

FRIENDS JOURNAL

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*A*CROSS the wild dance and mad whirl of this time-world we catch the flying song of faith and we send its sure triumphant notes back over the boundless domain of apparent hostility to man: "If God is for us, who is against us?" We believe that the sovereign things in the universe are God's mind, God's heart, and God's character; we believe that the sovereign values in time are not physical magnitudes and powers, but truth, love, and good will expressed in service. Above the heavens is the glory of God; above the heavens, in life and in death, is the value of man.

—GEORGE A. GORDON

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Books

PRUDENCE CRANDALL, WOMAN OF COURAGE. By ELIZABETH YATES. Illustrated by Nora S. Unwin. Aladdin Books, New York, 1955. 246 pages. \$3.00

By a happy coincidence Elizabeth Yates began writing this book before the Supreme Court's decision on segregation in the schools so that it appears now as a very timely volume, for it is the story of one of the earliest and most dramatic fights for Negro education. A bold Quaker woman first admitted a colored girl into her private school for girls at Canterbury, Connecticut. When this was objected to, she turned the whole school over to teaching "young ladies and misses of color," to the horror of her fellow citizens but to the delight of all persons concerned for the welfare of the Negro. What her opponents failed to do legally they did by violence, and the school was finally given up. But the courage of Prudence made a lasting impression.

The book is semifictionalized, but apparently never in contradiction to the temper of the situation or to the actual facts of the story, as most fully told and documented in an article in the *Bulletin of Friends Historical Association* for 1933. Though the story is intended for young people, it will appeal equally to their elders, few of whom even among Friends will have heard the tale before. Dorothy Canfield Fisher in the introduction warmly, and rightly, commends it as "a powerful story, powerfully told."

HENRY J. CADBURY

EXPERIMENT IN DEPTH. By P. W. MARTIN. Pantheon Books, New York, 1955. 275 pages. \$4.50

We are accustomed to books on the exploration of the depths of the psyche from psychologists and psychiatrists. This one is from an international civil servant. P. W. Martin is an Englishman with close Quaker ties. He writes vividly and perceptively about the personal search for psychological and spiritual knowledge, much of the time from his own experience. His exposition of Jung's work covers familiar ground, but often with new imagery and new illustrations. His comparison of Jung's conceptions with T. S. Eliot's revelation of his own spiritual development through his poems should attract those interested in the psychology of creative genius. Those who know Arnold Toynbee's *Study of History* will recognize his ideas of withdrawal and return employed for the understanding of both mysticism and historical development.

What will appeal most to Friends, however, is the inclusion of many references to Quaker meeting and to the writings of George Fox and John Woolman. These will make the book especially attractive to those of us concerned with the parallel development of both outward service and inward growth in relation to the problems of our society and of the individuals who live in it. In Martin's words: "... the free way of life is still free, but it has lost the life. The thesis of the experiment in depth is that this life can be recovered, that the creative reality behind religion is there for the finding; and by this means it is possible ... to transcend the totalitarian technique."

ROBERT A. CLARK

FRIENDS JOURNAL

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

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Editorial Comments

Christianity in India

INDIA'S Christians represent only a small minority of the total population. The National Council of Christians in India reports that the country has now 8,166,255 Christians in a population of 361,934,581. The greatest concentration of Christians is in the southern states, with 2,968,030 members in a population of 9,280,425. About 46 per cent of India's Christians are Roman Catholics. The largest non-Catholic churches are the Orthodox Church of Malabar and the Church of South India, each with approximately 350,000 members. There are more missionary than autonomous Indian churches. Statistics reveal that 315 church hospitals are being maintained in addition to 43 colleges, 37 theological schools, and 2,107 other institutions. The scriptures are available in 102 of the 145 languages and dialects spoken in India and Pakistan.

Church Giving

The National Council of Churches has assembled statistics about the 1954 contributions which Protestants have made to their churches. These contributions represent the record figure of \$1,600,000,000. The per-capita average was \$48.95. Eighteen of the 48 large church bodies reported that almost one third of their expenses has gone into new building programs, reflecting an unprecedented church construction boom. The highest percentage of contributions per member was claimed by the Wesleyan Methodist Church, with \$176.91. The largest total giving occurred in the Methodist Church, whose 9,202,728 members gave \$345,416,448, an increase of over 30 million dollars over the preceding year.

The Quaker Delegation and the Churches in China

Duncan Wood, a member of the China mission about which we reported in an earlier issue, has given a vivid picture of the contacts which the British Quaker delegation had with Chinese Christians. The visits to the Chinese Christians were approved by government officials, who said, however, that the time for broad ecumenical contacts had not yet come, although these, too, were approved "on principle." The Christian churches are growing "modestly but steadily," said Duncan Wood.

The theological training in united seminars seems not to include Marxist indoctrination. The seminars have more applicants than can be accommodated. Many church activities seem to be of an interdenominational character. Midweek Bible study and evangelistic preaching is widespread. A 1955 interdenominational youth conference in Shanghai was attended by 600 people. Most Chinese identify themselves with the national cause and have little access to news from the outside world. They cannot express opposition to government policies in any form. In spite of their isolation, Christians in China are living in the knowledge that they are still part of the whole Christian family.

Exchange of Church Leaders With Russia

Russian Orthodox Church leaders have expressed the hope to the National Council of Churches that a United States delegation of church leaders will visit Russia. The National Council has, in turn, invited Russian church leaders to the United States and is asking the State Department for cooperation in this two-way exchange. The Russian delegation will include leaders from groups other than the Orthodox Church. The United States delegation has not yet been named. The visits are expected to take place within the next few months.

