

FRIENDS JOURNAL

A Quaker Weekly

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*F*INISH every day and be done with it. You have done what you could. Some blunders and some absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—RALPH WALDO EMERSON

IN THIS ISSUE

Conscience and the Voice of God

. *by Florence Trullinger*

Letter from the Indian Ocean

. *by Margaret Grant Beidler*

Quakerism, a Way of Life

. *by Haridas T. Muzumdar*

Jordan Quaker Headquarters Attacked

Books—Poetry

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Jordan Quaker Headquarters Attacked

THE American Friends Service Committee has received a brief message from Amman, Jordan, that its village development project in rural Jordan was attacked by Jordanian rioters on January 9 and that the physical aspects of the work were destroyed.

The two Americans then at the project site are safe, having been taken to Jorash by the Jordanian police a few minutes before the riots, and subsequently to Amman by the Arab Legion. The very limited and unverified information reaching the Committee said some 2,000 Jordanian rioters had attacked the Quaker headquarters, which are at Dibbin, a small village some 35 miles north of Amman.

Paul B. Johnson, director of the work, and his wife Jean were the two Americans at the project when Jordanian police arrived only a short while ahead of the rioters. Paul Johnson's parents live at Winter Park, Florida. Kermit Whitehead, agriculturist, and his wife Mary, of New Providence, Iowa, were in Amman when the disturbances occurred. Dale Hoover, agriculturist, of New Sharon, Iowa, and his recent bride, Jean Knight Hoover, were in Ramallah, Jordan, having just returned there from a honeymoon trip to Egypt.

Working with the Westerners were 10 Arab staff members who also lived at the project area. The buildings at the headquarters consisted of five dwellings, one office building, and a storage place, all simple, one-story structures made on the local model and of local materials.

The area in which the Quaker work is located is a rural one populated by settled Jordanians with almost no Palestinian refugees. The brief advice available says the rioters were not from any of the villages included in the Quaker work but largely from the town of Suf some five miles distant from the Quaker headquarters.

The work consists of agricultural and other rural improvement schemes in five villages about 35 miles north of Amman and some eight miles from Jorash. The villages besides Dibbin are Kitta, Nahle, Reimoun, and Jazzaza.

The agricultural project was begun by the Johnsons in the early summer of 1953 and has had satisfactory local acceptance and was undertaken with the approval of the Jordanian government. The work, like all the Committee's undertakings, was carried on without regard to race, creed, or politics.

During the two and a half years the work has been under way, a number of village improvements have been achieved in response to expressed needs of the villagers and with their cooperation. These have included various agricultural demonstrations, on special plots and on the villagers' own lands, such as terracing; improved wheat seed, sowing, and cultivation; improved use of water resources; introduction of disease-resistant grape stock; and health measures, such as DDT spraying against malaria, and improved nutrition.

The cable to Paul Johnson from the Board signed by Henry J. Cadbury, chairman, said: "Board of Directors at special meeting today sobered by report Dibbin destruction but deeply grateful safety unit members. Board extends sincerest sympathy to you and all colleagues. . . ."

Contents

	Page
Jordan Quaker Headquarters Attacked	50
Editorial Comments	51
Conscience and the Voice of God— <i>Florence Trullinger</i>	52
Letter from the Indian Ocean— <i>Margaret Grant Beidler</i>	53
Timekeepers (poem)— <i>Alice Briley</i>	54
"And Now Abideth" (poem)— <i>Erminie Huntress Lantero</i>	54
Quakerism, a Way of Life— <i>Haridas T. Muzumdar</i>	55
Books	55
Friends and Their Friends	56
Letters to the Editor	57

FRIENDS JOURNAL

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

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PHILADELPHIA, JANUARY 28, 1956

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Editorial Comments

More Theology, or Less?

THE reader of religious literature cannot help being impressed by the fact that nowadays an increasing number of publications are devoted to the discussion of theological matters. Occasionally Friends are told that the time has come to drop their traditional reserve toward theology and inform themselves on current theological trends. Necessary and interesting as such a study may be, there is no denying that it has limited itself to those of us who have the time and academic inclination for taking to a diet that is heavy and, in many cases, not too palatable. Our slowly growing contacts with the ecumenical movement, again experienced in a somewhat paradoxical mixture of neighborly friendliness and reserve, seem to make it almost imperative to be informed on theological trends. Yet by intuition and conviction we realize the hazards of giving theology a greater weight in our faith than it has hitherto had. William H. Marwick, our candid Scotch Friend, whom the delegates to the 1952 World Conference were privileged to meet, voices this reserve against theology in no uncertain terms in the January 1956 issue of the *Wayfarer* (London). He reminds us of the severe strife and bitter quarrels theology has caused in church history, including the Society of Friends. American Friends in Philadelphia and elsewhere know this all too well. Arrogance, intolerance, and cruel persecution have too often accompanied the triumph of theological opinions. The genius of Quakerism is an open-minded Christian fellowship and a readiness for devoted service that should always give secondary rank to an intellectual agreement on definitions of the mysteries of faith. It is refreshing to hear such a voice nowadays when fundamentalism and a sin-centered theology seem to abound everywhere. Friends have a testimony to uphold in this wave of "notions" about God, the nature of Jesus Christ, trinity, atonement, etc. The personal and group experience of God's fatherhood, His love for all His children, and unity in the attempt to follow Christ must not be superseded by mental exercises of a predominantly speculative kind. It is necessary for many of us to be informed on currents of modern Christian thought, but it is more imperative to nurture a faith that can transform the world

without conforming to the world in the realm of theology.

