

FRIENDS JOURNAL

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How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

—ISAAC PENINGTON

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Cuban Friends

ONE of the most rewarding aspects of my visit to Cuba last summer was the opportunity to get to know quite well the young people of our Meetings, first during the week of the Convention at Gibara and then during my visits to the Monthly Meetings, where those who had attended the Convention had become the best promoters of the special services to be held later. The youth of the Friends Meetings by their numbers, enthusiasm, and devotion to their church, together with their brilliance, offer a definite promise for the future of Friends work in Cuba. Some of the young people already show the makings of future church and civic leaders. I think that they should be given more of a chance to prove it. Three of them, Elohim Ajo, Nancy Torres, and Yolanda Pupo, have started training for the ministry. I was very much impressed by all of them, and I am confident that they will be a great blessing to the Friends Meetings. As a matter of fact, it is my sincere hope that all Monthly Meetings will strive for more lay leadership, more diversified activities that give better scope to specific talents, which would satisfy particular needs, and also that the ministers will see that they can allow more initiative and responsibility to young people.

Better Quarters Needed

During the days of the Convention I was led to admire the forbearance and the good Cuban sense of humor with which young and old alike put up with crammed and inadequate quarters. I feel that Cuban Friends deserve some extra help from their wealthier brothers in the U. S. A. in improving the accommodation facilities in Gibara. This is a way to contribute to the greater success of the annual conventions that mean so much to Cuban Friends personally, and to the life of Cuban Yearly Meeting. Any improvement in Gibara would be useful also the rest of the year by increasing the operational facilities of the Friends School. As I mention Gibara and the Convention for the last time, I wish to pay here a special tribute to the pastor, Arsenio Catala, and to his whole family. To them fall, year after year, the greatest responsibility and burden of the material arrangements, which they have accepted with the greatest unselfishness. To Arsenio Catala, with his cheerfulness, efficiency, tact, and dedication, the Convention owes a great deal of its success. . . .

In closing these impressions I will express my fondest hope that the contacts with the Society of Friends at large and the Friends Monthly Meetings in Cuba will become more frequent, more organized, and mutually beneficial. A far greater cooperation of Cuban Friends with Quaker agencies, committees, etc., can be secured, if properly planned. I am sure that the Friends churches in Cuba have much to gain from broadening their contacts and receiving help and guidance in their endeavors towards better understanding of the Society of Friends as a whole. On the other hand, Friends from everywhere have very much to learn from the sincerity, loyalty, devotion, dedication, and high moral and spiritual standards of Cuban Friends.

DOMINGO RICART

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FRIENDS JOURNAL

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Editorial Comments

Death

IT is a curious fact that Americans and Europeans differ widely in their thinking about the traditional treatment of death. For centuries death has been chosen for some of the most outstanding creations in European art, drama, and literature. This world of art made man familiar with the stark realities of death, and its majesty and terror were and are being emphasized abroad far beyond anything known in this country. This cultural difference may well interest our psychology experts for some time to come as both continents are interchanging their heritage and traditions more intimately than in years past. European observers regard our ways of veiling death or the dressing of it in a new Hollywood mythology as a strange and often tasteless evasion of truth. A film like *The Green Pastures* with its gay, heavenly dances is as alien to Continental thinking as *Death Takes a Holiday*, which symbolizes the dark majesty as an opera prince. Heaven becomes a vague abstraction in *Here Comes Mr. Jordan*; a deceased person does not realize that he has died as he lands on an airfield best suited to picture heaven's abstract quality. In *Heaven Can Wait* hell and heaven are interchanged, and the Lord is a conventionally dressed hotel manager. Somehow these semihumorous and good-natured plays express the anonymity of modern mass man and, incidentally, seem also aimed at removing the fear of death from us who have witnessed more mass dying than earlier generations.

Are we thus transferring man's most inescapable problem to the realm of pretty illusions? And are we in doing so perhaps also neglecting to prepare man to face reality and meet death for himself and others in dignity and inward readiness? The Philadelphia book of *Faith and Practice* quotes George Fox's remark that "the Seed of God reigns over all and over death itself." It also reprints helpful passages on death from the *Christian Discipline* (London). Much of the terror and sense of loneliness usually connected with death could be averted if we gave reverent and confident thought to it in times of health and well-being. Such an occasional practice, strengthened by prayer and the confidence that "death is but crossing the world," should prove helpful.

A Feel for Figures

The Economic Development Institute, a new center for study and training in economic development, opened in Washington, D. C., on January 9. It was organized by the International Bank for Reconstruction and Development (World Bank), an agency promoting the common interests of its members. It has assisted a more rapid economic development throughout the world by granting loans, providing economic and financial advisers, and delegating survey missions to various countries. The new Institute will train administrators to develop, as was stated, "a feel for figures," to attend to first things first, and to decide, for example, whether a country should rate the building of new schools above power stations or factories above roads. Such decisions are usually made by politicians, whereas economic experts should have a more determining voice in them. A government runs a budget deficit and is surprised when the cost of living is rising. Banks extend credit freely and are baffled by a deterioration in the balance of payments. The price of potatoes is cut in half, and within a few months there are queues for potatoes at any price. These are simple examples illustrating the need for trained planners and observers. The shortage of such personnel is not peculiar to underdeveloped countries but occurs also in Western nations.

The World Bank, the Rockefeller and Ford Foundations, and the governments represented by the participants are financing the first two years of the Institutes, each of which will last six months. The staff consists of experts in various fields and many visiting speakers who will conduct seminars and informal discussions as well as field visits. The first 14 participants are senior officers in their countries and represent Belgium (African territories), Ceylon, Colombia, Egypt, Haiti, India, Japan, Mexico, Nigeria, Pakistan, Philippines, Thailand, Uganda, and Yugoslavia.