In Brief

Two per cent of the Jews in the United States are on farms, but 10 per cent of the Jews who have immigrated since World War II have settled on farms.—A committee of the European Coal and Steel Community meeting at Brussels expressed the opinion that it should be possible to do away with all trade and customs restrictions in Western Europe after an interim period of 10 to 15 years.—The American clergyman is still the "low man on the totem pole," sharing this dubious honor with artists and teachers, according to the latest statistics of the National Council of Churches. In the Congregational Churches the average salary in 1953 was \$3,484; the average of Presbyterian ministers was \$3,490, while Episcopalian ministers received an average of \$4,555.—Toronto, Canada, Unitarians have formed an organiza-

tion to "combat the high cost of dying" by promoting a funeral service that is simple, dignified, and inexpensive. The new service provides for a private burial or cremation to precede a memorial service of not more than thirty minutes.—Charles Carpenter, the 23-year-old son of a Negro sharecropper in the Deep South, has found a teaching position in Dunning, Nebraska, where

he proves to be a popular and capable teacher.—The 1955 Christmas seal campaign was supported by President Eisenhower, who stated that there are about one million persons in the United States who have TB in its active or inactive forms.—The Israeli government reports that 300 synagogues are being built in Israel and that 300 more are needed.

The Celestial Pattern

THE story of religion is rich in symbols. The mythologies of almost all world religions tell of a sacred mountain, a river, a sacred city, or a temple built after a heavenly design. Man is supposed to shape his own creations according to such a model; God continues this creative work in man's labor.

The Babylonian cities were prefigured in the stars, and the map of Babylon resembles the image of the Sumerian paradise. Similar celestial models can be found in Indian as well as Scandinavian folklore. Jehovah shows Moses on Mt. Sinai the pattern of the tabernacle he is to build (Exodus 25:9, 40); David receives from the Lord the blueprint for temple and tabernacle and passes it on to Solomon with the words, "All this He made clear by the writing from the hand of the Lord concerning it, all the work to be done according to the plan" (1 Chronicles 28:19). The Hebrew prophets refer again and again to the heavenly Jerusalem, which finally receives its most exalted description in the Apocalypse (21:2): "And I saw the holy city, new Jerusalem, coming down out of heaven from God prepared as a bride adorned for her husband. . . ." Nothing that man does must be only the work of his own hands lest it be vain, like the tower of Babel.

These images are an impressive reminder that man is a citizen of two realms, the spiritual and material; that God must have a hand in all human affairs; and that His creation continues through man's obedience to God. That which man creates and builds needs divine sanction in order to become right, useful, and therefore blessed with beauty and truth. True religious effort leads man outside the texture of the world, and his doings must be, as it were, contemporary with eternity. His plans and ambitions must seek orientation beyond time and circumstances as they surround him. And only when his faith thus becomes a correction of life and a reconciliation in the light of the eternal will his own creations be enduring.

Mythology and biblical tradition suggest thoughts

akin to those of ancient thinkers. Plato teaches us that our limited knowledge of truth goes back to the visions of man's soul before it dwelt in the human body. That which our best thinking cherishes as true and beautiful is nothing but a faint reflection of the soul's earlier and purely spiritual existence in eternity. Our senses are insufficient to find truth. Truth—or as he speaks of it, the *idea*—lives beyond time, space, and history; it is transhistorical. Plato is quite insistent in stressing that truth and beauty can be achieved in our life only through the conscious practice of virtue. Virtue, as order and harmony, conforms to the pattern of eternity and projects it into human existence as we are to live it.

It is obvious, then, that such conformity to God's eternal pattern is primarily a matter of moral obedience. Such discipline is undoubtedly harder to achieve than the actual construction of temples and cities which follow a mythical pattern. We are to construct and redesign human relations. Man is to erect a firm structure in his soul. The *imitatio Christi* is such a life discipline that represents the heavenly pattern. We are actually called upon to become Christlike, as Jesus said, "For I have given you an example, that you also should do as I have done to you" (John 13:15). He loved man in order "that you also love one another" (John 13:34; 15:12). We have his specific promise that we not only shall do the things he has done but even greater works than he did. And we receive the appalling assurance that the power of faith may even remove mountains. We are to rise above the texture of the world. We are to correct life. We are meant to be reconcilers and look beyond the mountains of misunderstanding, littleness, or hate in order to remove them.

Beyond man's time is eternity. God is the God of the living, and eternity may be experienced in time by those who aspire to become builders after the celestial pattern. Exiled to imperfection, we are yet to raise our eyes toward the sacred mountain from which the com-

mandments come, and settle near the rivers of divine strength that flow down to our valleys. Then we shall enter the realm of moral certainties that give us new eyes for the invisible beauties of life. It is a citadel of trust within and around ourselves.

And of such builders and planners it may again be said that they are not far from the Kingdom.

WILLIAM HUBBEN

A Quaker Study on the United Nations

A NEW Quaker study, *The Future Development of the United Nations*, calling for disarmament agreements as a necessary condition for holding a Charter Review Conference, was released last fall. The 58-page document, timed to the opening of the Tenth General Assembly of the United Nations, was prepared for the American Friends Service Committee. The study deals with economic and social affairs, the peaceful settlement of disputes and disarmament—aspects of U.N. work with which Friends have had special experience.

It proposes minor procedural and Charter changes but cautions, "We think it likely that even the minor Charter amendments suggested in this study would not be accepted in the absence of some form of disarmament agreement. We conclude that a prerequisite to a firm General Assembly decision to hold a Charter Review Conference must be sufficient progress on disarmament to give reasonable assurance that a disarmament agreement could precede such a conference."

The report suggests three changes in the peaceful settlement of disputes which could involve Charter amendment. These are (1) the elimination of the veto on the peaceful settlement of disputes, (2) elimination of the veto on U.N. membership, and (3) elimination of the restriction on recommending terms of settlement to parties in dispute.

The present wording of Article 37 requires the Security Council to decide "that the continuance of the dispute is in fact likely to endanger the maintenance of international peace and security" before it can make recommendations for settlement.

The Quaker report holds that in the economic and social field the evolutionary approach is likely to be adequate. It cites the development in the U.N.'s responsibility for dependent peoples that has taken place without Charter amendment. In the disarmament field, the need for Charter change will depend on the over-all requirements of a disarmament plan.

