affiliated activities of Friends—Friends School, the legal body holding Quaker property, the new Friends social work corporation covering the neighborhood centers, the work of the A.F.S.C., the Old People's Home at Mito, etc.

This year the topic for consideration was "Faith Which Overcomes Tribulation," taken from John 16:33. The opening worship had, of course, referred to this, and in the evening three people representing three decades spoke on the topic. The first was a young Friend, probably about 26 or 27, from Mito, who lost everything in the war and since spent two or three years in a TB sanitarium. She spoke very clearly of the sense of the presence of God which she had had, especially during the period of convalescence. Next was Shima San, in his thirties, representing a Quaker in the business world. He spoke of his struggle to find meaning in life, especially immediately after the surrender when the old idea of giving oneself completely for the Emperor and Japan was so suddenly brushed aside, and then he touched on the difficulties of living his newly found faith in the complicity of the business world. The third was Mrs. Nunakawa, a housewife and worker in Friends activities. She is in her forties. She touched very beautifully on the tribulation which comes to one's soul at the time of the loss by death of a family member or some other very close friend. She also touched on the tribulations which come to groups in upholding their principles.

Sunday morning there was a short business session before the meeting for worship. Ukaji San, who was at Pendle Hill 1948-1950, is named clerk for the coming year. Fumiye Miho of the A.F.S.C. and I are included in the committee of Ministry and Extension. There will be some sort of special cele-

bration at Yearly Meeting next year because it is 70 years since Friends work began and ten years since reconstruction of the Yearly Meeting in its present form.

Everyone felt the meeting for worship was especially fine. We had wonderfully warm sunny weather, and there must have been about 170 in attendance.

Dr. Ueda gave the Nitobe Lecture in the afternoon on conscience, presenting a very clear and informal résumé of George Fox and the early Friends, and their conscientious objections to many laws and customs, carefully selected quotations from John Woolman, and a brief survey of the attitudes and action of conscientious objectors of World War I and World War II, especially emphasizing the creative gain which has followed the taking of this stand against war. The new Standing Committee of the Yearly Meeting met for one hour and a half at the Friends Center, while the young Friends had a good time in the meeting house.

ESTHER B. RHODES

Annual Meeting of the Friends Journal Associates

November 11, 1955

THE first dinner meeting of the Friends Journal Associates was held November 11, 1955, at 304 Arch Street, Philadelphia, at 6 p.m.

The supper was a most delightful occasion for Friends to become better acquainted with one another. A short business session followed that largely concerned itself with the organization of the Friends Journal Associates, the consolidated group comprising the former *Friends Intelligencer* Associates and the Contributors to *The Friend*.

Benjamin R. Burdsall, acting chairman for the first part of the meeting, spoke of the merger of the two publications and recounted events of the last few months. This was a very busy period, during which much was accomplished. Appreciation for the increasing interest in the *FRIENDS JOURNAL* was expressed.

The report of the Board of Managers, acting as an Executive Committee for the Associates, suggested the following nominations to serve the Associates for the year: joint chairmen, Benjamin R. Burdsall, New York, and Daniel D. Test, Jr., Westtown, Pa.; secretary, Emma C. Flaherty, Lansdowne, Pa.; treasurer, Harold W. Flitcraft, Chicago, Ill.

William Hubben, editor and manager of the *Journal*, spoke of the work of the past five months, and of the great and sustained enthusiasm of the staff. The flood of letters received from Friends all over the United States indicates the general interest in the paper. The *JOURNAL* has helped to direct the eyes of all Quakerdom toward Philadelphia. As a part of the promotion program a number of special issues have been printed: a Young Friends issue, of which 1,100 extra copies were printed; a Wider Quaker Fellowship issue, with 3,600 extra copies; and a special education issue, for which over 500 extra orders have been received.

