

# A Quaker Weekly

NUMBER 52

—GEORGE FOX

**\$4.50 A YEAR**

## FRIENDS JOURNAL



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## Salisbury Friends Center Project

OUR last Central Africa Monthly Meeting was anxious to put before interested Friends some sort of progress report on the Salisbury Friends Center project [Southern Rhodesia].

Friends will remember that the minimum estimated total cost of building a multipurpose meeting house, kitchen, and cloakroom with a smaller room adjoining was £3,600. We planned that the meeting house should serve a dozen other purposes connected with multiracial adult education, social activities, debates, and the like, while the smaller room would be used by children and as a kind of "priest's chamber." We made no provision at this early stage for accommodating visiting Friends or for colored and African visitors. We imagined that we should not for many years be able, say, to assemble a library or acquire a film projector for educational films.

Money has been coming in from England, the United States, Africa, Australia, and elsewhere in a way that has been wonderfully encouraging. Our concern has been greatly strengthened in the knowledge that it is shared by Friends in so many far places of the world. The generosity of our well-wishers has been such that our target of £3,600 has been passed by a wide margin, and the amount now available for the Friends Center totals approximately £4,700.

## Expanding Services

At our last Monthly Meeting we determined at least to try and include in our plans up to three bedrooms for the use of visiting Friends and friends of all races. This, we feel, to be the next in importance in the list of services we should like to see our Friends Center offering to an interracial community. Gifts for specific purposes are still welcome: a piano for the children's classroom, a chair, a book for the library, a tea urn, teacups, and so on.

Salisbury Friends are separated by as much as 15 miles from each other, and Central African Friends are many hundreds of miles apart. To be able to invite and welcome Friends would, we feel, strengthen and uphold us in the work we want to do and know you want us to do.

The Salisbury City Council has promised us land in an area accessible to all three main race groups. We hope to begin building within a year on surveyed and serviced land.

Our last Monthly Meeting was held in a sense of great gratitude to those whose generosity has given us such a wonderful opportunity for service. And from our hearts we thank those who have wished, and may still wish, to help us in our project.

DUDLEY A. ROBINSON, Clerk,  
Central Africa Monthly Meeting

The above account is a somewhat shortened version of the original report.

Douglas V. Steere appends this note following the third paragraph above: "This does not deduct £500 to £700 which will be required to purchase the land." In a covering letter he notes that "over \$4,300 [was] contributed in U.S.A. toward this project by Friends Meetings which took a most lively interest in it last spring."

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# FRIENDS JOURNAL

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## Editorial Comments

### *The Passage of Time*

IN one of his fits of cynicism George Bernard Shaw once shouted "Courage, friend! We all loathe Christmas; but it comes only once a year and is soon over." He knew, of course, that we neither loathe Christmas nor want it soon to be over. His bravado statement might, however, pertain to our birthdays or the birthday of a new year. We console ourselves for the passage of time by celebrating it one way or another, all the while knowing how inescapable is the flight of time and how mercilessly it is being charged against our very limited accounts.

The concluding days of 1956 leave too much unfinished business to give these final hours more than a chronological meaning. At home as well as abroad everything is in flux, and we are compelled to think forward more intensively than we might wish, allowing ourselves little time for reflection on the immediate past. Our experiences exist independently from calendar units. The present business situation occupies us, or the Babylonian complexities of the Suez crisis, the enigma of Russia, Hungary's tragedy, our own family problems, etc. Past and future become fused in cores of ambition, fear, hope, and labor that are not of the order of man-made calendars. Our time schemes are their subordinates, and at any moment we can realize how quickly the elusive present becomes the past of the future.