According to a report from the United States Army headquarters, the Americans have built 85 churches in Germany since 1954 at a total cost of two and a half million dollars. The report added that the churches will be turned over to the German federal states whenever the troops will leave Germany.

The National Council of Churches is conducting the first nation-wide survey ever made on a county-by-county basis of the religious affiliation of our citizens. It will last two years. Former U. S. census reports have not covered county units or communities of less than 25,000 population, but the National Council census will include also these smaller units.

A new law regarding the abolition of all religious courts in Egypt took effect on January 1, 1956. All religious cases involving Moslems, Christians, or Jews are now subject to civil court decision.

Ethiopia's new constitution makes the Orthodox Church the official state church, but promises complete and safeguarded freedom to all other churches.

A Forgotten Classic of Devotion

By ROYAL F. SHEPARD, JR.

THE writings of Robert Barclay are not much read today, and when they are read, the purpose of the reader is most often theological and historical. It is a pity that Barclay is not read more, for there is no one to stand beside him in the history of Quaker thought. It is a pity, too, that the devotional value of his writings has received so little attention; for between the lines of sharply armored syllogism and the intermittent forays of polemic there is a wealth of personal testimony to the inward knowledge of Christ, beautifully written, powerfully convincing.

A Theology of Worship

It is quite natural that the perceptive reader should find in Barclay a rich mine of devotional material. Never was a theology more a theology of worship than was Barclay's. It was, indeed, not the doctrine of itinerant Quaker preachers that brought about Barclay's own conviction but the silence of the gathered meeting that led him into the ranks of the Scottish Friends.

For when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed.

The meeting for worship, Barclay remarks, is the best and most lasting kind of Friendly proselyting.

Again, no Christian thinker ever participated more

fully in his own major premise. Barclay's theology is founded on his doctrine of the inward, saving revelation of the spirit of Christ. But that doctrine in turn is founded on his own personal appropriation of that revelation. Thus he writes in the preface to his *Apology*:

For I have written . . . what I have heard with the ears of my soul, and seen with my inward eyes, and my hands have handled the word of life, and what hath been inwardly manifested to me of the things of God, that I do declare.

Somewhere along the line of every argument, Barclay resorts to personal testimony from his own prayer life. For the critical reader these passages may appear to be irrelevant "asides." But for Barclay they are the clinching truth, his own "And this I knew experimentally."

Springs of Pure Devotion

Barclay was not a one-book man. Many of his lesser writings contain passages, which if they were sifted out and gathered together, would make a tidy volume for any man's library of devotional literature. For example, in that tedious, zealous little book called *Truth Cleared of Calumnies* such gems as the following appear. On the experience of being crucified inwardly with Christ:

And indeed none know the weight and greatness of what he suffered outwardly, but who know him just as he hath suffered in them, and suffer and become crucified with him, so as to have a sympathy and fellow feeling with him, even as the members suffer and are pained, when anything hurts the head and heart.

On the availability of the Spirit:

. . . for the breathings and motions of the Spirit, and especially unto prayer, are very frequent unto those who wait for them, and are as necessary to the children of God, as their daily bread, yea and more; which the Father withholdeth not, but giveth in due season.

On the day-by-day counsel of God:

Neither is our Master separated from us as those mas-

Royal F. Shepard, Jr., is minister of the First Congregational Church, Neligh, Nebraska. In 1954 he prepared a thesis on Robert Barclay's doctrine of inward revelation for his bachelor of divinity degree at Union Theological Seminary, a paper which was responsible for his receiving the Hitchcock Prize in Church History from that institution.

Pendle Hill Pamphlet Number 28, *Barclay in Brief*, by Eleanore Price Mather, is a condensation of Robert Barclay's *Apology*. The pamphlet is available for 35 cents from Pendle Hill and Friends bookstores.

ters are, who use to write letters to servants, to set them on work, while they are absent, and cannot help them by their presence; for our Master is always with us, and he requires us to do all our work by his immediate counsel, direction and assistance, as present with us and in us.

Yet it is in the eleventh chapter of the famous *Apology* that we find not only the most sustained of Barclay's treatises on worship and prayer but the finest deposit of devotional ore. Though this chapter is a masterpiece of argument, Barclay abandons in a measure his stiff, logical method, his scholastic terminology, and his austere stylistic ethic. He lets himself go so that one finds here the same freshness and vitality that abound in his only recorded public sermon and prayer, that delivered at Grace-Church Street, London, in 1688. Here linked with the Quaker duty of "waiting and watching" is his keen Scottish sense of the sovereign presence of God, a God "who will have no co-partner, no co-rival of his glory and power." Here is developed his doctrine of the soul's stance in worship as an attitude of "holy dependence," of alert passivity before the inrush of the Spirit. Here outward silence is put in its proper place, a mere physical precondition, not to become a law for the worshiper, but rather the outward preparation for that true "inward silence" which lays the groundwork for communion. Here, too, we are given a picture of the life of "inward prayer" that is hardly surpassed in devotional literature.

Most important, Barclay outlines in the eleventh chapter of his *Apology* one of the most exhaustive treatments of the "gathered meeting," of corporate, church-centered mysticism:

Each partakes of the particular refreshment and strength which comes from the good in himself, but is a sharer in the whole body, as being a living member of the body, having a joint fellowship and communion with all.

Barclay was no religious isolationist, as is revealed in his amazingly high doctrine of churchly authority. Likewise, his portrayal of what he regards as the true Christian worship reveals his firm grasp of the communal nature of Christianity. It is in this context that his best-known image appears, that of the worshipers as candles, each lending his own beam to the glow in the others. And though this figure originated in the mind of George Keith, from whom Barclay took it almost word for word, that little bit of plagiarism beautifully illumines the point at hand.