The study was prepared largely by members of the Quaker staff at the United Nations in New York and of the Quaker International Center in Geneva. Friends have maintained official observers in New York, Geneva, and Paris, appointed by the Friends World Committee for Consultation, to keep in touch with the United Nations and its specialized agencies. The American Friends Service Committee has worked closely with the United Nations in helping Arab, German, and Korean refugees and in other problems through cooperation with UNRRA, UNICEF, and other U.N. agencies.

Letter from Geneva

"GENEVA is," Bertram Pickard wrote nearly a decade ago, "in some ways the nerve center of the world." And, as in midsummer 1955, this most elegant of sophisticated provincial towns has just given unstinted hospitality to the big four foreign ministers, in what might be described as an exercise in "open covenants openly approached." The constant flow of press cars from the *Palais des Nations* to the *Maison de la Presse* may well necessitate resurfacing certain streets. And as each document and sterile report was announced, hundreds of ever-hopeful journalists stampeded the information windows.

A quarter hour after each official session closed at the *Palais*, representatives of the four governments held briefing sessions at the *Maison*, in which national temperaments and habits sharply contrasted. *Monsieur le ministre de la France* made no pretense at English translation, while Sir George and his American counterpart spoke only Her Majesty's or the plain U. S. varieties of the Anglo-Saxon tongue. Ilychov alone moved ponderously through trilingual protocol.

Usually the Russian official attracted double the number of accredited press correspondents in attendance elsewhere. One of these was your Geneva representative. Ilychov smoked incessantly. Speaking not unanimatedly and allowing even the ghost of a smile to play over the corner of his lips at times, Ilychov never for a moment, however, dropped the mask which he wore over his eyes; not even when he edited the remarks of the American Secretary of State to the point of misquotation, did his poker face give clue. (Those of us who had dropped in earlier at the briefer, breezier English or solemnly serious American counterparts were given interesting proof of Soviet distortion in action.) Those initiated in the esoteric "gobbledegook" of "Stalinese" were further presented with unquestionable assurance that the "Geneva spirit" was purely tactical.

At the conclusion of the conference I attended a dinner presided over by James M. Read, onetime F.C.N.L. secretary and now U.N. Deputy High Commissioner for Refugees, at which a member of the American delegation stated that though some hope had been entertained at the start for "windows" to be cut in the iron curtain, no expectation of serious progress had been envisaged. The allied technique was to anticipate any and every possible Soviet move, to pin down every generality, and to insist on the Russian evacuation of East Germany as a *sine qua non* for further negotiation. In the face of such truly monolithic pressure, Soviet explanations were stripped of what shabby pretenses they purported to show and stood revealed for what they are,

in fact, the kind of fear which is known by the manipulators of naked terroristic violence.

Although the allies won a certain tactical victory, particularly in forcing Russia to show its true policy as regards East Germany, there still remains the haunting prediction of ex-Ambassador Kennan, in which he foresaw a dangerously effective Communist bid to be made directly from Moscow to Bonn toward the end of a reunited, neutralized, and eventually sovietized Germany. Should that be effected, Europe will lie at the mercy of the Soviet timetable.

The stakes are high, nothing short of world domination on the part of the Soviets. And ironically we seem to be drawing closer to that time when, ten years after the collapse of Germany, the German people have it largely within their own hands to determine the future of all of us. It was not without a certain foretaste of things to come that I ran across, at the close of the conference, an intimate friend of mine, a young German high in the counsels of Bonn, who expressed to me his belief that the failure in Geneva in the autumn of 1955 in reunifying Germany was in large measure due to the fact that no true negotiation took place. In his words the West had set "impossible terms." Can Bonn negotiate and Europe survive? These are questions which may have to be answered.

ROBERT J. LEACH

Our London Letter

December 2, 1955

I SUPPOSE we shall all agree that Moscow has as much right as London or Washington to order an atom bomb explosion, but it cannot be denied that a cold rain from the latest effort has nearly refrozen Anglo-Russian relationships. That is a pity, for they had been warming up. Intervisitation and cultural exchanges have been doing a great deal to make us all more human. The rivalries of football have provided thrills and arguments, while Russians have shared the London stage with companies from Spain, and China, and Japan, and have charmed and excited us in turn. We cannot have too much of that sort of thing. A pest on whatever comes to hinder it!

The stage has set a fashion; our art galleries also are unusually cosmopolitan. There is a fine show of Portuguese pictures at the Academy, while French painters, mostly dead, have been haunting the private exhibition rooms with life-saturated pictures. As to our own painters, many of them—to judge by what is on the walls at present—seem to be finding their way back to realism. We are having, for example, an exhibition of Stanley Spencer, with his narrative painting of religious themes based on everyday events in the place where he

has lived. He has, I think, recaptured medieval naivete and directness, but made richer use of them. There are other men, less known, who are discovering that in realism and in the search for truth, which it makes possible, adventures in paint are inexhaustible; but in Spencer there are that faith and hope, seen in small things and ordinary people, which will redeem the world.

* * *

Someone has been saying here that we are getting, especially in our two near-national theaters, over much of Shakespeare. I am among those who want to hear something besides Shakespeare in even our "national" theaters. But if that great man and his kind are now being pushed into the background, it is not for my reason only, but because the more popular demand has been for too little Shakespeare rather than for too much. It remains an uneducated demand therefore, and most people seek entertainment that is slick and easy, involving no mental effort. Our new commercial television service has already degraded serious music from the best listening times to later hours. "We must give the public what they want." As a result of this and of advertisers' indirect pressure, we shall get still more "makes-you-forget" music and chatter, to lessen the temptations to think seriously about our world.