### *The Living Hope*

New Year for the Jews of old was a season of atonement and repentance. Such a mood again ignores the division of calendars: repentance turns to the past but is creative of an order even higher than the future. Redemption belongs to the realm of eternity, and to bring eternal life was the declared purpose of Jesus' ministry. In one sweeping motion Paul brushes aside all divisions of time by declaring persuasively that eternal life is a present-day experience (Colossians 2:11-23). It is the reward of hope, moral obedience, and the nurture of faith. The first letter of Peter (1:3-12) speaks of this new state of mind as a "living hope," calling it "imperishable" and "unfading." According to him, its roots are "in heaven."

Modern man cannot help reading such promises with

a sense of envy and longing. What a dedication must have filled the early followers of Jesus to produce a vision capable of canceling our calendar of days and years! No horoscopes were needed to supply assurance for tomorrow; no Kiplinger newsletters; none of those clever hindsight accounts analyzing the past twelve months and closing with an air of secret foreknowledge. Eternity was here. It is still with us now. Such is our uncanny power as creatures of time that we may refuse at will to let eternity enter life when our roots are no longer "in heaven."

### *The Two Ages*

For over two months now our minds have been catapulted back into the kingdom of anxiety, whose reign had seemed on the decline. The vibrations of this shock registered at the remotest corner of our globe, and even at this moment Mars is still too close for comfort. He has, nevertheless, been forced to the back areas. The myth of wars being inevitable is slowly being dispelled. A bit of eternity entered international politics when the conscience of the whole world prevailed over the danger of war and protested against suppression and injustice. It is not yet time to proclaim the victory of the spirit over the forces of destruction, and Russia's defiance of world opinion keeps us from expecting our trees to grow into the skies. Nevertheless, a new age of the spirit may have begun precisely at the moment when the voice of humanity changed the course of history. It was not of the order of our calendar, but it may mark the beginning of a new age. It takes nothing more than a keen ear and eye to realize how impatient mankind is for the invasion of eternal values into the realm of man-made order and disorder. In whatever forms such longing expresses itself, from various apocalyptic theologies to the plain dread of atomic destruction, our statesmen had better take notice. We are living in an advent mood of expectancy that must not surrender to fear.

This season, too, needs repentance and atonement. We must ask eternity to break into time so that at long last we can cancel the absurd rhythm that alternates arbitrary periods of bloodshed and crisis with tenuous calm. Then in this new chronology of the spirit we shall again realize the meaning of eternity's "living hope," the roots of which are, indeed, "in heaven."

## Expression of Religion in Our Private Life

By MILDRED YOUNG

"IF you explore the life of things and of conditioned being, you come to the unfathomable; if you deny the life of things and of conditioned being, you stand before nothingness; if you hallow this life, you meet the living God," wrote Martin Buber.

If you hallow this life of common and creaturely activity, you meet the living God. The converse, too, is valid: when you have met the living God, you will know how to "hallow this life of things and of conditioned being," so that all things are seen in an eternal light, all life is a sacrament.

This, I think, is part of the meaning of the first three petitions of the Lord's Prayer: hallowed in my heart and in each action of my daily life be Thy name; Thy Kingdom come, Thy will be done, in my house, in my community and country, in my world, in every aspect of my life.

But the question is always: *How* can we make our daily life holy? Although the subject is indivisible, I want to talk about it in three sections: (1) the personal or interior life, (2) the life of the household, the family, and (3) the life of the person and the family in community.

### *The Interior Life*

First, the personal or interior life. We come more and more to accept the fact that this is crucial, and has always been so. Even the most unself-conscious, unself-centered saint has had first of all himself to reckon with. One cannot "hallow" the life of his household and of his community until he has made a holy place within himself. This means, practically, he must take some time for his own inner life.

The centerpiece of each day should be its time set apart for devotion and beholding. The reason it is not trite to say it again is that it is so hard in our busy lives to set such a time apart that probably, even among earnest seekers, there are still more of us who keep no such time apart than of those who do.

The more active we are in the world of people and things, the more urgently we need this time of orienta-

tion and repowering. Without it our activities can be more harmful than useful, and instead of expressing love and relating us to our surroundings, they may even limit us and cut us off. This was surely what Friends meant by the old phrase "creaturely activity."