Admittedly, Barclay's approach to prayer and worship is of the quietistic sort. That tendency has been

much lamented in him. But this defect, like all of Barclay's defects, is one of overemphasis rather than of outright error. The extreme manner in which he presses the negative function of the human personality in worship serves only to point up more sharply an essential element, albeit an element requiring the balance of others, in the worship of God.

Those who have the courage and the industry to wend their way through the first ten chapters of the *Apology*, a rather formidable book to us moderns, will be rewarded in the eleventh by springs and freshets of pure devotion. Here is a devotional classic that should not be permitted to gather dust.

The Business of Our Lives

THE American Friends Service Committee tackled more "long-haul programs abroad and at home last year while easing its load of emergency work," the organization said in its 38th annual report issued recently. The title of the report is *The Business of Our Lives*.

While the Committee distributed material aids—clothing, textiles, foods, and drugs—valued at about three million dollars, it broadened the usefulness of its total six-million-dollar budget by shifting personnel increasingly to work on human problems.

Henry J. Cadbury, chairman of the Committee, pointed out the concern at the human relations level gave the organization's efforts a "timeliness to some developments about us."

"We were active in the movement toward integration before the Supreme Court decision on schools. This year we intensified our work in integrated housing lest through this phase of American life the first Court decision be nullified. With the second decision and with the progress of school integration in our capital, we discontinued work in Washington and released an experienced staff member to advise Southern schools," he wrote.

Last year the Committee extended deeper into the South its program of equal job opportunities for minorities by opening an office in Baton Rouge, La.

Another minority group, American Indians, received Committee assistance in enlarged programs toward self-help and leadership development.

Dr. Cadbury said the Committee continued its efforts to relieve international tensions. Among these activities was the mission of six Friends to Russia last June. He added: "We have for long, as best we could, pleaded for lifting of barriers that cut off communication and keep men from knowing the simple things of other men."

Among its many other activities, reaching into 17 foreign countries, was a broadened program in Kunsan, Korea, where 30 earthblock houses were built for refugees. Another 100 will be built this year.

"The Conferences for Diplomats, previously held only in Switzerland, this year were carried to Asia. Plans are under way to extend to U.N. delegation members the pattern estab-

lished in the Washington seminars for groups of government executives and Congressmen.

Two studies in the field of international relations were published, *Speak Truth to Power* and *The Future Development of the United Nations*.

A new program was organized which seeks through defense in court to expand the legal concept of the rights of conscience. "We have witnessed at home as well as in some foreign countries how religious and social values are menaced by curtailed freedom," Dr. Cadbury reported.

The American Friends Service Committee, the report says, builds its program on a basic and continuous philosophy running through the years since its founding in 1917.

"It is the faith that men are made for brotherhood and not for strife; for mutual understanding and respect, not for dislike and suspicion; for wholeness and not for division."

About 70,000 individuals contributed voluntarily to support last year's program. The Committee makes no door-to-door solicitation or nation-wide fund appeals. Its staff last year averaged 445 persons in the national office, 13 regional offices, and field assignments and foreign appointments.

A.F.S.C. Annual Meeting

GRATITUDE for past and present opportunities for service and for world-wide appreciation of this channel for Friends testimony permeated the annual meeting of the American Friends Service Committee, held January 13 and 14 in the Race Street Meeting House, Philadelphia, as the organization approached its fourth decade.

Special expressions of gratitude were touched off by the surprise presentation to Hugh Moore of a brief case and pen, with red roses for his wife Alma, marking his quarter century as a fund raiser for the Committee. Henry J. Cadbury, newly re-elected chairman of the Board of Directors, and others thanked him for his helping to make possible continuation of A.F.S.C. work. Clarence Pickett, executive secretary emeritus, who was in Honolulu at the time, added to the chorus of good-humored good will through a tape-recorded message.

While the continuing need for tangible material aids was reported, the spiritual value of A.F.S.C. work was given especial emphasis. Achievements of conferences for diplomats in Switzerland and Ceylon in sowing seeds of friendship and understanding were commended, and similar results of seminars at different levels and in various parts of the world were noted appreciatively.

Cooperation between American, British, and Canadian Friends service organizations in Korea was viewed with satisfaction, and special mention was made of the significance of a new hurricane relief project in Vera Cruz, Mexico, the first one there to use more Latin American than American and European workers and the first in which all business meetings are conducted in Spanish.

At the official annual meeting of the American Friends Service Committee Corporation on the morning of Friday, January 13, eight new members elected to the Board were Elizabeth B. Emlen, Haverford, Pa.; William Eves, III, George

School, Pa.; William B. Edgerton, State College, Pa.; Howard G. Taylor, Jr., Riverton, N. J.; Lyra Dann, Corvallis, Oregon; Henry H. Perry, Boston, Mass.; Eleanor Zelliot, Lisbon, Indiana; and William R. Huntington, New York City.

Re-elected to the Board were Thomas B. Harvey, Radnor, Pa.; William Morris Maier, Bryn Mawr, Pa.; John F. Rich, Haverford, Pa.; John H. Wood, Jr., Langhorne, Pa.; and Horace R. Stubbs, New York City.

"Conscience and Civil Liberties" was the subject of the Friday afternoon meeting.

Frederick Fnges, director of the Rights of Conscience Program, described its work in connection with loyalty oaths and similar developments. Elaine Fischer, director of the Chicago State Hospital Institutional Service Unit in the summer of 1955, reported on developments along this line there. Richard K. Bennett, secretary of the Community Relations Program, told of effects of race relations problems on civil liberties in the South.

At the evening session James H. Hayes, coordinator of the National Indian Program, described needs of Indians on various reservations on this tenth anniversary of A.F.S.C. work for their benefit.

Edwin L. Duckles, field director of the Mexico Program, reported on projects there and in El Salvador, mentioning also the new Friends House in Mexico City, where visiting Friends are welcomed and some accommodations are available.