Irving Hollingshead, treasurer of the Corporation and of the Interim Board, spoke with deep appreciation of the staff for the fine paper to which they are so earnestly and sincerely giving their every effort. The future of the JOURNAL has great possibilities. We have received since July 2, 1955, \$1,046.75 in contributions from the Associates, and it is hoped that this amount will be increased considerably before the end of the year. A total of \$13,000 will be needed for extension work for a bigger and better paper. The funds of the two papers are now merged, and an appeal will shortly be sent out to all Associates and Contributors who have not yet contributed for the current year, reminding them of our need and suggesting that they increase their contributions if possible. We need the best efforts of everyone to help us balance our budget.

Daniel D. Test, Jr., then acted as chairman for the second half of the meeting and gave us a few details of the organization. Twenty-one Friends are appointed to the Corporation by Friends General Conference, and 18 by the Associates. The names of the 18 members appointed by the Court earlier this year were approved. Nine of these are from the former *Friends Intelligencer* Associates and nine from the Contributors to *The Friend*. A Nominating Committee of five Friends was appointed from the floor to serve for the coming year. These are Evan L. Stubbs, Edith W. Way, Raymond W. Hilles, Mary Hoxie Jones, and Ruth Perera.

It was decided that the next meeting of the Associates would be held at the same time as the meeting of the Corporation.

Appreciation to the editor and his staff was again expressed; they have worked beyond the line of duty. It is most unusual for a new product like our paper to make real progress in the summer months. A net gain of over 200 subscriptions during the months of July, August, and September was noted. The JOURNAL stresses the things that unite us.

The business meeting was followed by an exceedingly inspiring talk by Elfrida Vipont Foulds, well-known English author. Her topic was "The Lord's Business." She expressed her interest in the JOURNAL and the good wishes of English Friends for the well-being of the paper, for maintaining its balanced view and the true values that unite us all in the "Lord's business."

EMMA C. FLAHERTY, *Secretary*

Friends World Committee

(Continued from page 406)

cussion it was agreed that all Yearly Meetings should be asked to give sympathetic consideration to ways in which they might renew their work for the abolition of the death penalty.

Sharing our faith in the modern world was another serious theme to claim attention. All people have a common need for God, as He has been revealed in Jesus Christ. In the life, death, and teachings of Jesus we can see what God is like. George Fox said he was to bring people to Christ, their in-

ward teacher. "Let the light of Christ in you be clearly seen."

The Committee issued a message to all Friends. In addition it formulated a set of questions and a statement of purposes which appear in the current issue of *Friends World News*.

The final sentence of the closing minute gives some indication of the vital spirit in which the sessions were held. "With greater understanding of each other, with patience, yet with a determination born of the call of Christ to unity in Him, we adjourn, each to share this concern in our respective areas and to convene again at such time and place as may be determined."

Books

THE BOOK OF ACTS IN HISTORY. By HENRY J. CADBURY.

Harper and Brothers, New York, 1955. 170 pages. \$2.75

If Henry Cadbury's definition of a scholar as "largely a cross between a detective and a puzzle addict" is accepted as valid, then the readers of this new book from his pen will agree that in it its author shows himself a second and greater Sherlock Holmes and that his choice of scholarship as his life-work deprived Scotland Yard of one who would have become the brightest star in its crown! For here is a superb piece of "detective" work which delves into the historical situation in which the book of Acts was written. Before the reader's gaze pass the events, literature, and cultural patterns of that involved and most interesting period in history.

In five chapters, which comprised the Lowell Lectures in 1953, are shown the Roman, Greek, Jewish, Christian, and cosmopolitan aspects of the first-century Western world, and the points of contact between that world and "this earliest little essay of Church History [which] is one of the most interesting and important narratives ever written," as Henry Cadbury characterizes the book of Acts. The world of that day illumines the book, and the book, in turn, presents materials which illumine that world and without which our knowledge of that world would be much poorer. Greek customs and concepts; Roman life, especially as regards Roman citizenship; Jewish customs; and the character of the early Christian community are ferreted out by this master puzzle-solver and presented with all the humor, lightness, and interest for which he is so well known to Friends. The volume is easily read, interesting, and above all highly informative. It presents in digested form the rich knowledge which its author obtained through a lifetime of scholarship, delving into materials in Latin and Greek generally unavailable to the average reader. All students of the Bible will welcome and value it.