Yet one must put in a note of warning, too, because there are some minds for which withdrawal is a self-indulgence more than a self-realization, and leads to a sterile stirring in their own depths, which is almost a poison for some natures.

This creative balance can hardly be achieved in the burdened life. The Latin for baggage is "impedimenta," and impediment indeed our possessions and interests can be. We need to strip off much of the less important, as mariners throw overboard even precious cargo when life itself is at stake.

Personal success in a material sense can be achieved at the expense of one's fellow men. Perhaps there is no way to achieve it but at the expense of others. I remember the saying of Mary Webb's heroine in *Precious Bane*: "For if you stop to be kind you must ever swerve from your path. So when folk tell me of this great man and that great man, I think to myself, Who was stinted of joy for his glory? How many old folk and children did his coach wheels go over? What bridal lacked his song, and what mourner his tears, that he found time to climb so high?"

On the spiritual side, success can never be achieved at the expense of others. One cannot climb high by tramping on others or neglecting them. The cries we do not answer, the needs we do not meet, keep pulling us back.

How are we to find time for the inner life when the outer demands on our mercy are so unending and urgent? The answer can only be in rigorous pruning, in lopping off much that is superfluous, in "ordering" our lives, first things first.

### *The Household*

One group for whom it is almost hardest of all to balance activity with retirement, "return" with "withdrawal," is the group of young parents, and perhaps, peculiarly so, the young mothers. This brings us to our second section, the household, how to hallow the daily routine of our homes, how to make room for the eternal in that routine.

What mother after getting husband off to work and children to school has not felt desecrated by the ignobility

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The above paper in a longer form was read by the author at a regional conference of the Wider Quaker Fellowship held at Woolman Hill, Deerfield, Mass., May 11 to 13, 1956.

For some years Wilmer and Mildred Young, who are Friends, lived and worked on a cooperative farm for former sharecroppers in a depressed area in South Carolina, putting into practice their philosophy of "functional poverty." They are now resident at Pendle Hill, where Wilmer Young is coordinator of social studies and field work. Mildred Young is author of the Pendle Hill Pamphlet No. 90, *Insured by Hope*.



of the scramble? Probably if she can take time to relax at all after they are gone, it will oftenest be with a cup of coffee and a neighbor's chatter, or the radio, or a magazine. She may even add to the confusion by rushing off to a job herself, and she will be lucky if the evening is any improvement over the morning.

Is there any remedy for this way of living? Do our homes of young families have to resemble the busy corners of streets, with traffic going in every direction and frequent collisions? Is there no way for the modern family to claim again the order and comeliness and inward grace of an earlier time? Is there no way to clear space in our lives for the holy?

The time when Friends needed to look different, speak differently, and act differently from other people seems to have gone by. It is no longer felt that differences bear any valid testimony to our faith. Yet I think that a forthright rejection of the American standard of living as an ideal would bear testimony to our faith, and would again clear our lives of much that clutters and negates them. The fact that destitution, sheer hunger, and cold still form a major part of the suffering in our world makes it logical that we who believe in the close brotherhood of all people should refuse to feast and waste. The fact that prosperity still battens upon the preparation for war and on threats of war makes it logical that we who refuse to participate in war should refuse to compete for a share in prosperity above our real needs.

I have forgotten who coined the phrase "keeping up with the Joneses," but I am almost sure it has been around as long as I can remember. As Mark Twain is said to have remarked about the weather, it is a subject that everybody talks about, but nobody does anything about it.

Well, some people do try. You hear of people who hold out for some time against the pressure to get a television set, or a new television set, or who drive an old-fashioned car for the simple but unsound reason that it still runs well; but these pioneers mostly have to give in. Self-confidence is impaired if one is shabby or odd. Success is jeopardized. Yet a peculiarly unbecoming sort of disorder in clothes and houses is current and acceptable among young and not-so-young people, and

seems to leave self-confidence and self-respect intact. Again we "owe it to ourselves" to take vacations, and we rush all the harder in order to have longer vacations, in better places, preferably farther away.