With William R. Huntington, chairman of the Foreign Service Executive Committee, presiding on Saturday morning, January 14, Lonis W. Schneider, foreign service secretary, talked on "Trends in European Service," emphasizing the gradual acceptance of greater responsibility for continuing projects by citizens of the countries where the A.F.S.C. is active.

Frank Hunt, director of the Japan-Korea Area Desk, described some A.F.S.C. projects in that area, and Eleanor Stabler Clarke, editor of the *Clothing Bulletin*, spoke on "Persisting Need for Material Aids," with mention of shipments to Asia, among other regions. Actual figures on shipments were given by Myron Pilbrow, director of the Material Aids Program, who said that while in the fiscal year ending last September 30 45 per cent of relief goods shipped went to Korea, only 15 per cent is expected to be sent there this year. Demands elsewhere have been growing fast, however. Japan, for example, has requested 100 tons of clothing and other materials. A total of more than 10,000,000 pounds was shipped to different parts of the world last year, including clothing, shoes, yard goods, school supplies, medical supplies, foodstuffs, and miscellaneous materials. Kenya is to be included in the distribution this year.

At the concluding session on Saturday afternoon Amiya Chakravarty, currently professor of comparative Oriental religions and literature at Boston University, who has worked closely in the past with Gandhi and Tagore, spoke of impressions when he returned to India last summer, emphasizing the opportunity and need there for seminars of the type conducted by the A.F.S.C. in some countries. Lewis M. Hoskins, A.F.S.C. executive director, closed the annual meeting with a talk on "New Directions for Quaker Action."

Letter from Japan

A NEW Quaker testimony that is rapidly taking shape in my life, partly under the influence of exposure to the Japanese language, is a concern for the abandonment of the so-called "plain speech."

In the seventeenth century, when Quakerism was fresh and had no doubt as to what it stood for, the testimony of using second person singular pronouns to all individuals held significance. Members of the nobility, deeming themselves more worthy than others, had appropriated the first person plural pronoun for their personal use and, to flatter them, their subordinates adopted the tactic of substituting plural for singular in the second person as well.

Eventually, the distinction between singular and plural in the second person began to break down altogether; *you* was reserved for one's superiors, and the thee-thou-thy series was used for one's subordinates, with *you* retaining its plural function as well. Firm in their belief that all men were equal in the sight of God, Quakers found such a distinction unsatisfactory and sought to restore the words to their original use.

Whether the early Quakers were consciously trying to start a social movement or not is a moot point. Most likely they were not. They were merely seeking to give consistent expression to their belief in the equality of all men as spiritual sons of God. The Quaker custom of marking a fixed price on merchandise so that all men would pay the same price is another case in point. Most probably Friends did this simply because they wanted to be fair to all who frequented their shops and give the sharp bargainer no advantage at the expense of his less skilled brother. It is unlikely that many Quakers adopted fixed prices in the hope of forcing their system on a business world interested only in profit. That part was just coincidence, the coincidence being that Friends hit upon it because of their convictions; the system itself was a natural success.

In the field of linguistics Friends were less successful. They failed to see in the breakdown of distinction between singular and plural in the second person a trend that would not be reversed in English. Disinterested in trying to reform the English language scientifically and seeking only to be consistent in treating all men as equals, they quite innocently returned to the older usage which was even then in its final days.

As it happened, English society chose a democratic course, and the plural form *you* eventually came into general use, while the singular forms disappeared altogether, except where they are preserved in church liturgy. In reviving the "plain speech," however, Quakers started

a habit which they could not easily break. While all other users of the English language adopted pronouns recognizing no distinction between man, Quakers created a new distinction of special familiarity by continuing to use the archaic form, a practice which persists to a certain extent among Quakers to the present day.

Most Quakers who still use the "plain speech" are fully conscious of its linguistic history and realize that it no longer serves its original purpose. But it is easy to justify "plain speech" on the grounds that it generates a feeling of intimacy in one's family or that it draws friends into a close group, a custom which is the accepted pattern in a language such as Spanish. This in itself may be true; but if we establish such intimacy, we do so by creating something less than intimacy with those outside the circle. Those like myself who have ventured to adopt "plain speech" after reaching adulthood know that it is difficult to know where to draw the line. We would be truer to our original objectives if we addressed all men in the same way.

The reason this matter comes to my mind is that, living in Japan, one becomes exceedingly aware of the lengths to which a language can go in setting up class distinctions. Japanese abounds in pronouns for the second person, all of them conveying various degrees of relationship. There are different words for family relationships, depending on whether an individual is speaking of his worthless relative or his companion's honorable relative. Moreover, the use of several different verb endings in each tense, expressing different degrees of formality, is governed largely by whether one is speaking to an inferior, an equal, or a superior.

Not long ago at a retreat of Friends in the Kansai area of Japan, I was called upon to introduce the speaker, Toyotaro Takemura, who is clerk of the Yearly Meeting. In the few minutes before the lecture I gave careful thought to what I would say and decided to introduce him as "Takemura Sensei," knowing that in Japanese the noun *sensei*, which means "teacher," is used rather freely both as a pronoun in place of *you* and as an honorific title. When I finished the introduction, Takemura San (san, required by good usage, is the ordinary title in Japanese) prefaced his lecture with a reference to the admonition of Jesus that "you are not to be called rabbi, for you have one teacher and you are all brethren" (Matthew 23:8). These words came as a timely lesson, and I hope they made as strong an impression on others as they did on me.

Takemura San might well have quoted the passage more fully and included the warning against those who love "the best seats in the synagogues, and salutations in the market place, and being *called* rabbi by men" (*italics*

added). After all, it is the half-hidden, half-recognized desire for honor on the part of modern-day Pharisees that preserves the petty honors which remain a part of our life. In the above passage there is food for thought on both sides of the Pacific. There are Friends in America, for instance, who take pride in sitting on the facing benches and serving on committees where more honor than work is involved, forgetting that the task of being a Christian is not an honorary assignment.