CALVIN KEENE

THE SCROLLS FROM THE DEAD SEA. By EDMUND WILSON. Oxford University Press, New York, 1955. 121 pages. \$3.25

This is the first popular account in English of a series of remarkable archaeological finds near the upper West shore of the Dead Sea. Though they began in 1947 and have claimed the attention of scholars of many countries, it took an experienced general author and *The New Yorker* magazine to reach

the general public. The text of this convenient little volume is apparently more than 95 per cent identical with the widely read magazine article of May 14. Its two footnotes and a further reference to special studies on pages 24 and 59 f. seem to be additions; so are the very effective quotations from the contemporary diary of the late E. L. Sukenik on pages 13-15. Otherwise the text is substantially or verbatim the same.

Some eight old manuscripts found in jars in a cave were offered by a Bedouin for sale in two lots and were bought and studied. Later, the area from which they came was thoroughly explored, with the result of disclosing many inhabitable caves, some of them containing other manuscripts, unfortunately in much smaller fragments, and the remains of a central building and a cemetery. All these belonged apparently to a devout Jewish community centered here before and after the time of Jesus for hardly two centuries altogether. The community is quite plausibly identified with the Essenes mentioned by Pliny, Philo, and Josephus. Their ritual, community life, and application of the Old Testament prophets to their contemporary history all remind us of the early Christian Church. Similarity in ideas has led some to ask whether they were not a source for the teaching of John the Baptist and of Jesus.

Edmund Wilson is intrigued with these problems and with the unrest they bring to traditional Jews or Christians. Suffice it here to say that many scholars have always recognized the variety within Judaism and the debt of Christianity to one or another phase of the older religion. I do not find Wilson's piquant popularizing of disturbing questions very helpful. If modern Christians or Jews did not recognize the evidence of affinity from the older known data, "neither will they believe if one rise from the dead"—in the form of new archaeological finds about one obscure strand of Judaism. The book says very little about the value of the new MSS. for verifying or correcting the text of the Old Testament and other Jewish scriptures. (There are, of course, no Christian writings among them.) Indeed the cave (Qumran IV) which yielded the largest number of fragments is not mentioned at all. For the New Testament the significance of the finds is probably not in revolutionary general conclusions but in parallels of thought and minor illustrations of language so far as the Hebrew of these manuscripts can be applied to the Greek of the New Testament.

It is as a trustworthy, detailed, and exciting narrative of the most unexpected of modern discoveries in Bible lands and of Bible times that the book is to be recommended.

HENRY J. CADBURY

A GUIDE TO THE RELIGIONS OF AMERICA. Edited by LEO ROSTEN. Simon and Schuster, New York, 1955. 281 pages. \$1.00 (paper edition)

The second part of this book is packed with facts and statistics about the hundreds of religious bodies existing in America, and it also answers a variety of questions, such as what percentage of Americans in different age and occupation groups believe in God or can name the four Gospels.

The first section contains statements as to the beliefs of 13

of the larger Protestant denominations, and Judaism, Roman Catholicism, and Quakerism. There follow three chapters on the faith of agnostics, scientists, and "non-church-goers," respectively. All the statements are written by members of the groups under discussion, apparently from dependable knowledge, at least in the case of the organized groups. The writing is competent, clear, and dignified. The chapter on "What Is a Quaker?" was written by Richmond P. Miller.

These expositions are followed by a chart which sets side by side the major beliefs of Catholics, Protestants, and Jews. There is then a brief comparison of the tenets of 15 denominations under 13 heads, including the Bible, creed, baptism, the Trinity, divorce, birth control, propagation of the church.

The book will probably meet a need for a popular reference work. It ought to settle many a street-corner, dinner-table, or college-dormitory argument.

MILDRED B. YOUNG

A DISCOURSE ON THE LIFE TO COME. By STEPHEN HOBHOUSE. Alec R. Allenson, Inc., Chicago, 1955. 80 pages. \$1.75

This review of a remarkable literary and philosophical enquiry and discourse on man's life after this life is written under auspicious circumstances. We are en route home from the Five Years Meeting under a clear, blue sky on a fast train traveling through the rich colors of a perfect autumn morning.