Heifer Project in 1955

During 1955, the Heifer Project of New Windsor, Maryland, to which some groups of Friends have occasionally lent their support, shipped 895 cattle, 231 goats, 62,550 chickens, 63,480 hatching eggs, and 150 breeding pigs to 13 different countries. In addition, two "outside U.S.A." projects were undertaken when the people of Holland gave to Korea 60,120 ducks' eggs for hatching, and Swiss churchmen donated 50 purebred milk goats to Greek refugees. An "inside U.S.A." project consisted of cattle donated to white and Negro sharecroppers in the Mississippi region and Puerto Rico. The ocean or air freight of all these shipments comes from funds supplied by the United States government, the United Nations, the recipient governments, or individuals.

We are not in a habit of wearing our broadbrimmed hat when reading the factual and sober press releases from the Heifer Project. But if we had worn it, we might for once have departed from our testimony of not giving "hat honors." And even William Penn would have forgiven us this time.

In Brief

A branch of Orthodox Jews in Israel considers it to be against the letter and the spirit of the Bible to perform any type of military service. The women belonging to this group refuse to give the auxiliary behind-the-front service of two years required of all unmarried Israeli women. The state of Israel provides for conscientious objection of unmarried women. No provision is made for men.

According to the Swedish Gallup Institute, 55 per cent of Sweden's mothers wish their children were religiously devout, but only 27 per cent are making efforts to help their children attain a lasting faith. Mothers between 40 and 55 were found strongest in their desire for religious education of their children. Weakest were the mothers between 18 and 29 years of age.

Dr. Ronald Bridges is succeeding Elton Trueblood as chief of the Religious Information Agency in Washington, D. C.

Conscience and the Voice of God

By FLORENCE TRULLINGER

THE way which many Friends are traveling together, along with a multitude of other seekers, now and again is confused with side paths. To make matters more difficult, at least one of these byways appears to be as narrow and steep as the way itself so that the unsuspecting traveler may be quite unaware he has wandered off the right course. In other words, he mistakes his conscience for his true guide.

It is easy to believe the conscience is infallible. Are we not told when young to "do what you know is right"? (The reader may have been told to "do what thee knows is right," but in either case the words have a familiar ring.) Through childhood and youth we are taught to obey our conscience, and young men Friends particularly are impressed with the sanctity of its dictates. I even have heard in meeting of the "'still small voice' of conscience"!

To avoid misunderstandings, perhaps I should pay my respects at once to the highly necessary conscience and especially to the *tender* conscience nurtured by the Society of Friends over a period of three hundred years. It has resulted not only in collective good works but has helped to build such influential lives as those of John Woolman, Elizabeth Fry, and many others of the past and present.

But the conscience of the outstanding Friends whom we know from their journals was not their real guide. That guide was in every instance the Inner Light, the voice of God, and it was only by implicit obedience to God that the conscience of these Friends became enlightened and enlivened to the point of near perfection.

The Voice of Conscience

This enlightened conscience of Friends, demonstrated by numerous individuals through several centuries, may explain the tendency today to confuse the voice of conscience with the voice of God and to accept as divinely inspired the dictates of *any* Friend's conscience. So long as the Friend is sincere, we are disposed to accept his or her belief in what is right *as right*, without question.

Several centuries of good works resulting from a tender conscience have given our Society in general the impression that Quakers are *good* people, an impression not entirely concealed from our fellow travelers of the way. Indeed, with our emphasis on our conscience and

our good works, we at times bear a disconcerting resemblance to that Pharisee in the temple who thanked God not for His goodness but for his own.

The results are far-reaching. To mention only one, some of our young people and especially our young men are learning to obey the voice of conscience without ever doubting or questioning its rightness.

Now the truth is, not one of us can assume that all that we think is right and good *is* right and good. There are certain laws, of course, which those who are fortunate enough to have been born into good homes know they should obey. But what of the unusual situation, the perplexing circumstances in which we have no precedent to go by? What of the subtle temptations against which we have no carefully thought-out defense? Can we then trust always our "good judgment," that individual sense of what is morally right or wrong?

Usually "the wise and prudent" can, and certainly it must be a comforting and self-gratifying thing today to be one of the wise and prudent, relying on intelligence and common sense and one's own understanding of what is right and wrong. It is so much less embarrassing—not at all "peculiar" but rather an evidence of our sound wisdom in these scientific times—to put our trust in human judgment, human rightness. But Jesus tells us significantly that God does not reveal Himself to the wise and prudent. He reveals Himself instead "unto babes," unto those who have become as little children in their own sight before Him.

And would we Friends not be better off in our own sight—not to mention the sight of God and our fellow men—if we admitted that our conscience and judgment are not always perfect and not, therefore, worthy of our complete trust?

The Voice of God

Can we not admit our fallibility and learn to distrust ourselves? Or, if you prefer, let us distrust our *lower* selves, the finite mind and intelligence, the sometimes erring conscience. Then, when we no longer place our faith in our own good judgment; when we no longer put our trust in our intellect, our wisdom, or our conscience; when we can say in all sincerity with the Psalmist, "O God, thou knowest my foolishness; and my sins are not hid from thee"; *then* we can call upon God to lead us and show us what to do, and He will answer us. It is true!

This is the exciting news, the good news we should tell our young people, not "always do what you think

Florence Trullinger is a member of Middletown Meeting, Langhorne, Pa. She lives in Chappaqua, N. Y., and both Chappaqua and King Street Meetings, N. Y., know her as an attender and First-day school teacher.

is right," not "let your conscience be your guide." But ask God to show you what to do and He will show you. Learn to ask Him for guidance in all your decisions, great and small. Use your intellect and your conscience, too, to the very best of their ability, but don't accept their judgment and dictates as final.

"Trust in the Lord with all thine heart," one of the Proverbs tells us, "and lean not unto thine own understanding."

As many of us know, God has His own mysterious ways of answering our questions and appeals for guidance. They are almost always unexpected ways. They are sometimes humorously down-to-earth. And invariably they are suited to our special individual needs.