How, in the midst of all this welter of conspicuous consumption, do we go about hallowing the life of our household?

There must be more houses than ever before in which one might hope to find real homes flourishing. They are planned for efficiency, full of labor-saving devices, placed in neat yards on paved roads, and lighted and serviced as never before and nowhere else. Yet in many of these homes the mother of young children goes out to work as well as the father, and the home is hardly more than a central station at which they all touch at some times in the day.

Many of us have been much challenged in recent years by the development of communities especially planned for answering some of these questions and these outcries against modern living. Planned, or "intentional," communities, in which goods are communally owned to a greater or less extent, furnish a real answer for some few people, but they do not yet seem to be an answer for all those who are seeking, even all those who are most earnestly seeking, an answer.

#### *The Wider Community*

Yet if daily life is to express our religious faith and is to be hallowed, this hallowing must also spread through the wider community beyond the doors of home.

On the negative side, I think this almost surely means that we dare not block the way to relatedness by a collection of goods and a standard of living that is right out of the reach of the greater number of mankind. On the positive side of training in relatedness to the whole community, the meeting for worship and business is what first comes to the mind of Friends. At its best, this is the "beloved community" that ties the person and the family and the intimate group, through the larger group, to the world, and it forms the avenue through which love and brotherhood are expressed in worship and work.

But a meeting community must have at least a core-group of the same worshipers who meet together week

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*WHAT these [early] pillar Quakers were talking about, when they used their various figures of speech—"inward Light," "immortal Seed," "Christ within"—was their certainty that God was not remote, not a far-off sky-God, not merely a Creator at some distant "beginning," not a Being who left us with nothing but a Book as a Guide on our hazardous pathway, but a God here and now present in us, as near as breathing; moving not merely on the waters at some far-away date, but operating directly and immediately in the soul of man here and now.—RUFUS M. JONES, *Original Quakerism a Movement, not a Sect*, the Isaac T. and Lida K. Johnson Lecture, 1945*

after week, so that they get to be aware of each other on deep levels and to know each other's needs on the everyday level, too. It is true worship together that can keep them in close touch with each other without degenerating to gossip and meddlesomeness. I have been touched of late to hear of a rather worldly seeming suburban Meeting in which this solidarity below the surface was still strong enough that the Meeting was able to come effectively to the help of a member who was suddenly in need. This is how the Christian community should operate, not depending on the state or a dozen forms of insurance for the relief of its members' needs.

Out of this kind of close fellowship in their Meetings, individuals and families can go forth on even rather risky errands of mercy without suffering from the heady exhilaration at first and afterward the crippling loneliness to which isolated efforts can be subject. Out of such close Meeting fellowship came the incredible travels in the ministry undertaken by earlier generations of Friends.

The Meeting is a second place, after the home, in which whole families can participate. Separate activities to some extent divide even the most closely knit family. But in Meeting it should come together again; and we need to beware of a tendency to divide the family again there, assuming that silent worship is for adults only, or that First-day school takes the place for children of experience in worship with adults and with each other.

With this nurture of the community of worship as the living link between the individual and the whole community of the creation, we come full circle and reach again the crucial point of the person, the individual "I," individually bound to its own "Thou," which is the experience of God that it knows for itself.

I want to end with another quotation from Martin Buber from his book *I and Thou*: "... the authentic assurance of constancy in space consists in the fact that men's relations with their true *Thou*, the radial lines that proceed from all the points of the *I* to the Centre, form a circle. It is not the periphery, the community, that comes first but the radii, the common quality of relation with the Centre. This alone guarantees the authentic existence of community.