Stephen Hobhouse, well-known British Quaker, author and biographer, shares in his jewel of a book his own studies and meditations in the autumn of his own life about what he believes of the life to come.

Belief in immortality goes back to the Egyptians of 2000 B.C. The dawn of conscience, according to Breasted, was only a few millenia earlier than that period. Our author has ranged the whole gamut of literary and religious writings, poetry and philosophy, gleaned illustrations of his own point of view. He has given to the earnest seeker a thoughtful, personal testimony to what one man and all men hold "the ultimate goal of our pilgrimage"—our approach to the unseen existence that lies beyond mortal experience.

RICHMOND P. MILLER

THE BENT WORLD. By J. V. LANGMEAD CASSERLEY. Oxford University Press, New York, 1955. 286 pages. \$4.00

Dr. Casserley is professor of dogmatic theology at General Theological Seminary, New York City.

This work purports to be a Christian examination of East-West tensions and an unsparing analysis of Western civilization. The author introduces his subject by showing that modern political communism is in no sense a revival of primitive communism. The Christian will be critical not of what materialists affirm but of what they ignore. In ten chapters an analysis is made to show where Marxism has failed and where it has brought results. The Soviet system has brought no new incentives to work.

In the deification of democracy there are shown the weakness and the failure of the family. Democracy may become like a

malignant cancer growing in the very vitals of society. We have become obsessed with technics. The so-called conflict between science and religion of the 18th and 19th centuries was a mistake that did little good. Men become obsessed with economic doctrines and activities.

The author devotes a whole chapter to what he calls the "divorcing society," and in this we observe the grave failure the idealism and higher motives in men's lives have suffered.

The "bent world" suggests something less critical than a "broken" world. It deviates from its nature. We must strive to straighten out the crooked places, not altogether without confidence, and to stand it erect once more in the center of the stage of human history.

WILLIAM W. CADBURY

Friends and Their Friends

The appointment of Dr. Archibald MacIntosh as acting president of Haverford College was announced by S. Emlen Stokes, chairman of the Board of Managers of the College. On January first, Dr. MacIntosh, who is vice president and director of admissions, will succeed President Gilbert F. White, who announced his resignation last June to return to teaching and research as professor of geography at the University of Chicago. It is planned that Dr. MacIntosh will serve until a new president is chosen. Dr. MacIntosh served as acting president of Haverford in 1945-46.

Dr. Archibald MacIntosh, earlier in the fall, was elected chairman of the College Entrance Examination Board for a three-year term. The College Board, a 55-year-old cooperative effort on the part of 170 schools, colleges and universities, and 23 educational associations, has its headquarters in New York City. Through its 800 centers over the world, some 200,000 students will be examined this year.

Archibald MacIntosh is also an overseer of William Penn Charter School and a trustee of Episcopal Academy.

Yardley, Pa., Meeting announced on December 15 that construction of a new meeting house on North Main Street in Yardley would start soon. Foundations were to be poured within ten days, T. Sidney Cadwallader, 2nd, Yardley attorney and chairman of the Finance Committee, said.

"The Meeting has approved plans prepared by Mather Lippincott, an architect who has designed several Friends Meetings in the eastern United States," he said, "and we hope that we will be able to use the new building in the early spring. It will be constructed in the traditional Friends style and will contain First-day school rooms, a recreation and social room, and a meeting room which will accommodate 175 persons."

Sidney Cadwallader said that it had become necessary to build the new meeting house because of the increased attendance and the rapidly growing First-day school. The present meeting house was constructed in 1868 and is located at Main Street and College Avenue. The old building will be offered for sale. It is expected that the finished meeting house will cost about \$60,000.00.

In the November issue of *Friendly Contact*, newsletter of the Lafayette Avenue Meeting, Brooklyn, Leonard S. Kenworthy raises the question whether music should have a part in the life of a Friends Meeting and reviews the different ways music is already being used in both programmed and unprogrammed meetings for worship.