If we are in a land such as Japan, where language convention and social practice make it difficult to treat all men as equals, perhaps we need to be as bold as the first Quakers. If we are in a land such as the United States, where continued use of "plain speech" sets up a similar, though much more subtle, barrier, perhaps we need to pay more attention to the spirit rather than the letter of early Quakerism. If the Quaker revelation is to be ongoing, we must ever be ready to modify our outward actions—particularly when those actions affect our ability to treat every man as our brother.

BRUCE L. PEARSON

Internationally Speaking

Disarmament: Next Phase

FIVE proposals were referred to the United Nations Disarmament Commission by the recent General Assembly. These are (1) President Eisenhower's "open skies" inspection suggestion, (2) the Russian project to detect incipient aggression by inspection at ports and mobilization centers, (3) the British idea of limits on the maximum numbers of men in the armed forces of the nations, (4) the French scheme of limiting arms by limiting military budgets, and (5) India's cherished hope of stopping the tests of weapons of mass destruction. These ought to be regarded as five of the elements of a comprehensive disarmament program, not as rival proposals. The tendency to regard, for instance, the "open skies" proposal as one that must be accepted alone makes for unnecessary antagonism and inaction.

With the Disarmament Subcommittee due to meet in London the end of February, there is discouragement in U.N. circles because the United States has reserved its decision about proposals, such as that of maximum figures for the armed forces of the nations, which it had previously approved in principle. With the Soviet Union now showing signs of interest in disarmament of land forces (perhaps because of awareness of the size of the Chinese armies along a long land frontier), this withdrawal by the United States seems to risk throwing away the slowly ripening fruits of ten years of hard work.

Security seems to be a stumbling block. American

experts now find, after ten years of insisting on foolproof inspection before any agreement outlawing nuclear weapons, that already existing nuclear weapons cannot be detected by any inspection system. It is quite possible to inspect the concentration of fissionable materials and make sure whether or not a nation is complying with an agreement not to concentrate such materials except for peaceful uses. But the materials concentrated and the weapons made during the ten years wasted hunting for absolute security defy detection and make security in that sense impossible. There must be some trust.

Absolute security does not exist in human experience. One has to choose the course with the higher probability of security. Arms rivalries lead nations to war. Fear of military power relied on by a neighbor as a deterrent of war inspires increases of armaments, which in turn inspire the neighbor to increase its deterrent power until in final desperation the clash occurs. The present unrestricted and competing arms programs are almost certain to lead to war eventually; yet it is hard for people to feel that they would be safer with a program of disarmament and provision for peaceful settlement of disputes, even if its probability of success were only, say, 80 per cent, than they are with the present almost 100 per cent probability of a disastrous outcome of the arms race.

French Politics

French politics arouse sorrow and anxiety. The situation in France, torn by internal dissensions, can be a dangerous opportunity for the spread into western Europe of various (including Communist) tyrannous influences. France caught in the rivalry between East and West, feeling helpless and exploited by both sides, finds it increasingly difficult to avoid serious divisions.

Love for freedom in France has encouraged distrust of strong central government, as illustrated by Louis XIV and Napoleon. Desire for the fullest possible opportunity for the expression of individual political opinions has led to a multitude of parties so that it is almost impossible for one party to have a majority and for a cabinet to have reliable support in Parliament. The result is a rapidly shifting series of cabinets, through which the routine work of government is carried on quite well by permanent officials but amidst which it is hard to make bold, constructive policy decisions.

To this structural weakness is added confusion of ideas. France was attacked by Germany twice in 25 years, each time was terribly injured, and each time saw her allies hasten to restore the defeated aggressor while doing comparatively little to aid the recovery of France and showing few signs of appreciating French fear of future attack from Germany. Inspired by fear, France has al-

lowed the military mind, with all its ineffectiveness, to dominate national policy even while distrusting military presuppositions. As a result France has failed to be reconciling while failing to be effectively military. The Maginot Line was an example in 1940; Indo-China and North Africa are more recent.

These difficulties appear to be aggravated by instinctive resentment of France's position as a pawn on one side in the big struggle between East and West. One may ask whether France might not be less vulnerable to divisive controversies and less a cause of anxiety to her friends, and whether the West would not actually be safer as well as less distrusted, if France were under less pressure to be an ally in the Western line-up against the Communist powers.

January 23, 1956

RICHARD R. WOOD

For W. W. Comfort

By CONSTANCE ROCHE

I cannot wait to enter by
the postern gate
and know that I am home;
to feel the door behind me
tight and real;
to know this chair and rug
and fireplace, all
exist—and the cold entering hall
is just a place to leave
my hat and coat,
not stay and grieve.
So, brave, I part with book
and glove
and enter in a room of love.

Saint Francis, Son of Joy, Speak to Our Day!

By ANTOINETTE ADAM

Stored yet in consciousness the bulbul trills
Tried notes, shaped into strophes, skyward flung,
A heart's recording brought from India's hills.
Gay was God's choice: a bird!—no angel tongue
To tutor man in song and teach him praise.
We join the chorus from a thousand throats
That song may live! The discords of our days
Carry their ancient threat, yet winged notes
Shall mingle with the mechanistic roar.
From slopes studded with silver olive trees
Assisi's saint shocks us awake once more,
Who charmed dissonance into harmonies,
Whose gardens Love invisible disclose,
Where artichokes companion with the rose.

Friends and Their Friends

About 400 persons shared in the Quaker Program at the United Nations in the last quarter of 1955 through arrangements made by the staff in New York. Some visited the United Nations for a day or more. Others attended one-, two-, or three-day seminars. Some 16 different countries were represented by the visitors. Eight of the groups contained 25 or more members. All were enthusiastic over the opportunity to get a personal view of the U.N. at work and to have some of the activities explained clearly.