It is considered old-fashioned, not to say superstitious, to look in the Bible for the answers to our modern perplexities and needs, but I cannot fail to mention the countless times I have opened the Bible to have "the finger of God" point out to me unerringly the guidance or instruction, the comfort and help, or, on occasion, the reproof I needed. "He that hath ears to hear, let him hear."

Once we are told what to do, to obey is a necessity if we wish to be led farther along the steep, hard, and joyous way. We cannot follow Him and disobey.

A New, Adventurous Happiness

This means we must be willing to be a "peculiar people"—though not, I think, too eccentric! It also means we will find a new, adventurous happiness not to be found in any other way.

Why don't we tell our young people these things? Only as they learn to know and obey the voice of God, only as they follow the one and only way, can they "serve Him in truth with all their hearts" and assure for the future a growing, flourishing, ministering Society of Friends.

Letter from the Indian Ocean

I BEGIN this letter perched at the prow of a Swedish freighter cutting steadily southeast from Bombay to Singapore. It is a few moments after dawn. Above the sun are great folds of gilded clouds. To the west from the rim of the sea rise shouldering masses of cloud, some grey, some dazzling white, some tipped with rose. Toward the north and east the perfect, dark curve of the sea meets the radiant sky in a clean arc. Directly ahead of the ship a luminous golden mist unites sea and sky. Inside that mist there must be grey rain pelting a greyer sea, but from my vantage point the dawning sun has touched it into glory.

* * *

In Baghdad, as I welcomed each new issue of the FRIENDS JOURNAL, I looked at the list of correspondents from the far places of the earth and felt guilty that I had no message to send from Iraq. Now I am on my way to Cambodia, but I doubt that I will have a message for Friends from there either. Why? I have pondered this and realize that I have never broken away from my own limited personal reactions. I wonder if it is not often thus with women.

I have been in Baghdad a year. I can certainly discuss in a second-hand way something of the irrigation problems of Iraq, the vast oil resources that are bringing tremendous prosperity but no growth of spirit to the country, and so on. But this is stale stuff, and the news weeklies handle it authoritatively. My Baghdad, like my Pennsylvania, has nothing to do with political stresses, but with the strains and stresses, the high moments and low, of my own individual and family life.

I could tell you of our long, hot quest for an old house on the Tigris so that we could enjoy sunsets across the river in that parched land. I could tell you of my

EVERYTHING has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or tooth paste—everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truckloads of the hokum and find it no better than something else they fell for months ago.

But there is a secret ingredient that makes one brand of people different from all others. It is not some new religious fad or ism, although these, too, shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

No double-jointed theological jawbreaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart. "His secret is with the righteous" (Proverbs 3:32).—VANCE HAVNER, *Day by Day* (Fleming H. Revell Company)

ridiculous struggles with my two house boys, first Gabriel, then George, my helpless failure, and my eventual discarding of the servant problem with the resulting pleasure of taking possession of my own home and kitchen again.

I can speak only in the vaguest generalities of modern Islam, but I can tell you of watching one of the workers in a road gang outside my window as he withdrew a few steps from his chattering companions, quietly spread his little prayer cloth, and with supreme dignity and devotion went through the ritual of his noonday prayers toward Mecca.

* * *

Our ship was in the harbor at Bombay for two weeks, discharging asphalt and taking on cotton and rice. Our stay coincided with the triumphal visit of Bulganin and Khrushchev, and we even attended one of the festivities in their honor. I had the uneasy feeling that we were witnessing history in the making. Was India going Communist, as it seemed, or just maneuvering with gigantic powers for national gain? I do not know, and I doubt whether the millions that shared in the gala occasions did either, but they must have been impressed. I am uncomfortable about it.

But there again, if you want to understand the significance of these days in India you must go elsewhere. My letter from Bombay would tell of quiet hours at dusk sitting at the Gateway with people just like me who enjoyed sitting and watching the sail-flecked waters of the bay at sunset—mothers with children who shouted merrily inside the great arch, lovers strolling hand in hand, the girls clad in their lovely saris, workmen simply resting, and old women sitting patiently alone.

My letter from Bombay would also tell of browsing in a bookstore, back in the rear of the shop among books on yoga, vedantic lore, and all the strange, esoteric wisdoms of the East, and suddenly meeting Thomas Kelly! There he was, in two dust-laden, browned, and mildewed copies of *A Testament of Devotion*. I bought them both, feeling a little guilty to be robbing the dim bookshelves of Bombay but also feeling that I needed his company in Cambodia, and wanting to share my find with a young Indian woman who had done much to enrich our visit to Bombay. The books were marked three rupees, eight annas each, but the clerk, noting their aged look, would charge me only two rupees each. So for two rupees I regained the companionship of Tom Kelly. Twenty-seven years ago he taught me philosophy in a course which laid before me in dazzling array all the great systems of Western thought but left me bewildered be-

cause he himself had not yet found his own philosophy of pure devotion.

* * *

Have I a message from my vantage point at dawn on this distant ocean? I am afraid not. Man and the world are far away, and God is very close indeed out here; but it is still through my own limited and much perplexed self that the message would have to come.

The golden glory of dawn has faded into ordinary daylight as I look down, down at the narrow edge of the ship cleaving the dark, restless waters. Suddenly I glimpse a flash of silver. A lone flying fish has broken the surface for a few seconds before plunging back into a wave. We, too, are granted incredible moments of flight.

MARGARET GRANT BEIDLER

Timekeepers

By ALICE BRILEY

What dark custodian marking heaven's chime,
Winds up the stars and sets them all in time?
What gnomish warden, jingling root and shell,
Unlocks the pallid seedling from its cell?
What bugler trumpets summer's reveille,
Or sounds out taps to end a winter day?