Water colors by Dorothy Schalk and Inez Fuller were among those hung in the three-county Regional Show held recently at the Springfield, Mass., Museum of Art.

At the annual meeting of the Pennsylvania Psychiatric Society held in Pittsburgh in September, Dr. Theodore L. Dehne of Friends Hospital, Philadelphia, was selected as president-elect of the Society. He will serve in this capacity in the current fiscal year and will become president in 1956.

A new series of religious dramas will be telecast over the National Broadcasting Company network, beginning with the Christmas Day telecast of the story of the Nativity, "No Room at the Inn." This telecast will be at 4 p.m. (EST), Sunday, December 25. Though sponsored, these programs will contain no commercial or institutional messages, so nothing will disturb the sincere and reverent tone of the production.

This telecast will be followed by three others, one each month, with "The Prodigal Son" telecast over the NBC television network on Sunday, January 29, at 2:30 p.m. (EST). A third, "Where Your Treasure Is," will be seen on Sunday, February 26, again at 2:30 p.m. (EST), and the fourth, "The Fruitless Fig Tree," on Sunday, March 25, at 2:30 in the afternoon.

Paul Sekiya of Japan has been traveling in this country since April in the interest of peace for the F.O.R., the American Friends Service Committee, and the Friends World Committee. While on a visit to Lehigh Valley, Pa., Friends in mid-November, he was taken to St. Luke's Hospital in Bethlehem, Pa., with a gall bladder attack. After a somewhat extended series of tests he was operated on by Dr. Jonathan E. Rhoads on December 13. He is now recuperating in Ward M, University Hospital, Philadelphia, Pa.

East Cincinnati, Ohio, Friends Meeting received recognition by the Friends World Committee earlier in the year and held a formal organizational meeting on October 9, 1955, at the home of Merwin and Esther Palmer. Approximately 80 Friends and friends of Friends, including children, were present. Ralph Rose of the Friends World Committee spoke on "Opportunities of a New Monthly Meeting." Clerks who assumed their duties at the November monthly meeting were Edwin Moon, clerk, and Jessie Hoffmann, recording clerk.

JESSIE HOFFMANN

For several years the Friends General Conference has been expanding its religious education services. In addition to office consultation, preparation and distribution of First-day school material, and the publication of the *Religious Education Bulletin*, the Conference has provided some field work. Amelia W. Swayne has served on a part-time basis and has held conferences with First-day school workers in all of the Yearly Meetings as well as in Meetings of the Lake Erie Association and other independent groups. With the great growth of established First-day schools and the many new ones that are springing up, the time seems to have come for a full-time Secretary of Religious Education.

A Friend is being sought who has a liberal theological point of view and a liberal philosophy of education. He should have an understanding of the First-day school field and some experience in the teaching of classes. Academic training in the field of religious education is not necessary, but is preferred. It is hoped that a competent person may be secured by July first, and that office space may be found in the Central Bureau, Philadelphia, until some type of Friends House provides a center for all religious education activities.

AMELIA W. SWAYNE

Young Friends Committee

With a memorable and challenging conference at Quaker Haven fresh in our minds, it was natural that our thoughts should turn to "next time," the conference in 1957, as more than 40 young people of the Young Friends Committee of North America met at Earlham College on November 19 and 20.

The opening session of this, the first of the semiannual Committee meetings for 1955-56, was spent in deliberation of a skeleton plan for the forthcoming conference: time, place, and planning committee chairman. We were united in feeling Canada offered possibilities for future fellowship and inspiration, and we set the date of the 1957 Young Friends Conference for the last full week in August. We were united, as well, in naming Margaret Smith, an Iowa Friend and Earlham College sophomore, for the responsibility of planning committee chairman.

A letter from Fran Smith telling of her last summer's visit to Friends in England and Germany, and discussion of the possibility of American Young Friends acting as hosts to a German Friend next summer emphasized our shared belief in the need for personal contacts among Friends all over the world.