"Only when these two arise—the binding up of time in a relational life of salvation and the binding up of space in the community that is made one by its Centre—and only so long as they exist, does there arise and exist, round about the invisible altar, a human cosmos with bounds and form, grasped with the spirit out of the universal stuff of the aeon, a world that is house and home, a dwelling for man in the universe."

## Our London Letter

SOME of our older Meetings up and down the country are celebrating their tercentenaries nowadays, and this month Kingston-upon-Thames Friends arranged special activities to celebrate the occasion.

In looking back, Kingston Friends can draw inspiration from the gallant stand of their forerunners, who suffered buffetings and imprisonment rather than deny the truth as they saw it. But besides inspiration their history carries warnings against the dangers of conformity with the letter rather than with the spirit. Included among the exhibits which Kingston Friends had on show, for instance, was a wedding dress of the nineteenth century. In line with Quaker custom, the dress was grey. But what a wasp waist it had, what an abundance of buttons all the way down the front, what bows, what frills at cuff and hem! In the same century Mary Howitt, a birthright Friend, wrote that Friends from Kingston announced the receipt of her certificate "with the utmost solemnity and shut-up-ness." It sounds as if some of them were Friends in name only at that period, and perhaps this coldness was one of the reasons why Mary Howitt left the Society later and became a Roman Catholic.

The highlight of the celebrations at Kingston was a play, written for the occasion by Beatrice Saxon Snell, which dealt with happenings in the life of Kingston Meeting between 1656 and 1673. As the first scene opens, Edward Burrough is ministering during a meeting held in the home of John Fielder, weaver and mealman. He is rudely interrupted by some of Cromwell's men, who burst in and hustle the Quaker menfolk off to prison for refusing to take the oath of abjuration, an oath designed against Roman Catholics. The women left behind are discouraged and bewildered by this first bout of persecution; but George Fox enters and puts fresh heart into them, suggesting practical ways of serving the men in prison and others of their community. So well have they learnt their lesson a few years later, when persecution comes again, that they await with undaunted calm the return of those who have been at meeting, holding in readiness brown paper and vinegar for the treating of broken heads.

"A Family of Love" is the title of the play, and it truly conveys the atmosphere of a devoted group upholding one another in adversity. Heroic courage and simple caring for bodily needs are shown as closely interwoven in the fabric of everyday life. The story reminded me of the incident in the Gospels when Jesus healed the little girl. Her family might have been lost in ecstatic heights with wonder at her recovery, but Jesus brought them down to earth by telling them to give her food.



This combination of the real and the ideal was what attracted me to Friends about 16 years ago, and I still believe that much of the strength of Quakerism lies in the attempt of each Friend, like the hero in one of Christopher Fry's plays, to "plod out his vision."

\* \* \*

Since I wrote about Kingston Friends' tercentenary, affairs have come to such a dangerous climax in the Middle East that those happy celebrations which I was describing seem to belong to another world, and we are plunged into national anxiety. The situation was naturally at the forefront of the minds of those attending Meeting for Sufferings today (November 2, 1956), and I am told that Friends had a sense of shame and humiliation at the action taken by the British and French governments. From time to time British Friends have been critical of action taken by the United States government, but on this occasion I believe that we all feel that the United States has set us an example of controlled and reasonable behavior.

The Meeting today sought to avoid political judgments but tried to see the matter at a spiritual level, and there was prayer for guidance in the session. Herbert C. Wood made a suggestion which was acceptable to the Meeting, namely, that Sir Anthony Eden should be asked to accept the resolution of the United Nations Assembly, which was carried by so large a majority.

Accordingly, a letter was drafted and approved, and was then taken by two Friends to the House of Commons in the hope that they might have the chance of delivering it to Sir Anthony Eden personally or to Mr. R. A. Butler, Leader of the House. They were not able to do this, but they handed the letter to Mr. Butler's Parliamentary private secretary, who promised to show it to Mr. Butler and to Sir Anthony Eden. Prayer was offered in Friends House while the deputation was away.