* * *

We can't wonder that people rather run away from thinking since there are some nasty problems to think about once you start. One that is worrying all the experts here (to say nothing of the hard-driven people with fixed incomes) is inflation. The Chancellor takes steps which will raise some costs, and immediately there are fresh wage claims, over which government, employers, and unions go on fighting. As long as this continues, the race between wages and prices will get hotter, to end only in shock procedures, damaging to all. It is not a pleasant prospect.

But there is a subject more to public taste, when it comes to discussion, which is the alleged existence of what is called "The Establishment," an inner circle of influential back-room boys who see that the most important posts in the national life go to "the best people." I do not know if this circle actually exists, but I know it could; for snobbery and class are still among us and very far from dead. Some say you can find them even in our churches, especially in the Anglican. Indirectly, that is involved in the talk recently of disestablishment of the Church of England, which has started again mainly out of the Princess Margaret affair. The existence of a state church is approved by most Anglicans and by some nonconformist official bodies; but the de-

sire to end it spreads, even in the church itself. For ecclesiastical concerns to be settled by votes which include those of atheists cannot be good. And what can be more undermining of true Christian influence than to have, for example, a church tied to the use of one prayer book which is legal, but is widely and freely using another which is not?

* * *

For all that, disestablishment won't come for many moons, so I may touch on one of the lighter aspects of recent events. Shakespeare has gone abroad in the person of Hamlet to Moscow; and we are now told that the Russians look on that gentleman as a museum piece with nothing to say to the present time, since personal frustration and inner divisions do not occur in modern Russia. Have they then, as Communists, found the secret which has eluded us here as Christians? I doubt it. But I am led on to reflect on the strange results which internal warfare can bring, besides human puzzles for the psychologists. A broadcasting scientist has been talking to us about the indigestion which produces pearls from the oyster and ambergris from the whale. I don't know how much these poor creatures suffer as a consequence, but we might think it rather hard that they get nothing for their pains. When such a thing happens to us human beings, we are apt to resent it, perhaps especially in our earlier years; but as I get older I am more ready to accept it as right, without bothering about "justice." Indeed, it should give us some sort of contentment to know that there may be when we are gone some sort of harvest from our labors, and that we can leave it cheerfully, like the whale and the oyster (we hope), for others to enjoy.

HORACE B. POINTING

IT has been said that Friends have not so much abolished the clergy as that they have abolished the laity. We share, each in his own way and according to his gifts, in the life of our meetings for worship. The ministry of deep, centered, and prayerful silence may be quite as important and helpful as the ministry of the spoken word, and may have a very real effect upon the quality of the entire meeting. To break the centered silence of a meeting is a difficult thing to do. It should not be done lightly, nor from any impulse less real than a sense of pressure from the Holy Spirit. But, on the other hand, this pressure must be responded to. A few words spoken with conviction and feeling have deepened the level of many a meeting far more effectively than a well-balanced sermon from a practiced speaker.

*It is part of my responsibility to keep sensitive to the balance in the meeting. Often what has seemed like an urge to speak must be curbed, and the message laid away for another time, if the thread of thought in the meeting has run in another direction. Frequent speakers need to be especially watchful of themselves, and sensitive to the intimations of the Spirit. A prolonged silence, even though it may seem "dead" to us, is not enough of an incentive to speak unless there is a fairly certain sense that what we have to say will be useful to some members of the group. Meetings are often "over," enough has been said, the "sheep have been fed," when someone whose message could well have been saved for another time adds the apparently superfluous word.—RACHEL R. CADBURY, *The Choice before Us*, a publication of the Religious Education Committee, Friends General Conference, 1955*

Friends Conference on Religion and Psychology

THE officers and executive committee of the Friends Conference on Religion and Psychology met at the home of Florence Sanville, "Dogwood Hill," near Thornton, Pa., on Sunday, October 16, from 11 a.m. to 5 p.m. for their fall meeting. The group gathered for worship around the living room fire, for it was a real fall day; heavy rain had fallen, and the ground beneath the dogwood trees had become a rich carpet of autumnal coloring.

No word was spoken during worship, but the period of quiet helped us to know each other at a deeper level. After meeting was broken by our chairman, Calvin Keene, we settled down to a business planning session for the 1956 annual conference, to be held next spring. Several topics were discussed: physical healing, speaking truth to power, racial prejudice, and the relationship of sexual elements to spiritual growth; but finally, just before the lunch break, the group's decision was this theme, "Male and Female Created He Them," with the addition of a subtitle, "Sexual Differences in Relation to Wholeness."

Names were then suggested of possible lecturers and resource persons fitted to speak on this subject both in the field of religion and psychology. These people will be contacted immediately to see if they are free and willing to participate in the annual conference.

The members of the committee feel that as they get to know one another better they will be able to plan a more integrated conference; accordingly, they accepted the generous offer of Martha Jaeger and Rachel Davis DuBois to come to New York for a full week-end session at the end of January 1956 for further consideration and development of the chosen theme.

Any Friend or member of the Wider Quaker Fellowship, with which the Conference is associated, or any persons interested in knowing more about the Friends Conference on

Religion and Psychology are invited to get in touch with Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore 18, Md.

Membership fees are \$3.00 per annum, \$1.00 of which is appropriated for the magazine *Inward Light*, published three times a year. *Inward Light* seeks to be an "Organ of expression and intercommunication among those concerned with cultivating the inner life and relating it to the problems of our day and age." Psychology helps us to know ourselves and to see with an inward eye those blocks which keep us from knowing our God. Never in history was it more important for us to strive to find the relationship between religion and psychology, and the Friends Conference on Religion and Psychology is trying to discover this relationship.

ENID R. HOBART

Whittier's Creed

WHITTIER is usually called the Quaker poet, whereas in reality he is the poet of Quakerism. No one else has put in verse so many of its basic tenets. Most Disciplines or books on Faith and Practice quote from many of his poems, especially from "Eternal Goodness," which was written in response to some criticisms that had been made of his theological beliefs.