"And Now Abideth"

By ERMINIE HUNTRESS LANTERO

The Pharisees were skeptical, unkind:
"How can this be?"
"I only know," he said, "that I was blind,
And now I see."

To prove that I was given heavenly bread
I need not strive;
I only know that I was nine-tenths dead,
Now I'm alive.

So I exulted. Now, no stars I see,
But sullen sky.
I dreamed I lived. Such life too easily
Again can die . . .

Unless through even me, Thy tender
power
Can yet avail,
Bear and believe all things, hope and
endure,
And never fail.

Quakerism, a Way of Life

BY a curious coincidence, and I am sure without premeditation on the part of the editors, in the August 20, 1955, issue of the FRIENDS JOURNAL, in at least four separate places and by four different authors we find Quakerism elevated to the lofty status of high religion. By "high religion" I mean the core of religious experience common to all the religious traditions of mankind. In "A Hindu's Impression of Quakerism," Mr. R. N. Kabra sets forth his conviction, with which the present writer heartily agrees, that "the essence of Quakerism and the essence of Hinduism are much the same." Evelyn Underhill's "What Is the Spiritual Life?" is thoroughly consonant with the quiet-active way of life characteristic of Quakerism. "Hopi Means Peace" carries a number of suggestive beliefs and ways of life common to Quakerism and the Hopi religion.

John and Charlotte Vaughn, in their faithful and understanding description of "The Pious Muslim," tell us: "It was with pleasure we learned that similarities between Islam and what we understand by Quakerism seem to be more numerous and significant than the differences." And Seth Spaulding finds Prime Minister U Nu of Burma, a Buddhist by religious persuasion, "to be a man whose underlying motivation is closely akin to that of a true Friend." Finally, just to be sure that segments of the Christian tradition are not overlooked, we have the statement: "Harold Snyder writes saying that he found many people attending the World Brotherhood Congress in Brussels have ideals very much like the Quakers."

These expressions drive home an important lesson and a serious challenge. My own conviction has been that Quakerism is neither a church nor a creed; it is, like the core of every religion, a way of life. Books of Discipline but fetter the soul by attempting to imprison God in a definition. The center of the Quaker way of life is in the meeting house dedicated to the quest of God, and its culmination is to be found in the halls of learning and in the market place, in search of knowledge and wisdom, and in service to the needy. This three-cornered approach to life is the same message that was originally given to the world by the author of the *Bhagavad Gita*: "There are three ways to realize God—the way of *Bhakti* or of ecstatic adoration of the Supreme Reality, the way of *Jnana* or of knowledge and wisdom, and the way of *Karma* or of action and service to one's fellow men."

The lesson to be drawn is simply this, that Quakerism becomes meaningful to Friends as well as to the world at large not as a church, not as a creed, but as a

way of life. The challenge is: Are we as individual members of the Religious Society of Friends and as a Society doing all we should to deserve the esteem of the world, which looks upon us as bearers of high religion?

HARIDAS T. MUZUMDAR

Books

ON LISTENING TO ANOTHER. By DOUGLAS V. STEERE. Harper and Brothers, New York. 71 pages. \$1.50

There are two good reasons for looking into this Swarthmore Lecture for 1955. First, it was written by one of the most thoughtful and most sensitive of contemporary Quaker thinkers. Second, it is the 48th in a series of lectures, many of which we now number among our Quaker classics.

On Listening to Another shows that God in His relation to man is the perfect Listener, and that man, if he is best to serve the Master's purposes, must be a listener to God's voice. This principle Douglas Steere applies first to the Friends meeting for worship. Then he shows how Quaker concerns arise from listening and how they are carried out most effectively when the listening is constant and unceasing.

This little book is a deeply based and moving call to rededication on the part of the individual Friend and of the Society.

HELEN W. WILLIAMS

BENJAMIN FRANKLIN, Printer and Patriot. By RUTH CROMER WEIR. Abingdon Press, Nashville, Tenn. 128 pages. \$1.50

Here a talented author of juvenile books about famous people interprets the life and philosophy of Benjamin Franklin with simplicity and human interest. Written in a style (and printed in large type) to appeal to 8- to 12-year-olds, it has a definite charm for older people. The language, of course, appeals to younger boys and girls. There is good historical material in interesting form for grades four to the lower grades of Junior High, revealing Franklin's way of life, views, and how he selected his lifework.

WILLIAM M. KANTOR

DEEP RIVER, Reflections on the Religious Insight of Certain of the Negro Spirituals. By HOWARD THURMAN. Harper and Brothers, New York, 1955. 94 pages. \$2.00

This little volume, an enlarged revision of a series of essays published privately ten years ago, is a perceptive interpretation of certain aspects of six spirituals. It is given a measure of unity by an introductory chapter which discusses the sources and themes of Negro religious songs in general. Howard Thurman writes with deep understanding of the spirit of his subject, and Elizabeth Orton Jones' sensitive line drawings are admirably fitted to the text.

Deep River lacks a sense of wholeness, however. The separate chapters are sometimes repetitive in their imagery but do not succeed in developing a cohesive sequence of ideas. The prose style is uneven, and the footnoted quotations from other works by the same author keep the reader reminded

that this is a reworking of material already available. Perhaps too much familiarity with the words of the spirituals is assumed, for in each of the six essays on the particular songs only the verses which Thurman uses as his jumping-off point are quoted, when the full text might have been a helpful addition. To this reader the device of printing the poetry in green seemed unnecessary and distracting.

In spite of these criticisms, *Deep River* is a book worth reading. One is led through new understanding of the spirituals and the life out of which they grew to a fresh insight into universal truths. *Deep River* is an affirmation of the vigor of man's spirit and of his unconquerable hope and faith.