The 1955 Fellowship Commission Award, in the form of an illuminated scroll containing a citation, was presented to Morris Milgram and George E. Otto at the annual dinner meeting on February 1 of the Board of Philadelphia Fellowship Commission. Morris Milgram and George Otto are the builders of Concord Park Homes, a project for people of all racial and religious groups.

Professor Philip P. Hodge, chairman of the Art Department at Wilmington College, has had one of his paintings selected by the Dayton Museum of Art to be included in its Circulating Gallery. The painting of Professor Hodge's which was selected was a water color entitled "Boat Club Harbor." It had recently been on exhibition in the Cincinnati Museum of Art.

Helen Fisher, who has been the past five years in Yugoslavia, has been transferred to Geneva by the United Press. She has a new and challenging assignment covering international news.

Friends meeting at Dover, N. H., organized on December 18, 1955, into a Preparative Meeting in order to assume more fully its obligations to the Dover Monthly Meeting and the wider fellowship of Friends. Meetings for worship are continuing through the winter on Sundays at 2:30 p.m. Those interested in attending should contact Edward Leslie, collector, R.F.D., Dover, N. H., or Silas B. Weeks, clerk, College Road, Durham, N. H.

The Young Friends Movement of the Philadelphia Yearly Meeting has been hard at work collecting and packing books to be sent to Africa. An announcement in the January 7 issue of the FRIENDS JOURNAL stated that over 5,000 books have been collected. Now that they are all packed, the estimate is considerably over that figure. They weigh about 10,000 pounds. The Young Friends are also circulating an appeal for defraying the charges for shipping the books.

Bill Swartley was named Young Friends secretary of State College Meeting, Pa., this past fall, replacing Jean Fuschillo. As Young Friends secretary, he coordinates the interests of

State College Meeting with the all-faith religious organization at Pennsylvania State University. Bill is a graduate of Haverford College and the Asian Institute of the College of the Pacific, where he received his M.A. in philosophy. He has also spent six months at the Carl Jung Institute in Zurich, Switzerland, and nine months in India. As present he is working for his doctorate at Pennsylvania State University. He and his bride, Berenice Harris Swartley, are living at 157 West Prospect Avenue, State College, Pa.

A full-scale portrait of our country's first families, the American Indian, appears in the February issue of *Holiday* magazine. In the text by Jack Schaefer, author of *Shane*, and color photographs by Arnold Newman, the tribes of America come to life with their distinct and highly developed civilization.

The article traces the human endeavor of a typical tribe, the Cheyennes, and gives the reader a true picture of these valiant, vigorous and hardy people beyond that supplied by Hollywood and its westerns. The tribes featured in the article include the Cheyenne, Sioux, Mandon, Crow, Flathead, Navaho, and Apache.

In January, George School added a new student to its present enrollment for a period of two weeks. Miss Than thi Hoai Phuong, of Saigon, Viet Nam, is one of the 33 foreign students, representing 33 countries, a group under the auspices of the New York Herald-Tribune Youth Forum.

During her stay at George School, Miss Phuong attended classes, talked about her country before local organizations, and experienced the daily routine of boarding school life with American boys and girls. At the conclusion of her visit to George School, she will visit schools all over the United States for the next three months, each for a period of two weeks.

"The purpose of disarmament should not be to lessen the horrors of a future war, but to eliminate the possibility that war should occur," the American Friends Service Committee said in a statement of its thinking which it was asked to submit to the newly established Special Senate Subcommittee on Disarmament in Washington.

"We believe," the statement elaborated, "that an international disarmament agreement can only be concluded on the basis of planning for the elimination of all arms and armed forces except those necessary for the maintenance of internal security and the fulfillment of obligations under the United Nations Charter. . . ."

As a first step it urged an early declaration by the United States government of support for "the Memorandum submitted by the Governments of the United Kingdom and France to the United Nations Disarmament Subcommittee on March 29, 1955, providing for reductions in the armed forces of the United States, the Soviet Union and China to a figure between one and one and a half million men, and in the armed forces of the United Kingdom and France to 650,000 men."

The statement went on to support the view that disarma-

ment should be undertaken by stages, each of which is designed to increase the security of participating states, and that any disarmament agreement should be comprehensive and should apply to military expenditures, armed forces, and both conventional weapons and weapons of mass destruction. It also supported the United States government view that an effective system of inspection and control should be instituted.

Careful consideration by appropriate agencies of economic and social problems which might arise from reduction in armed forces and output of war materials was also urged.

United Church Women

The Seventh Assembly of the United Church Women was held in Cleveland, November 7 to 10. Since the gathering was held over Election Day, 3,000 absentee ballots were mailed. It was a warm, deeply spiritual occasion due in large measure to the presence of 47 guests who represented 20 countries from overseas. These women were invited by their various communions, which the Fellowship Team—Mrs. James D. Wyker, president of U.C.W.; Mrs. David D. Baker, editor of *The Church Woman*; Miss Felicia Sunderlal, India; Josefina Phodaca, Philippines—had visited in their flight around the world earlier in the year. The two Friends from overseas were Mrs. Zephaniah Cunningham from Jamaica, sponsored by the United Society of Friends Women, Five Years Meeting; and Mrs. Emil Wadad Cortas from Beirut, invited by Philadelphia Friends. Wadad Cortas was the first of these guests on the program and made a most favorable impression.

The theme of the assembly, "The Working of His Power," was based on Ephesians.