John Bright claimed this poem to be "worth a crowd of sermons. It is a great gift to mankind when a poet devotes his great powers to the sublime purpose of spreading among men principles of mercy and justice and freedom. Our friend Whittier has done this in a degree unsurpassed by any other poet who has spoken to the world."

In these days of creeping creedalism, a study of Whittier's poetry and prose reveals that he would "leave creeds to closet idlers" and deplored the fact that "earth's starving millions were being fed with the husks of creeds," and would plead for the day when "the preacher's spectral creed would chill the blood of men no more."

In fact, Whittier took every possible opportunity to deplore creeds in general, saying

I'm sick at heart of craft and cant,
And creeds of iron, and lives of ease,

trusting a light might break, calm and clear, "through clouds of doubt and creeds of fear."

In his poem "The Preacher" he pictures the Quaker as being "vague of creed and barren of rite,/But holding, as in his Master's sight,/Act and thought to the inner light,/The round of his simple duties walked,/And strove to live what the others talked," declaring that "Never on custom's oil'd grooves,/The world to a higher level moves."

Most Whittier biographers divide his poetry into two main classes, antislavery and religious. The Civil War put an end to any need for antislavery poetry, and consequently a great many of his religious poems were written in his latter years. But the interesting fact remains that his opposition to creeds prevails in many poems written early in his career, so that it can be said that he almost left no stone unturned to register his feelings on the subject, sometimes subtle and on some occasions unhesitatingly direct.

But Whittier did have a creed; at least, he once wrote a poem "My Creed" (1868), though it was never included in any authorized collection of his poems and has just come to public light. It is certainly not definitive in any manner and calls for a religiously motivated life in all activities, including business. "Where centre is not, can there be circumference?"

My Creed

I hold that Christian grace abounds
Where Charity is seen; and when
We climb to heaven, is on the rounds
Of love to men.

I hold all else-named piety
A selfish scheme, a vain pretense,
Where centre is not, can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
Love makes them so.

Whether it be the lullabies
That cheer to rest the nestling bird,
Or that sweet confidence of sighs
And blushes without word;

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door, or bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints. We judge the tree
By what it bears.

And when a man can live apart
From work,—on theologic trust
I know the blood about his heart
Is dry as dust.

C. MARSHALL TAYLOR

Friends and Their Friends

This first issue of the year starts Volume 2 of our FRIENDS JOURNAL. The Board of Managers considered it advisable to have the sequence of our volumes conform to the calendar year. This will facilitate cataloguing as well as quoting for research purposes.

Elbert Russell's autobiography is soon to be published. *Elbert Russell, Quaker*, is a candid self-portrait, presenting also the unfolding spiritual life of a Quaker.

A man unafraid to live as he believed, a pioneer in social and religious thinking, he portrays a happy childhood in East Tennessee, the struggles of adolescence, and young manhood in the Indiana home of strict Quaker grandparents; a bicycle tour over the Tennessee mountains before the day of coaster-brakes, a summer at a sawmill at Wahoo on the Mississippi, seven years of courtship and 56 years of marriage; the problems of a young professor and "governor" at Earlham College, "a religious heretic" and the consequent controversies, the struggle to keep Earlham in the Friendly way; the "red chugger" of 1909, a venture in local and national politics, his unending efforts for world peace, an editorial adventure with Dudley Foulke; experiences with Baltimore, Johns Hopkins, and Eastern Friends; untiring efforts to unite all branches of Friends, and 15 months lecturing in European universities and under the American Friends Service Committee in Quaker Centers abroad.

This Quaker's story moves into his score of years with the Methodists of North Carolina and the South while serving as professor and dean of the Divinity School of Duke University, interspersed with a peace mission to Sandino and Central America, a world tour that included Methodist, Quaker, and other mission outposts, and participation as a delegate to ecumenical conferences in Oxford and Edinburgh and in the formation of the World Council of Churches.

This is the story of a man who experienced the satisfaction of making a pair of shoes, the joy of working in fine wood, the accomplishment of building singlehanded an elevator in his own house, the distinction of being a teacher beloved by his students, an author of many books, the winner of the Mayflower cup in North Carolina for his *History of Quakerism*, and a preacher to the President of the United States.

Edited by his wife and his daughter, the story closes with a restrained tribute by his son.

The Young Friends Movement of Philadelphia Yearly Meeting has drawn to a close its project of collecting books for Africa. Young Friends have been greatly pleased with the response of both Friends and non-Friends. Meetings, schools, publishing houses, and individuals have contributed over 5,000 books. These will be sent to New York by truck, where they will be sorted and repacked in special cases for shipment to Liberia, the Gold Coast, Nigeria, Southern Rhodesia, Kenya, and Uganda. Young Friends wish to thank all Friends who have helped to make this campaign such a success.

The Sixth Session of the Friends World Committee for Consultation, which met in Germantown, Ohio, October 28 to November 3, 1955, adopted a Statement containing the following passage: ". . . We have journeyed imaginatively to Kenya to join the Elders of one of our largest Yearly Meetings summoning Friends to worship at six every Sunday morning by the beating of drums. These Friends certainly have something to say to our more traditional Meetings in Europe and America. For if we have the understanding to see beyond the novelty and the enthusiasm, we will learn even deeper things striking home to the need of us all. Thus in East Africa Friends include in their worship the opportunity for any individuals who have misunderstandings or who realize that they harbor uncharitable feelings towards each other to ask the help of the Meeting. Then the Friends concerned come forward and shake hands as the indication that they have put themselves right with each other—the simple yet costly practice of God's peace and forgiveness in a country discordant with fear and violence. . . ."