ANNE WOOD

Friends and Their Friends

Dr. Jonathan E. Rhoads, a member of Coulter Street Meeting, Germantown, Philadelphia, was named provost of the University of Pennsylvania by the institution's Board of Trustees on January 17. Dr. Rhoads has taught at the University of Pennsylvania for more than 20 years. The university provost is the chief educational officer under Gaylord P. Harnwell, president of the university.

Dr. Rhoads is professor of surgery and surgical research in the School of Medicine and professor of surgery in the Graduate School of Medicine. As provost he will continue his surgical practice part-time and retain his professorships. He is chairman of the University Senate, the campus-wide faculty body; president of the Philadelphia division of the American Cancer Society; and a fellow of the American College of Surgeons.

Frank Ankenbrand, Jr., a member of Greenwich, N. J., Meeting, has been appointed regional historical editor for New Jersey by the Stephen Moylan Press of Whitford, Pa. The first historical sketch from his pen appears on the December issue of the *Historical Landmark Calendar*, the 105th so far published. The sketch of the Hicksite Meeting House at Greenwich, N. J., which accompanies the write-up, was done by the Chester County artist, Henry T. MacNeill.

Frank Ankenbrand, Jr., formerly co-editor of the *Vineland Historical Quarterly*, has been contributing editor of that magazine for the last 15 years. He has served on the editorial staffs of the *Tioga News*, *New Hope: A Magazine of Contemporary Art*, and the *Short Story Journal*, and is a member of the advisory staff of the *Cyclopedia of American Biography*.

Henry Scattergood, headmaster of Germantown Friends School, Philadelphia, has been elected to the Board of Managers of Haverford College. He will succeed Daniel Smiley, Jr., of Mohonk, N. Y., who recently resigned. A graduate of the class 1933, Henry Scattergood is a descendant of founders of Haverford College. He is treasurer of the Middle States Association of Colleges and Secondary Schools and a member of the Board of the Frankford Friends Hospital.

Nineteen oil paintings by Francis Clark Brown, artist and Quaker minister of West Milton, Ohio, were shown in a Wilmington College exhibition held in January at the Gallery of the Boyd Auditorium.

A native of Iowa, Francis Brown was a professional artist from 1931 until 1945, when he became a Friends minister. He has won 32 American awards and one from Britain.

Long active as a Quaker layman before taking a pastorate, Francis Brown was a delegate in 1952 to the Friends World Conference at Oxford, England. While in Europe he painted scenes in the old colony of St. Ives in Cornwall, Switzerland, and Holland. In 1954 he spent a month in Jamaica, bringing back several interesting oils.

He has had one-man exhibits in the leading museums of the Midwest, and is represented in many permanent collections, such as Honeywell Memorial, Kokomo Art Association, Louis Bonsib Collection, Gary Public Library, Nobelsville Public Library, Hamilton County Court House, Indianapolis Women's Club, the Phi Sigma Tau collection, and in some 200 private collections in Midwestern homes. Three of his works were accepted for the national show at Ogunquit, Maine, this year, three in the Dayton, Ohio, show, one in the Indiana show, and many others.

Caroline C. Graveson's novel *The Farthing Family* has been reprinted by the Bannisdale Press, London (9/6; \$2.00). The first edition was published in 1950. This story of a London family in the seventeenth century is rich in Quaker associations and contains many dramatic scenes in connection with events during the plague and the Great Fire.

Margaret G. Beidler whose "Letter from the Indian Ocean" is published in the current issue, lives now at Phnom Penh, Cambodia, where her husband, Paul Beidler, is serving as architect and housing adviser with the International Cooperation Administration to Cambodia. Last year he worked in the same capacity in Baghdad.

Margaret and Paul Beidler have four children, who came with their mother by freighter from Basra to Singapore, then flew to Bangkok, arriving in Cambodia on December 16, 1955.

What can be done to improve the situation of the American farmer, and what part can American agriculture play in feeding a hungry world? These are among the questions to be threshed out in the forthcoming eight-day Agricultural Seminar planned by the Friends Committee on National Legislation, to be held in Washington, D. C., from February 14 through 21. The program is being planned to include speakers from the United States Department of Agriculture, farm organizations, the agriculture committees of the Senate and House of Representatives, and also various agricultural economists. One day will be given over to a visit to the Beltsville Research Center.

Inquiries should be addressed to the Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

Donald Voorhees of 802 East Penn Street, Whittier, Calif., member of First Friends Church, Whittier, has been appointed by the American Friends Service Committee a member of the Kenya Workcamp for two years, beginning January 1956. Born at Newberg, Oregon, in 1932, he attended Pierce Junior College from 1951 to 1953. Last fall he completed a year's work with the Houses for Korea program. In the summer of 1954 he worked at the National College of Agriculture of Mexico. In 1953 he spent the summer at the A.F.S.C. Workcamp, Kake, Alaska, after serving during the preceding summer as an A.F.S.C. interne-in-agriculture at Berea, Ohio.

Late in January, Clair Wilcox of the economics department of Swarthmore College will leave for Pakistan, to be gone a year. He will serve as economic adviser to the Pakistan government under the Point Four program.

Haridas T. Muzumdar, whose article "Quakerism, a Way of Life" appears in the current issue, is a member of Swarthmore Monthly Meeting, Pa., and professor of sociology at Cornell College, Mount Vernon, Iowa. Well known for his many books on Gandhi and on peace, he recently finished writing his new book, entitled *The Epic of India*.

The Dallas, Texas, Meeting observed its third anniversary on the first Sunday in November. Starting with four people in 1952, it has shown real growth. Attendance this fall ran between 10 and 20.

The second of the religious television series, "His Way, His Word," will be presented over the National Broadcasting Company television network on Sunday, January 29, at 2:30 p.m., EST. It will be the dramatic portrayal of the story of "The Prodigal Son."

Succeeding programs in this series will be seen on Sunday, February 26, "Where Your Treasure Is," and Sunday, March 25, "The Fruitless Fig Tree," both at 2:30 p.m., EST.