The mornings began with a Bible study hour led by Miss Henderlite and set the atmosphere for what was to follow. From two to four every afternoon the 3,000 women met in groups of ten each, with a leader and a set of questions. The positions taken on civil rights, immigration—urging thorough revision of the McCarran-Walter Immigration Act of 1952—disarmament, universal military training, and peaceful use of atomic energy might have been written by Friends.

On the subject of "The World Mission of the Church," a strong plea was made to local councils to plan a cooperative and coordinated program for reaching the unchurched and the inactive within the church; to work with migrants, minority groups within our country, those who come as refugees, drawing on and mobilizing all resources within and without the church in order that these special groups may have full participation in the larger Christian community; and to participate in the growing ecumenical pattern by which the Christian church is strengthened through the exchange of missionaries and other personnel.

This last goal was realized at the conference; the mission members from India, Pakistan, Japan, etc., themselves came to us. The tables were turned; we listened while they talked. Many are still in our country, sharing their experiences, visiting in homes, taking courses, not only increasing in knowledge but also sharing knowledge and growing in fellowship.

Two incidents must be recorded. The most moving was

a gift of seven English pounds from Mrs. George Sembeguya from Uganda, East Africa, raised by her women to give to the President of the Connecticut Council for Connecticut flood sufferers. The widow's mite! A moment of silence followed. The second is that through the World Day of Prayer funds, a complete mobile church unit was dedicated to be sent to Nairobi, Kenya Colony, East Africa, to travel among the detention camps of the Kikuyus who have suffered from Mau-Mau terrorists.

Evenings were taken up with some spiritual demonstration before a talk, and the singing of hymns was interspersed throughout the days. The final communion led by Dr. Blake and Mrs. Wyker was truly reverent. Man-made barriers melted as His Spirit entered our hearts.

LYDIA B. STOKES

Letters to the Editor

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

Just to express my approval of the article by Willard Tomlinson, "A Stumbling Block to the Weak." It is high time the churches of our country are awakening to the need for such.

It would be a shame for our so-called Christian nation, whose President is calling us to prayer and higher living, to submit to one of the greatest enemies of any nation. France is learning its lesson.

Anyone who was of years of judgment during the time of Prohibition *knows* that conditions were better during that time.

Waynesville, Ohio

EMMA G. HOLLOWAY, M.D.

Bruce Pearson's "Letter from Japan" (December 3, 1955) sets off a chain of reactions. Dr. Arnold J. Toynbee this same week, addressing a radio audience, pointed to the two conflicting views of God mentioned by Pearson, namely, that of a jealous God and that of a God of love, and stated that though the conflict has been a divisive force in the West, it must be resolved before our democracy, which has a religious base, can be extended at home and abroad. He identified the latter concept as the one which holds within it areas of greater consent for the peoples of the East and West.

Pearson, like Toynbee, would affirm the magnanimous and positive, the unique in Christianity: God is the Father who loves all His children (peoples of the earth), and His children love one another, for there is that of our Father in *all* of us. This in contrast with complicated doctrines, "priestly intervention or formal incantation."

A Leaf in the Storm by Lin Yutang is a sort of modern allegory of the meeting of minds and spirits of East and West. The young, hesitating, but open-hearted and willing Malin is the West, and Lao Peng, her friend and teacher, the wise man mellowed by time, is the East, who out of a quiet, inner self-control imparts hope to Malin that turns itself to helping others. Together in the service of their wartorn country (the world) and their uprooted fellow men (refugees and homeless everywhere) they (East and West) find friendship and peace.

Saginaw, Michigan

RUTH W. LONG

I wish to commend Willard Tomlinson for summing up pertinent facts concerning the ravages of the liquor traffic, in *FRIENDS JOURNAL*, January 14, 1956. This Friend regrets that the Society of Friends is becoming a part of the problem instead of a part of the answer in the realm of drinking.

New York, New York

HOWARD E. KERSHNER

The *FRIENDS JOURNAL* for November 12, 1955, page 311, tells of the "first Negro minister to serve an all-white congregation," in Old Mystic, Conn. We heard Mr. Roland T. Heacock preach some years ago, and now from the card inclosed [from Roland T. Heacock, Staffordville, Conn.] you will see he has served in such a capacity for five years. Before that he substituted in a white church in Stafford Springs.

To the writer of the article on Lucretia Mott (*FRIENDS JOURNAL*, September 17, 1955, page 183), I should like to say that the first book about Quakers that I ever read was *The Life and Letters of James and Lucretia Mott*. It can be secured from the Friends Central Bureau Library, Philadelphia, at 1515 Cherry Street, and probably in many meeting house libraries. There is a good sketch of Lucretia Mott in *Quaker Torchbearers*. I, too, hope that Elfrida Vipont Foulds, Elizabeth Yates, Elizabeth Vining, or Janet Whitney will write a new life of this great Quaker woman.

Philadelphia, Pa.

JOSEPHINE BENTON

Disarmament negotiations seem to have gone as far as they can along the lines now being followed. It is time for intelligent public opinion to reassert itself.

Disarmament negotiations need an adequate goal. What is really sought is reduction of the likelihood of war. As competitive arms programs increase the likelihood of war, disarmament negotiations should seek to achieve limitation, regulation, and reduction of armaments by international agreement and under international supervision.

Disarmament is not a great simple step blocked by Americans, as Russian spokesmen imply, or by Russia, as many Americans assert. Disarmament will probably be a slow and laborious process of extending, by international agreement, international control over the maintenance of national armed forces.

Technical progress and increasing interdependence have now brought the nations to the point where unrestricted national armaments are leading by way of cumulative competition to the verge of international suicide. There is an urgent need for a really active and widespread popular insistence upon disarmament. Only with general understanding of the problem and the peril, and by general awareness of the necessity of accepting restrictions on one aspect of national life for the sake of a more secure life for the nation, can governments take the necessary next step—from discussion of disarmament to agreements limiting and reducing national armed forces.

Philadelphia, Pa.