The autumn issue of *The Bulletin of the Friends Historical Association* contains the following articles: "The Center Square Meetinghouse" by Edwin B. Bronner; "English Friends and the Abolition of the Slave Trade" by Alan M. Rees; "Hannah Kilham: Friend of the Free" by Elwood Cronk; "Cultural Resources of Quaker Pioneers in Ohio" by Opal Thornburg; "Leibniz and the Quakers" by Nicholas Rescher, besides the usual departments and book reviews. Those interested in the Association should send their names to Anna B. Hewitt, assistant editor, Haverford College, Haverford, Pa. The annual dues, which include a subscription to the *Bulletin*, are \$3.00. Editor of the *Bulletin* is Frederick B. Tolles, Swarthmore College, Swarthmore, Pa.

John Charles Wynn, who is one of the counselors of the counseling service of the Committee on Family Relationships, has published a book called *How Christian Parents Face Family Problems* (Westminster Press; \$2.50). John Charles Wynn serves as director of the Christian Family Program on the staff of the Presbyterian Board of Christian Education.

To All Monthly Meetings

The clerks, secretaries, or recorders of many Monthly Meetings are frequently asked by Friends' families to prepare the announcement of births, marriages, or deaths for our pages. Our paper publishes such reports only when they come from the family concerned or the Monthly Meeting. Please type or print names and places in such letters and keep them as brief as possible.

There is no charge for these announcements. We are reluctant to accept news of this kind over the telephone. Oral communications dealing with births, marriages, or deaths should always be confirmed in writing.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The Quaker's Faith, an eight-page leaflet by Rufus M. Jones, has been reprinted by the Representative Meeting of Philadelphia Yearly Meeting and is available free on request from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

George Hardin notes that three of the four Philadelphia Yearly Meeting attendees at the U.N. Seminar held at Quaker House on December 6 and 7 were not Haines, Jones, and Cadbury—but Schabacker, Solenberger, and Nagelsbach.

Milton and Alexandra Miller Zimmerman are in Paraguay for two years. Milton Zimmerman, an M.D., is giving his alternative service in a hospital at Primavera, operated by the Society of Brothers, a voluntary Christian group whose community is called a Bruderhof.

James Warburg's *Turning Point toward Peace* was originally scheduled for publication in the usual hard covers at \$3.00 a copy in February 1956. Regardless of the effect upon later book publication, a pamphlet edition is being issued in response to the request of a number of important civic, educational, farm, labor, and religious leaders who have expressed the opinion that the book should be made available for mass dissemination as quickly as possible and at the lowest possible price. The first printing has been prepared primarily for organizations, groups, or individuals interested in bulk purchase at \$25.00 per 100 copies, or even less for larger numbers. Single copies are 50 cents (three copies for \$1.00; 10 copies for \$3.00). The publisher is Current Affairs Press, 25 Vanderbilt Avenue, New York City.

Positions of Conscientious Objectors, a pamphlet just published by the Friends Peace Committee of the Philadelphia Yearly Meeting, is a symposium by three young Friends, members of Oberlin, Denver, and Homewood Meetings, each describing why he took his particular position—the I-A-O (non-combatant military service), the I-O (alternative civilian service in the area of national welfare), and the nonregistrant or absolutist position. J. Barton Harrison, a member of the Peace Committee, assembled the papers and wrote an introduction to them. The Committee is mailing them to all young men and women aged 15 to 20 in the Philadelphia Yearly Meeting, and they are being widely used by the Five Years Board on Peace and Social Concerns, the A.F.S.C., C.C.C.O., and N.S.B.R.O. in other Yearly Meetings, and with non-Friends. Several authorities in the field have already described the pamphlet as "first-rate," "excellent," "fills a real need." Single copies may be had free from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa. Quantities are \$2 per hundred, postpaid.

The new Assembly room in Whittier House, Swarthmore, Pa., has been named "The Jane Rushmore Room." Though it will be used frequently for adult conferences, committee meetings, and lectures, its primary function will be to serve

the children and young people of the Swarthmore First-day school. A great stone fireplace at one end of the room is the gift of the family of the late Roland Ullman and the room also has an electric organ given in memory of Carolyn Ullman. In its choice of the room's name, Swarthmore Meeting recognizes with gratitude the long life of devoted service that Jane Rushmore, as teacher, minister, and writer, has given to the Society of Friends.

Preston T. Roberts, Jr., has accepted an invitation to lecture on religion and literature at Pendle Hill during the summer session in July of next year. He has also been appointed editor of a projected published symposium on theology and literary criticism by the National Council on Religion in Higher Education. Preston T. Roberts, Jr., was the delegate from Friends General Conference to the Second Assembly of the World Council of Churches.

A new book in French on *George Fox et les Quakers* by Henry van Etten is going to be published in 1956 by a well-known Roman Catholic publisher in Paris, Editions du Seuil. The book will be one in a series on the "Spiritual Masters" of the world, including Moses, Socrates, Buddha, Luther, Charles de Foucauld, and more modern religious writers and saints of all creeds. Three books have already appeared, those on Mohammed, St. Augustine, and St. John the Baptist. Each volume has 192 pages, is neat and handy in size, and fully illustrated. The price is 350 francs (about \$1.00). Ten thousand copies of each volume will be printed, a considerable number for France.

A feature of this new Quaker work will be the number of the illustrations. There will be about 70 pictures, portraits of old and modern Friends, meeting houses, prisons, first pages of old books, documents, shrines, silhouettes, etc. In fact, it is likely to be one of the most profusely illustrated Quaker books of recent years.

South Africa is now in the grip of a situation that will soon confront America in its relations with the world at large, Frank S. Loescher, recent consultant on program to the South African Institute of Race Relations, told the Interscholastic Senior High School Forum of the Philadelphia World Affairs Council at the Bellevue-Stratford Hotel, Philadelphia, on November 19. Approximately 250 student delegates from public, independent, and Catholic schools attended the meeting.

"Condemnation will not help South Africans solve their problems," he said. "We must try to understand the wants and fears of all groups in South Africa. Only through knowledge and understanding of the country and its people can our imagination, skills, and material resources be used constructively in the cause of freedom for all people."