The Cleveland, Ohio, Meeting now at 11125 Magnolia Drive will soon have a home of its own at 10916 Magnolia Drive. The property is a large house with excellent possibilities for adaptation, notes the newsletter, *The Tatler*, including a lovely garden, a garage, and off-street parking.

Applications are now being received for 1956 Quaker Leadership Grants under the Clement and Grace Biddle Foundation, Inc. These grants are given to Friends desiring to study at Pendle Hill or Woodbrooke; also to Friends who wish to participate in the Summer Study Tour, which includes visits to the Five Years Meeting headquarters, to the United Nations, to Washington, D. C., as well as attendance at Friends General Conference at Cape May, N. J., and the Pendle Hill Summer School. The summer program for 1956 will begin at Cape May, N. J., June 22 and continue for six

and one-half weeks. Applications close April 1. For full information address the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

A number of ideas for celebrating St. Valentine's Day by expressing the kind of generous, unselfish love which has perpetuated his fame have been assembled by the Educational Materials for Children program of the American Friends Service Committee. They are set out in the colorful contents of a 25-cent packet similar to those used to promote the very successful 1955 "Friendly Beggars" project at Hallowe'en and the mitten trees before Christmas.

For parents and group leaders there are illustrated "How-to-begin-and-what-to-do-next" pages. "Things-to-make" are offered in two groups. First come directions for cutting out a Valentine dog, a Valentine flower, and a Valentine clock, on which coins can be attached at various heart-shaped points for a collection of money. Second are instructions for making games to be sent to needy children at home and abroad. Finally, for collection and dedication of the gifts at a Valentine Day ceremony, there is a choice of three programs, a service of worship, an assembly program, and a special "Many Friends in Many Lands" ceremony.

Letters to the Editor

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

I feel sure Friends throughout the country, especially those who have seen (and heard!) a commercial slaughter house, will want to write to their Senators, Senate Office Building, Washington, and to their Representative, House Office Building, Washington, urging their support of the humane slaughter bills S.1636 and H.R.6099 now before Congress.

Practical humane slaughtering methods developed in Europe as early as 1893 and are required by law in nine European countries. In the United States only a minority of enlightened packers (notably Hormel) kill humanely. In the great majority of packing houses the animals are slaughtered with a great deal of completely unnecessary fright and pain.

Anyone interested in further information about the bills may write to the National Humane Society, 723 15 Street, N.W., Washington 5, D. C. It has been suggested that the five-year waiting period called for in the bills could very reasonably be shortened to one or two years.

Morristown, N. J.

BETTY STONE

The days called Christmas, Easter, Thanksgiving, and a few other days in the year are regarded by many professing Christians to be holy days, and they are esteemed as such by many professing Friends.

First-day schools in particular use these days as symbols with the pageants and plays which go along with them. Also Friends publications usually make much of these days with appropriate articles, poems, editorials, and pictures, and the FRIENDS JOURNAL is included among these publications.

It is to be deeply considered if Friends are being guided properly in observing these days, no matter how innocent it might seem. A few Friends still believe it is right and God's dealing and work in man to testify against these shadows of things and testify for the substance, holding that no religious act can be acceptable to God unless produced by the influence of His holy spirit. Therefore they cannot consistently or conscientiously join with any in the observance of public fasts, prayer days, feasts, or what are called holy days. For though exterior observances of a similar kind were once authorized under the law, as shadows of things to come, yet they who come to Christ find that in him all shadows end.

Highlands, N. J.

EDMUND GOERKE

In the editorial paragraph (December 17) on "Women in the Society of Friends," appears this line: "It has been said that a people might be judged by the position it accords to women."

There are certainly many more ways of judging any human organization than that of the "position" of the males or females who compose it. The whole idea of men or women taking up "positions" either with or against each other smacks of a lack of understanding of the true dynamics of a living group.

I cannot help but believe that great leaders, whether men or women, are supported and trusted by the men and women around them, regardless of sex. Not only that, but the "true" leader may well be one who "stands behind" the apparent leader and who supports him or her without regard to any thought of "the position" of the males or females of the group. Let us have done with the idea that a sexual group should "take up a position" against the other sex. Of all divisions, this is perhaps the most ridiculous and dangerous.

No society is imaginable without the dynamic cooperation of men and women (though religious groups have been founded and are still maintained on the basis of complete separation), and surely the Society of Friends would be among the first to agree to this view.

Brooklyn, N. Y.

HOWARD HAYES

Some time ago in a letter to the editor I raised some questions in regard to the new Friends meeting and school at Virginia Beach, Va. I think that the answers which have come to me will be of general interest and so pass them on.

Walter J. Brown writes that the new Meeting was set up under the care of the Conservative Quarterly Meeting held at Woodland, N. C.

Clarence Pickett, who attended the dedication of the building, tells me that while there are no Negro children now in attendance at the Virginia Beach school, it is not the intention to maintain a segregated school and that parents of all prospective students have been interviewed on this question without finding any objection.

Mickleton, N. J.

HENRY W. RIDGWAY

It is now time to remind Friends of Ruby Dowsett of the great success of their cooperation with her in sending their Christmas cards to her for resale after being renovated by the young people in the Friends School in New Zealand. Her address, in case Friends have mislaid it, is 51 Ponsonby Rd., Karori W3, Wellington, New Zealand. Friends are also reminded that cards should be clean, in good condition, and definitely Christmas in subject, in order to be usable. The Service Committee benefits from this project.

Larchmont, N. Y.

GLAD SCHWANTES

BIRTHS

LEACH—On December 29, 1955, in South London, England, to Robert J. and Jean Francis Leach of Geneva, Switzerland, a daughter named FELICITY MARY KENNEDY.