ROGER SCATTERGOOD, Chairman,
Policy Committee of Friends
Peace Committee

Coming Events

FEBRUARY

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."

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.

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—Talk at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 10 a.m.: Winifred Fletcher of the Unitarian Church of Germantown, "The Congress of the International Association for Liberal Christianity," held at Belfast, Ireland, in July 1955. All interested are welcome.

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.

8—Lecture, illustrated, at High Street Meeting, West Chester, Pa., 8 p.m.: Cecil E. Hinshaw, "The Struggle for Asia."

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. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Trenton Meeting; worship and business, 1:30 p.m. Howard and Anna Brinton are expected to be present. Parking behind the meeting house and at Mercer Street Meeting.

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.

15—Seventh Annual Teen-age Conference at Haddon Heights, N. J., High School, 3:30 p.m., sponsored by Haddonfield Quarterly Meeting Human Relations Committee. Theme, "Human Relations in a Changing World." Speaker, 4:15 p.m., Walter C. Wynn, Philadelphia Fellowship Commission. Group discussion, movie, social dancing, singing.

16—Friends Forum at Chester, Pa., 24th and Chestnut Streets, 8 p.m.: Sidney Bailey, "Quakers and the United Nations."

18—Caln Quarterly Meeting at Lancaster, Pa., 11:30 a.m.

Coming: Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithan, Pa., on February 25. Leader, Douglas V. Steere. Tentative program: brief talk, leading to meditation, 10:30 a.m.; luncheon, 12:30 p.m. in Forum Room (bring

sandwiches and beverages; reading during luncheon); brief talk, leading into an informal meeting for worship and meditation, 1:30 p.m.; tea to be provided in the Forum Room, 3:30 p.m. The meeting is open to any who care to come for part or all of this retreat.

BIRTH

BERKOVITS—On December 28, 1955, to Murray and Marjorie Way Berkovits, a son named LAWRENCE SANDOR BERKOVITS. His mother and grandparents, D. Herbert and Edith W. Way, are members of Woodstown Monthly Meeting, N. J.

DEATHS

ELLIS—On January 18, at Crosswicks, N. J., S. STANLEY ELLIS, in the 70th year of his age, a member of Chesterfield Monthly Meeting, N. J., and a valuable and active member of Crosswicks Preparative Meeting, N. J., where his untiring work for Meeting will be missed. He is survived by his wife, Anna Sutterley Ellis; a daughter, Margaret E. Wright; a son,

Hudson P. Ellis; two grandchildren, Richard S. Wright and Anna Ellis Wright; and a brother, Francis W. Ellis of New York City.

METZL—On January 7, after a brief illness, ALOIS METZL of George School, Pa., a member of Newtown Monthly Meeting, Pa. He is survived by his wife, Elisabeth Hiebel MetzL, a member of the George School faculty.

PAXSON—On January 22, REBECCA FURMAN PAXSON, wife of the late Mahlon Betts Paxson in her 93rd year. She was a lifelong member of Central Philadelphia Monthly Meeting. Surviving are two daughters, Helen Paxson Johnson and Florence Paxson Laird; two grandchildren and five great-grandchildren.

VESTY—On January 5, MARY P. VESTY, sister of Sarah Poulson, at their home in Chicago, aged 85 years. She was a member of 57th Street Monthly Meeting, Chicago. Surviving besides her sister are a son, William P. Vesty; a granddaughter, Elizabeth Kingsbury; and a great-grandson, Frederick John Kingsbury, all of Mount Vernon, N. Y.

REGULAR MEETINGS

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

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

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

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

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

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

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

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

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

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

HOUSTON, TEXAS—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; 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.

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.

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 SS-6629.

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

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

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street. Flushing—137-16 Northern Boulevard. Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p. m.

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

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. 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. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

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

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.

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 Ather-ton 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.

WANTED

TO BUY attractive, roomy, older house, around \$25,000, in country near Friends meeting and convenient transportation to New York City; young family, four children. Box B80, Friends Journal.

WOMAN TO COOK and do light housework for family of one in Woodbury, N. J. If married and has teen-age child, all may occupy third floor. Box J81, Friends Journal.

Committee on Family Relationships
Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MAdison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

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Philadelphia 24, Pennsylvania

SUMMER EMPLOYMENT AS BABY SITTER and mother's helper. High-school-age Friend, experienced. Write Box B78, Friends Journal.

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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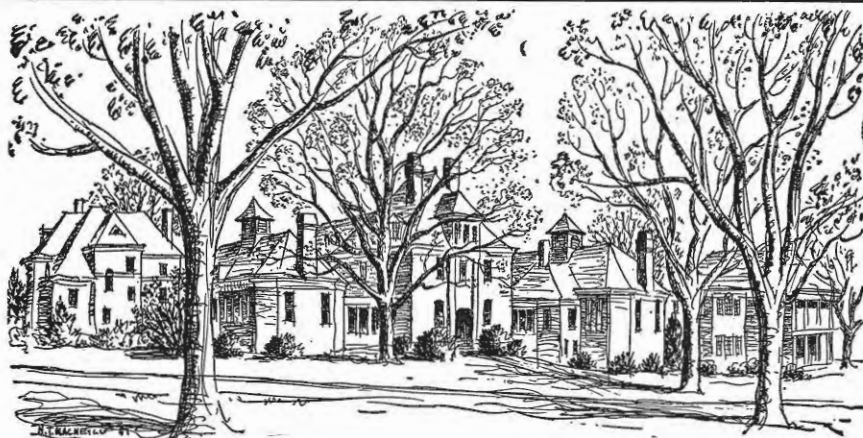
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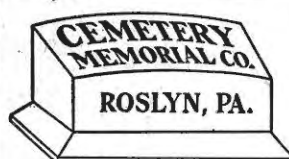
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