JOAN HEWITT

### Five Thousand Million Books

A UNESCO publication tells us that throughout the world some five thousand million books are produced each year, half of which are being used in schools. These five billion books are written in nearly 3,000 languages, 40 of which are considered to belong to the literary group. Major production is, however, confined to six languages: English, French, German, Spanish, Italian, and Russian.

United States exports to Canada are the largest in international book traffic. Countries producing little domestic literature generally translate few books from

other languages. Underdeveloped countries may need books most; yet they receive only a few. Russia's undeniable success in overcoming illiteracy and mastering multilingual problems has led to an "almost astronomical consumption" of books there. The dearth of books in some underdeveloped countries has moved the Ford Foundation to grant \$400,000 to India to meet "the demand for good inexpensive books in the vernacular languages of India."

The enormous demand for books existing virtually everywhere year in, year out, has produced a few puzzling paradoxes. One—and perhaps the most significant—is that books are considered to have little effect on the course of events. In Europe, Asia, and Africa a sense of disillusionment and bitterness is widespread, and many books seem even to want to nourish this spirit. Literature for the sake of enjoyment, such as former generations appear to have had, is nowadays written by very few authors. Political writing is affluent; yet it has produced no unity.

The real complaint of discerning readers and critics pertains even more to the mediocrity of book production. Large and inexpensive editions cater to the average reader's taste, while distinguished writing has often to wait long before it is recognized as such. One hazard for the writer is that he is frequently expected to produce a message. Some fiction might conceivably contain a message, but political writing, books on religion and psychology, business careers, etc., are typical "message" books. They easily achieve a high rating on the best-seller list. The demand for them is so great that they, too, tend to promote hasty production and to foster mediocre standards.

The business aspects of the book trade contain many hazards. The average novel, when considered fairly successful, sells rarely more than 5,000 copies. Few religious books surpass the 3,000 mark. The average profit in the book trade amounts to no more than 3.61 per cent of the investment (not even counting depreciation of stock). Royalties for writers are so low that few writers, very few indeed, can live on their work; most of them have to rely on some more dependable earnings in other fields.

These are sobering facts. But the book trade is certain to expand in future even more than in the past simply because more and better books are needed. And the economic situation of most writers will not deter new authors from trying their luck. Perhaps that is as it ought to be.

Books are our great hope, and they may yet have more influence than some observers are at present in-

clined to attribute to them. The enlightenment or sheer pleasure which so many books bring to millions of readers everywhere is an undeniable fact, and these dividends will always rate as some of the most encouraging features in the entire picture.

### New Meeting House in Durham, N. C.

**D**URHAM Friends, N. C., have built and dedicated a meeting house as a memorial to Elbert Russell. When a group numbering approximately 40 members and attenders, including only three resident families, attempts to build a meeting house, it is no small undertaking. On January 4, 1956, the decision was made to sign the building contract with George W. Kane, general contractor, according to plans drawn by William O. Frank of Philadelphia, and this was executed the evening of January 12.

Not only the contractors but workmen all down the line seemed interested in doing a good job, and they did. The work moved along smoothly and rapidly. The final inspection of the building was made July 28, and the keys turned over to the group at that time. The building completed, the problem of getting the grounds and walks cared for confronted the group. In this way they were fortunate in securing the help of Thomas C. Haddon, a gifted and experienced landscape artist.

There still remained the last-minute chores, making and finishing two large tables, getting the First-day school room in order, mounting the bronze memorial plaque, hanging the beautiful photographic portrait of Elbert Russell, contributed by his daughter, Marcia Russell Gobbel and her family. But September 23 finally arrived, and with it a house in order or nearly so.

Douglas V. Steere, the main speaker for the dedication service, arrived at 8:30 that Sunday morning after a very strenuous two days of travel. On September 20 he was still in Geneva, Switzerland, attending an international commission of the World Council of Churches. If he was tired, there was no indication of it. He was still capable of lifting the spirits of others.