WARREN—On September 15, 1955, at Pasadena, Calif., to R. Lynd and Mary Maris Warren of Whittier, Calif., a daughter named EMILY PICKERING WARREN.

ZIMMERMAN—On January 8, at Primavera, Paraguay, to Milton and Alexandra Miller Zimmerman, a daughter named ELIZABETH ADDAMS ZIMMERMAN. She is a birthright member of Haverford Monthly Meeting, Pa.

MARRIAGE

McFEELY-BAKER—On January 14, in the Newtown, Pa., Meeting House and under the care of Newtown Meeting, BARBARA LEE BAKER, daughter of Leon and Kathleen Baker of George School, Pa., and RICHARD AUBREY McFEELY, Lieutenant, United States Marine Corps, son of Richard H. and Nancy W. McFeely of George School, Pa. All are members of Newtown, Pa., Meeting.

DEATHS

FOX—On December 14, 1955, in Germantown Hospital, Pa., after a brief illness, ROBERT E. Fox of 5501 Wayne Avenue, Philadelphia, aged 87 years, senior agent with the Philadelphia-Irwin Agency of the Provident Mutual Life Insurance Company of Philadelphia. He graduated from Haverford College in 1890. He was an elder of Twelfth Street Meeting, Philadelphia. Surviving are his wife, Anna T. Fox; two daughters, Mrs. Hubert C. Patterson, Jr., of Chapel Hill, N. C., and Mrs. H. DePuy Smith of Garden City, Mich.; and eight grandchildren. A memorial service was held at Twelfth Street Meeting House. Burial was in the Southwestern Grounds.

HOWELL—On December 28, 1955, RALPH HOWELL, aged 98 years and two months. A member of Green Plain Monthly Meeting, Selma, Ohio, he had always lived in or near Yellow Springs, Ohio. Surviving are his wife, Evelyn B. Howell, two children, five grandchildren, and nine great-grandchildren. Burial was at Springfield, Ohio.

TAKAHASHI—On January 4, at birth, AIKO LISANNE TAKAHASHI, infant daughter and first child of Yasuo and Betty

Takahashi, Danville, Pa. Surviving are the grandparents, Mr. and Mrs. Goro Takahashi, Tokyo, Japan, and Mr. and Mrs. Arthur Ellis, Peru, Indiana; a great-grandmother, Mrs. John Dawson, Peru, Indiana; an aunt, three uncles, and eight cousins in Tokyo and Peru, Indiana. The parents are members of the Millville, Pa., Meeting.

WILSON—On December 26, 1955, at his home near Calvert, Md., after a few days' illness, SAMUEL DIXON WILSON, in his 91st year, eldest son of the late William and Mary Taylor Wilson. He was a lifelong member of Nottingham Monthly Meeting, Pa., of Baltimore Yearly Meeting, and in his younger days was a teacher in the East Nottingham First-day School, Calvert, Md. His wife was the late Mary Mendenhall Wilson, who became a member of Friends at the time of their marriage in 1889. Both were faithful to the Meeting and the First-day school.

Surviving are a brother, Bayard G. Wilson of Nottingham, Pa., and four sons, C. Victor of Farmingdale, N. Y., Leonard C. of Zion, Md., E. Bennett of Rising Sun, Md., and Francis H. Wilson, residing near Calvert, Md.; eight grandchildren and three great-grandchildren.

Albert H. Ashton (1883-1955)

Albert H. Ashton was born March 11, 1883, in Harrisville, Ohio. At the age of eighteen he moved to Indiana. He died suddenly at his home in Darlington, Maryland, on Saturday, November 12, 1955.

He received his education at Barnesville Friends Boarding School in Ohio, Plainville Friends Academy, and Purdue University in Indiana.

On March 11, 1908, he was married to Nina Reeve. Five children were born to them. He is survived by his wife and the following children: Richard Reeve, Mt. Ranier, Maryland; Ruth Adeline Dayett, Brookeville, Maryland; William Albert, Southbridge, Massachusetts; Robert Hadley, Aberdeen, Maryland; and Katherine Eliza Graybeal, Lincoln University, Pennsylvania; and seventeen grandchildren.

While living in Indiana, he was engaged in farming. He moved to Darlington, Maryland, in 1926 after which time he became a building contractor. At the time of his death he was engaged in the real-estate business.

He was a much beloved member of Deer Creek Monthly Meeting of Friends, United, at Darlington, Maryland, where he sat the head of the Meeting for many years. He was a faithful member who gave cheerfully of his time and labor to the Meeting, which he loved. His happy spirit and kind manner made him an inspiring personality at meeting on Sunday morning. His guidance will be greatly missed. . . .

Deer Creek Monthly Meeting of Friends, United, expresses gratitude for having had fellowship with Albert H. Ashton.

Coming Events

JANUARY

28—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m.; also an afternoon session. A report will be received from

the Friends Committee on National Legislation, which is not reporting to Philadelphia Yearly Meeting in 1956.

29—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Roy and Betty McCorkel, "Our Year in India."

29—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic five, "The Meeting for Worship." Leader, Catharine J. Cadbury.

29—Concord Quarterly Meeting on Worship and Ministry at Chestnut Street Meeting House, West Chester, Pa., 2 p.m. The first Query will be considered.

29—Public meeting for worship, held at the request of William Bacon Evans, at Salem, N. J., Meeting House, 2:30 p.m. All welcome. Morning meeting, 10:30 a.m.

29—Address and covered-dish supper at the Friends Community Center, Westbury, L. I., N. Y., 6:15 p.m. Dr. James F. Bender will discuss the ninth Query, "Are Friends careful to conduct their business affairs in a manner becoming to their religious profession?" Westbury Preparative Meeting will be the host.