As a first step toward better understanding between the peoples of the two countries, Frank Loescher recommended a ten-year program of 100 exchanges per year between South African and American families. He emphasized that he found the situation baffling and had no simple formula for South Africa's difficulties.

The Provident Trust Company of Philadelphia has announced the election of Claude C. Smith to the Board of Directors of the Bank.

Arthur Hummel is teaching Oriental history and philosophy at the American University, Washington, D. C. Beginning February 1, he will teach four months in the University of Texas.

Variable Statistics

In the current issue of *Information Service*, published by the National Council of Churches, Vol. XXXIV, No. 32, dated October 8, 1955, the total membership of Friends in America is given and classified unfortunately. Friends are listed in the same grouping with Independent Fundamental Churches of America, International Church of the Foursquare Gospel, and Jewish Congregations. This is an error, of course, but a mighty risible one.

To set the statistics straight, the editor of *Information Service* might consult the fine new and very carefully edited book *A Guide to the Religions of America*, edited by Leo Rosten and published by Simon and Schuster of New York, in editions of \$3.50 and \$1. Therein the reader and statistician will find on page 216 the latest available total number of Friends in U.S.A., as compiled by the offices of the American Section of the Friends World Committee for Consultation, that *last year we numbered 117,119 members*.

Also to add the latest statistics for the newly merged Philadelphia Yearly Meeting of the Religious Society of Friends, the present total membership is 17,111 members of 92 Monthly Meetings in Pennsylvania, New Jersey, Delaware, and Maryland. The Orange Grove Monthly Meeting at Pasadena, Calif., has now relinquished its dual membership and continues only as a member of the Pacific Yearly Meeting.

In 1940, when the United States Census Bureau released the figures on membership obtained in the last, 1936, national census of religious bodies, *The American Friend* commented: "Put not your faith in statistics! To wit: the total membership is given as only 93,697, whereas the figures compiled for the handbook issued by the American Friends Service Committee in 1935 listed a membership (exclusive of Canada) of 109,222. In fairness, however, we absolve the Census Bureau of all responsibility for the incompleteness of its figures. The fault lies with Friends Meetings which could not be induced to reply to the enquiries persistently mailed to them. From an individualistic, decentralized group such as ours it is extremely difficult for the Government to get statistics sufficiently complete to make them mean much."

Well, as recorders look forward to making their returns as of the end of the calendar year, December 31, 1955, may they take a word to the wise and act accordingly so that next year we really know how many Friends there are in America, at least as far as we know ourselves!

RICHMOND P. MILLER, *Field Secretary,*
Philadelphia Yearly Meeting

Kunsan, Korea

A case history of the gradual and orderly closing of the joint British and American Friends project at Kunsan, Korea, could prove to be a useful guide for the American Friends Service Committee and the United Nations, and is being recommended, said Frank Hunt, director of the A.F.S.C. Japan-Korea Desk, back from 17 days in Korea, including a fortnight at Kunsan.

He was impressed by local and provincial officials' acceptance of the Quaker unit. Within about 18 months the provincial government plans to take over that part of the hospital payroll now covered by the Friends Service Unit. One feature of preparations for the turning over of details of the project to Koreans was a successful training course for laboratory technicians, the first of its kind in Korea, which was given last year. The plan is to repeat the course soon. A brace shop, one of two in the country, is preparing to continue under trained Koreans.

Building of rammed-earth, tile-roofed houses will be carried on until about 155 more of the homes are completed. Eighty are intended to care for widows with children, elderly or handicapped persons and others for whom it is difficult to help in the construction themselves. The other 75 will be for families able to provide an able-bodied man to help with the unskilled work.

Slides brought back recently by several returned members of the unit at Kunsan show not only details of the different projects but also the beauties of cherry blossoms on trees planted by the Japanese years ago on slopes above the town.

The T. Wistar Brown Teachers' Fund, 1954-1955

Twenty-six different members of Philadelphia Yearly Meeting were enabled to study under 28 grants from the T. Wistar Brown Teachers' Fund during the fiscal year 1954-55. Of these 26, 5 received grants for a full year of study in preparation for teaching, 12 teachers were enabled by summer study to gain new ideas to refresh and improve their performance, and 11 grants were made to 9 people to take collateral courses while they were teaching. One request was declined because the candidate's plans were too indefinite, and one grant was not used because romance changed the teacher's summer plans from study to marriage.

The Trustees are very happy in the realization that the Fund has been helpful to so many Friends through the years since its establishment, and they want to do everything possible to promote its continued usefulness. In connection with the administration of the trust, Friends are reminded that the Trustees are charged not only with the responsibility of carrying out the wishes of T. Wistar Brown, but also of handling his money in a careful and businesslike manner. It is therefore essential that the plans of a prospective applicant be formulated well in advance of the study period contemplated, and the application submitted to the secretary, Helen G. Beale, soon enough to allow the Trustees adequate time to give it serious consideration prior to the date on which the money is desired. This time element is important from

the standpoint of efficiency in considering an applicant's request, and also because the Fund does not make retroactive grants. The institution at which a candidate plans to study must be stated specifically, and a recommendation from someone who knows the applicant and his work must accompany each application. The Trustees request that they be consulted in advance in regard to any proposed change in the use of an appropriation, and given ample opportunity to approve it.

Some statistics gathered from the past year's activity may be of interest. Of the grants for a full year of study, 3 were made to women and 2 to men. For collateral courses, 3 were to women and 8 to men. For summer study, 7 were to women and 5 to men.

The institutions attended were: (a) full year, Harvard University, Philadelphia Museum School of Art, University of Florida, University of Pennsylvania, and Philadelphia Academy of Fine Arts; (b) collateral courses, Philadelphia Museum School of Art, Tyler School of Art, Media High School reading course under Temple University, Temple University, University of Pennsylvania; (c) summer school, Bread Loaf School of English of Middlebury College, Institute of Mathematics Teachers at Massachusetts Institute of Technology, Middlebury College, University of Vermont, West Chester State Teachers College, and Woodbrooke.