Out of a concern that Friends in North America know more generally about the purpose and activities of the Young Friends Committee of North America, a publicity subcommittee presented the first draft of a flier. This is designed to show in a clear and meaningful way what the committee does and what it aims to do. We are eager that this statement may reveal the spirit of Christian love implicit in our activities.

The next issue of the North American Young Friends periodical, appearing in the January 25 issue of *The American Friend*, will include a more complete report of all the sessions

of the fall Committee meeting. Marjorie Dixon, Earlham senior, is acting Young Friends editor of this forthcoming issue.

MIRIAM MICHENER

Letters to the Editor

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

My thanks for publishing the "Letter from Japan" by Bruce Pearson in the December 3 issue of the FRIENDS JOURNAL. It is a lucid analysis and presentation of a major problem, namely, interrelationship of world cultures.

Philadelphia, Pa.

WALTER D. VOELKER

An editorial in your issue of October 1 entitled "The Race for the Moon" mentions a certain Chinese, Wan Hoo, who around 1500 A.D. "actually equipped two gigantic kites with 47 rockets which his coolies had to kindle at a predetermined moment. Wan Hoo had obviously underestimated the power of this explosion and lost his life in the experiment."

Though the Chinese can be credited with many experiments and inventions in ancient times, I fear this experiment belongs in the category of science fiction. Upon inquiry I find my doubts shared by Joseph Needham and Wang Ling of Cambridge University, England, authors of the great work *Science and Civilization in China*, soon to run into seven volumes. They, too, never read of such an experiment.

I wish that in place of the word "coolies" the word "laborers" or "assistants" had been used. The former has derogatory overtones belonging to an era that happily is now vanishing.

I hesitate to offer these comments, for I value the new FRIENDS JOURNAL highly and read every issue with much interest.

Washington, D. C.

ARTHUR W. HUMMEL

(Our information was based on J. G. Leithauser's lengthy article "Raketen zum Mond," page 202 of the June issue of *Der Monat*, international magazine published in Berlin by Melvin J. Lasky and Helmut Jaesrich.—Editor)

To Willard Mead's views on "Preparing for Meeting" in your September 10 issue, I should like to add the thought that I would like to see music used in our Sunday morning meeting for worship. I would not approve a showy, expensive organ, a robed choir, or a salaried conductor but quiet playing or singing as one enters the meeting house. Again as one leaves it would add just that touch of inspiration and feeling of reverence so much needed for spiritual enrichment.

I hope it will be the coming thing in the Society of Friends and should like to hear some discussion in the pages of your paper.

Great Falls, Montana

ESTHER HAYES REED

How one can sense God's will and guidance in the way of daily living is an unsolved problem for J. Paul J. Williams,

according to his letter in *FRIENDS JOURNAL*, October 1st issue. There should be some light on his problem in what another Paul wrote to a perplexed community about nineteen centuries ago.

Paul wrote to the Corinthians a chapter on the nature of God. He writes: Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude or resentful. It does not insist on its rights. It does not become angry. It is not happy over injustice; it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out.

And Paul might have added as a footnote: Love never wrongs a neighbor (Romans 13:10).

Purcellville, Virginia

ARTHUR E. LYBOLT

I wish to recommend to the editor, who devoted space in the October 1 *FRIENDS JOURNAL* to the spiritual state of spacemen to be encountered in the future, a study of Davy Crockett, who (according to a quote in October's *Reader's Digest*, page 159) "not only subdued the Indians and other foes of his day, but in 1955 succeeded in practically wiping spacemen off the map."

Elkins Park, Pa.

DAVID S. KEISER

BIRTH

MYERS—On November 11, to Harrison and Elizabeth Coles Myers, a daughter named JOSEPHINE ALICE MYERS. The mother and maternal grandparents are members of Woodstown Monthly Meeting, N. J. The grandparents are William M. and Margaret Hough Coles.