29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

31—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Mildred Binns Young, "Insured Hope." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

FEBRUARY

2—Winter meeting of the Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia. Business meeting, 4:45 p.m.; supper by reservation only, 6:15 p.m. (\$1.50); open meeting in the school auditorium, 7:30 p.m.: J. Barclay Jones, president of the Radnor Township, Pa., School Board, "A Quaker Looks at Public Education."

2—73rd Annual Meeting of the Indian Rights Association at the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m. Address by Harold E. Fey, editor of *The Christian Century*, Chicago, "Indian Rights and American Justice."

3 to 5—Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4, 5—Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers: Josephine Benton (keynote address), Harold Chance, Roy and Elizabeth Moger, Ray Hartsough; discussion leaders, Olcott Sanders, Rachel Cadbury, David Potter, Samuel Humes, Enid Hobart, Robert English, and Irving Hollingshead. Registration begins at 9 a.m. on Saturday.

5—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Karl Scholz, "The Declaration of International Interdependence."

5—Purchase Quarterly Meeting at Purchase, N. Y., Meeting House, Purchase and Lake Streets. Bible study, 9:45 a.m. ("Which Church Is Ours?" Revelations, chapter 3); worship, 10:30 a.m.; business, 11:30 a.m., followed by basket lunch (dessert and beverage will be served); address, 2 p.m.: Norman Whitney of the Syracuse Peace Council, "Is the Future of the Society of Friends before or behind Us?"

5—Connecticut Valley Quarterly Meeting at the Friends Meeting House, 144 South Quaker Lane, West Hartford, Conn. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; meeting for business, 12 noon; lunch, 1 p.m.; at 2 p.m., meeting for business continues with program, "Bringing up Children in the Spiritual Life," conducted by leaders from each of the four Monthly Meetings.

5—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic seven, "Counselling." Leader, Eliza A. Foulke.

5—Frankford Friends' Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allen H. Wetter, superintendent of Philadelphia Public Schools, "Your Philadelphia Public Schools."

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

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. The speaker, about 4:30 p.m., will be Alice Linvill, who will give an illustrated talk on her recent trip through Scandinavian countries and to the North Cape. All are cordially invited.

5—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: "Would Freer Trade Really Benefit United States Citizens?" Affirmative, William L. Batt, secretary of the Committee for a National Trade Policy; negative,

O. R. Strackbein, chairman of the Nation-wide Committee of Industry, Agriculture, and Labor on Import-Export Policy.

10—Meeting of the Prison Committee of the New York Yearly Meeting at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Elmer Reeves, deputy chief of probation, General Sessions Court, will speak about probation. All interested are invited.

10—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Charles Walker, "Germany—Power or Pawn?"

11—Abington Quarterly Meeting at Norristown, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch, 12:30 p.m.; business session continued, 2 p.m.: report of Meeting on Worship and Ministry, report of Executive and Nominating Committees, annual reports from Monthly Meetings. Accept for lunch by February 6 to Josephine Weber, 300 South Whitehall Road, Norristown, Pa.; telephone Norristown 8-4848.

11—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

12—Baltimore Quarterly Meeting, Stony Run, at 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m. (topic, "What Does Continuing Revelation Mean to You?"); worship, 11 a.m.; lunch; business session, followed by an address by Esther Holmes Jones, "The United Nations at Work in Latin America."

12—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

12—13th Annual Community Fellowship Service, sponsored by the Human Relations Committee of Germantown and the Religious Council of Germantown, at the First Methodist Church, Germantown Avenue at High Street, Germantown, Pa., 4 p.m. Speaker, Canon John M. Burgess, "The Ministry of Reconciliation"; music by the Fellowship House Choir under the direction of Elaine Brown.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 8-6242.

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.

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

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.

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

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.

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

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

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

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

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

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.
Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St.
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 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 6-2263.

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

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.

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

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, 612 Almond Street.

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

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

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.

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

REFINED, MIDDLE-AGED WOMAN to share home in Gardens section of Ocean City, N. J., with middle-aged widow. References exchanged. Write Box G77, Friends Journal.

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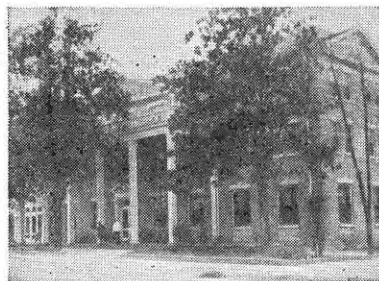
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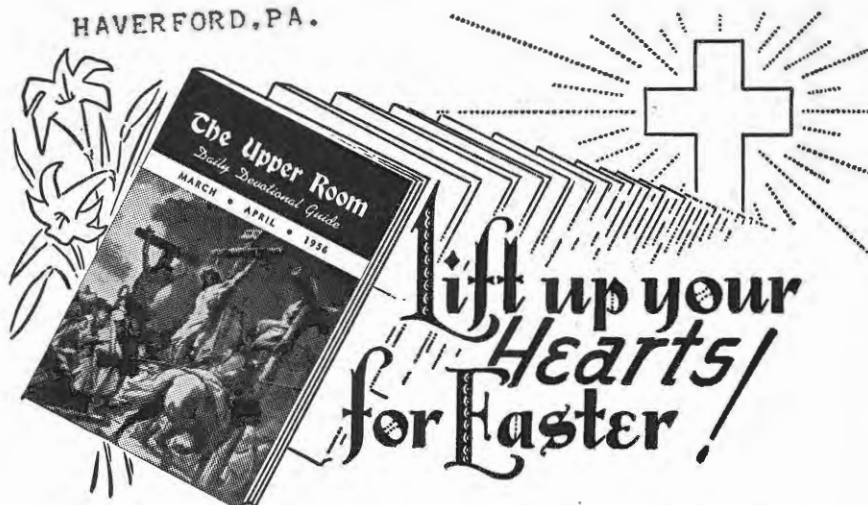
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