The Trustees welcome inquiries about the Fund either through the secretary, Miss Helen G. Beale, Mayfair House, Philadelphia 44, Pa., or directly to one of the Trustees.

ALICE H. DARNELL

PAUL W. BROWN, JR.

EDWARD W. MARSHALL, *Trustees*

Coming Events

JANUARY

8—International Day Forum at Wrightstown Meeting House, Pa., 1:15 p.m.: "Quaker Report and Approaches to World Conflict." Speakers, Hugh Moore, Mildred Loescher, Alston Waring. Meeting for worship, 11 a.m.; lunch, 12 noon (bring a box lunch; soup and coffee will be served).

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, 2:15 p.m.

8—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: John O. Reinemann, director of probation, Municipal Court, Philadelphia, and E. Preston Sharp, executive director, Youth Study Center, Philadelphia, "The Challenge of Juvenile Delinquency."

8—Public meeting for worship at the request of William B. Evans, at 2:30 p.m. in the Woodstown, N. J., Meeting House. Friends and non-Friends cordially invited.

8—Robert Fielding, member of Melbourne Meeting, Australia, will exhibit water colors and pen and ink sketches done

in America, Europe, Australia, and Asia, at the Community Arts Center, Wallingford, Pa., near Pendle Hill. The exhibit will last until February 4.

9—Gilbert Kilpack, director of studies at Pendle Hill, will give the first of two talks on "Christianity, Quakerism, and Secularism," at 7:30 p.m. at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia. Supper (50 cents) will be served at 6:15 p.m. to those who will make reservations by January 6. Phone Mrs. H. F. Pitzman (GR 6-1695).

13—Friends Forum at Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Lyle Tatum, "Conscience versus Law."

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, community 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.

15—Address at Westfield Friends School, Riverton, N. J., 7 p.m.: Stephen Cary, "The Quaker Mission to Russia."

15—Open House at Doylestown, Pa., Meeting, 95 East Oakland. Adult Class, Amelia W. Swayne, "Jesus' Attitude Towards Materialism," 10 a.m.; meeting for worship, 11 a.m.; Henry Cadbury, "The Role of Friends in the Community," 3 p.m.

16—Second of two talks by Gilbert Kilpack, Pendle Hill, on "Christianity, Quakerism, and Secularism," at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, at 7:30. Refreshments and discussion will follow.

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md., Friday afternoon until after meeting for worship Sunday morning. The work of the Committee will be reviewed in all its facets. Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For further details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., or Ralph A. Rose, Wilmington College, Wilmington, Ohio.

21—Western Quarterly Meeting, 10 a.m., at Kennett Square, Pa.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

Coming: Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House, February 4 and 5. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers, Harold Chance on "The Individual"; Roy and Elizabeth Moger on "The Family"; and Raymond Hartsough on "Community." Age limit, 15 to 25. It is hoped that through car pools, Young Friends from New York, Baltimore, and Washington will feel a concern to be present. Cost, approximately, \$4.00; overnight hospitality will be provided by Friends of Moorestown Meeting. For further details write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

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.

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 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.

CLARESBROOK, 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.

LOUISVILLE, KENTUCKY—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

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 6-9875.

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—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 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. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

ST. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1523 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.

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

SEATTLE, WASH.—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

SHEWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fusell, 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

OLD PAINTINGS AND OLD GOLD FRAMES. Write Box C72, Friends Journal.

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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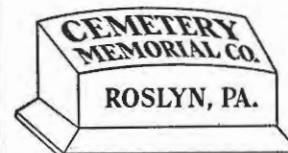
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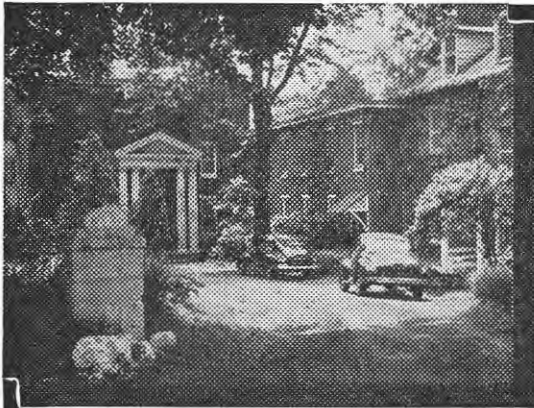
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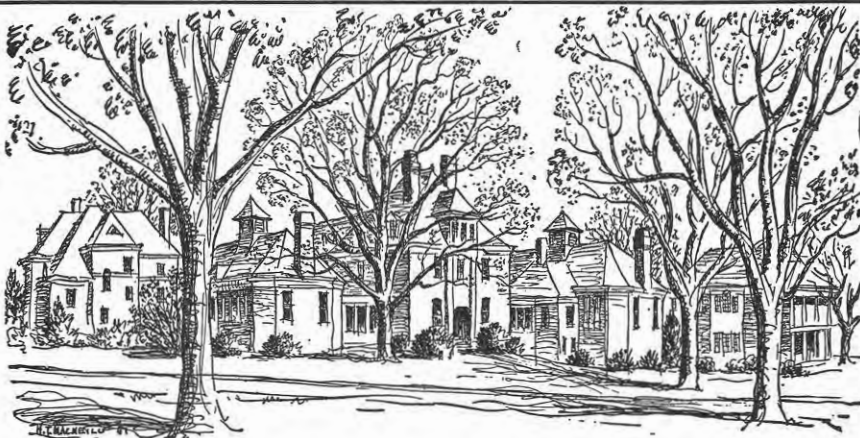
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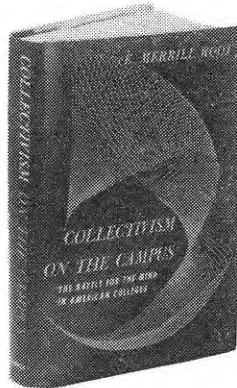
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