MARRIAGE

WILLIAMS-KIRBY—On November 25, at Sheridan, Wyoming, A/lc DAVIS WULTJEN WILLIAMS, son of Mrs. Francis C. Williams, Jr., and the late Mr. Williams, and DOROTHY MAE KIRBY, daughter of John J. Kirby and the late S. Hazel Kirby of Harrisonville, N. J. They will make their home at 1681 Newark Street, Aurora, Colorado. The bride is a member of Woodstown Monthly Meeting, N. J.

DEATHS

BLACKBURN—On November 20, at his home in Fishertown, Pa., ISAAH PENROSE BLACKBURN, aged 90 years, a life-long member of Dunning's Creek Monthly Meeting, Pa. He was the last member of the Azariah and Sarah Blackburn family of four sons and three daughters, all valuable members of that Meeting. Surviving are his wife, Anne Conklin Blackburn; two sons, Richard C. Blackburn of Winston-Salem, North Carolina, and Philip Blackburn of Fishertown, Pa.; and two grandchildren.

HARKER—On November 24, PRISCILLA W. HARKER, wife of James Harker, 41 Simpson Street, Pitman, N. J., aged 87 years. She was a member of Woodstown Monthly Meeting, N. J. Burial was in the Friends Cemetery, Woodstown, N. J.

HERITAGE—On December 9, J. OMAR HERITAGE, husband of the late Mary J. Heritage, of Mullica Hill, N. J., aged 74 years. He was a member of the Mullica Hill Monthly Meeting, N. J., and well-known throughout the Society of Friends in Salem Quarterly Meeting and Philadelphia Yearly Meeting. Surviving are a son, B. Paul Heritage, Mullica Hill, N. J., and three daughters, Ruth H. Stanton and Esther H. Wright of Mullica Hill, and Naomi H. Yarnall of Pittsburgh, Pa.

Elizabeth Smedley Hoadley

Elizabeth Smedley Hoadley passed away in Los Angeles December 5, 1955, at the age of 92. She was born in Sandy Spring, Md., the daughter of John Elgar and Anna Townsend Hallowell. She lived all of her earlier life in Philadelphia and attended Swarthmore College. She married Dr. Isaac Garrett Smedley, and after his death she married Clarence Burtch Hoadley. In 1902 she moved to California, where she lived until the time of her death. She never lost her deep interest in the Society of Friends. Surviving are two daughters, Florence E. Vernon and Caroline H. Colburn, five grandchildren, and nine great-grandchildren, as well as a host of relatives and friends who have been inspired by her courage, unselfish devotion to others, and bright sense of humor.

Coming Events

DECEMBER

28 to January 1, 1956—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "Ministry to the Individual." Participating, Irene Pickard, Carol Murphy, John M. Moore, Robert Clark, Gilbert Kilpack. Group consideration of the place of counseling, eldering, and guidance in Friends Meetings. Total cost, \$20.00; nonresident attendance fee, \$4.00.

30 to January 1, 1956—Midwinter Conference of Young Friends in the Baltimore Yearly Meetings, at Stony Run Meeting House, 5116 North Charles Street, Baltimore, beginning at 5 p.m. on Friday. Theme, "Barclay's Teachings and How They May Be Applied to Our Lives." Leaders, Bliss Forbush, Byron Branson, Marshall Sutton. Attenders are asked to read in advance the Pendle Hill Pamphlet *Barclay in Brief*. Cost, \$2.00. Overnight hospitality and breakfast will be provided in the homes of Baltimore Friends.

JANUARY

1—Meeting for worship at Huntington Meeting House, York Springs, R. D., Latimore Township, Adams County, Pa., 3 p.m. Four persons attended the December 4 meeting.

1—Open House in the Cafeteria at the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. This will be a New Year's party and festival of the New Year, led by Rachel Davis DuBois. All are cordially invited.

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: John Otto Reinemann, director of probation, Municipal Court of Philadelphia, "The Challenge of Juvenile Delinquency."

8—25th Anniversary Celebration of 57th Street Meeting,

Chicago, at the founding site of the Meeting, John Woolman Hall, 1174 East 57th Street, Chicago, afternoon.

14—Meeting sponsored by the Committee on Social Order of the four New York City Meetings, at 225 East 15th Street, New York City, 1 to 9 p.m. Study groups on housing, com-

munity services, youth, and the aging, with resource persons cooperating. The Joint Social Order Committee is holding the meeting in line with its desire to explore the possibility of increased service of Friends in areas in which preventive or educational aspects would be prominent.

REGULAR MEETINGS

AUGUSTA, GEORGIA—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair. Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

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 each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

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

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

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

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

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

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JAcKson 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. 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.

MINNEAPOLIS, MINNESOTA—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.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

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—187-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

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

PASADENA, CAL.—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 are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge 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. Race and Twelfth Streets held jointly at 15th and Race Streets. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

READING, PA.—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

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

SHREWSBURY, 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.

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

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.

WINCHESTER, VIRGINIA—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.

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

WANTED

CAREFUL DRIVER to take car to Florida in January. Elizabeth Abbott Christ, 115 Pinehurst Lane, Moorestown, New Jersey.

SECRETARY, preferably Friend; short-hand desirable. Telephone Friends Central Bureau, Philadelphia, Pa., Rittenhouse 6-3263.

RELIGIOUS EDUCATION SECRETARY beginning July 1, 1956. Editing of First-day school materials; field work. Write Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.

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Our deadline is 9:15 a.m. Monday. When Monday is a holiday, the deadline is 9:15 a.m. the preceding Friday. Instructions regarding advertising **MUST** be in our hands before that time.

VITAL RECORDS*The Great Question. Did you ever answer it?*

PART I. "What think ye of Christ? Whose son is he?"

It was a vital record of the Jews that the answer was:

"THE SON OF DAVID"

PART II. "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord how is he his son?" See Matt. XX, 42-45. Mark XII, 35-37. Luke XX, 41-44.

THE GENEALOGY OF IT: "So the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Matt. I, 17.

Yes, the son of David and the son of Joseph, as well as born of the Virgin Mary. "Therefore (David) being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, etc." Acts II.

If you think of the virgin birth and the resurrection "as a bit of poetry," the terms: He is the image of his father; she is the image of her mother; and Christ "Who is the image of the invisible God, the first born of every creature," Col. I, will be little incentive to study genealogical records and ancestral charts.

Don't sing Christmas hymns if you don't BELIEVE in the Divine origin, authority and purpose of Jesus Christ, as the Son of God and the Son of Man.

I am interested in selling ancestral charts. I am not interested in hunting up records on the basis of D.A.R. eligibility. It is contrary to the teachings of the "Prince of Peace" and George Fox.

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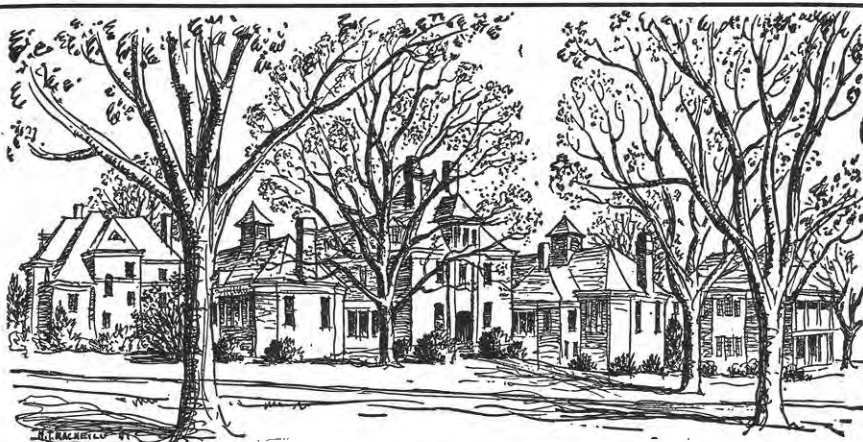
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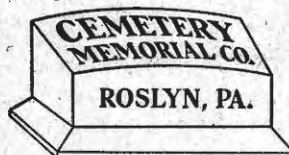
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