At University Chapel he preached a sermon "On Holy Expectancy" at the 11 o'clock service, the first chapel service of the academic year. The students listened with rapt attention to a magnificent message.

The dedication of the Durham Friends Meeting House was held at 4 p.m. The little building was filled to overflowing with Friends and friends. Neighboring Meetings of Raleigh, Chapel Hill, Greensboro, Woodland, Graham, and others were represented, as well as Virginia Beach, Va., and Washington, D. C. The clerk of the Meeting presided, and special messages were received from North Carolina Yearly Meeting, Conservative, Dorothy Brown; American Friends Service Committee, Greensboro office, Russell Branson; Virginia Beach Meeting, Louise Wilson; and Chapel Hill Meeting, Dudley Carroll.

Douglas V. Steere gave a beautiful and inspiring talk. He

challenged Friends to be true to their Quaker testimonies and to make "this room" a place where all men might gather and feel no artificially erected human barriers.

SUSAN GOWER SMITH

### Friends and Their Friends

Since the first week of November the Service Committee has shipped by air and ocean freight a total of 457,199 pounds of clothing, bedding, and food to Austria for distribution among Hungarian refugees. The goods are valued at \$206,673. Some of the ocean and air freight was sent from San Francisco and Los Angeles.

Commercial airlines of twelve nations provided free transportation for more than 40,000 pounds of supplies. These included American, Belgian, British, Danish, Dutch, French, German, Israeli, Norwegian, Swedish, and Swiss airlines. The shipments were sent from the Philadelphia International Airport, Idlewild Airport, and Santa Monica, Calif.

The 1956 Ward Lecture given at Guilford College, N. C., on Founders Day is now available from Guilford College. It is *Quakerism and Politics* by Frederick B. Tolles, Howard M. Jenkins Professor of Quaker History and Research at Swarthmore College. In presenting his brief but erudite lecture, the author has succeeded in arranging his material in a concise but most interesting manner. The publication will be of lasting interest. Copies of the 22-page booklet are available free from the college as long as the supply lasts.

Among the many interesting items contained in the 1955-56 Annual Report of the T. Wistar Brown Teachers' Fund, Philadelphia, is the fact that all but two of the 45 applicants received grants for study in the year 1955-56. With the exception of two students taking a full academic year, all others were part-time students or attended summer school. The institutions attended covered a wide range and included Boston University, Glassboro State Teachers College, Harvard, Middlebury College, Philadelphia Museum School of Art, Rutgers University, Temple University and Tyler School of Fine Arts, Union College, University of Delaware, University of Pennsylvania, West Chester State Teachers College, and Yale University's Institute for Religion in Independent Schools.

The Trustees want Friends to know of the availability of the fund for members of Philadelphia Yearly Meeting who are over 21 years old and wish to prepare for teaching in secondary schools or are already teaching in such schools. Members of other Yearly Meetings who are teaching in schools under the care of Philadelphia Yearly Meeting are also eligible. No retroactive grants can be made. Applications should be made well in advance of the date of study. No grants for foreign travel are made, but application for formal study at an educational institution is seldom refused. The address of secretary of the Fund is Helen G. Beale, Commodore Apartments, 16 North Highland Avenue, Clearwater, Florida.



The coming year will be the 150th anniversary of John G. Whittier's birth. C. Marshall Taylor of Montclair Meeting, N. J., made accessible to us the original of one of the Quaker poet's letters to a Friend in which we find a searching remark that might well be pondered by all of us. It says, "... A sense of gratitude fills my heart that I have been permitted to see another spring. I wonder whether I have made good use of the year that is past, whether I am in any sense, better for it. I am afraid not. Will another year be given me? In any case it must be best to enjoy as far as possible the present, with a grateful and reverent trust for the future, and to do what little good one can, be kind in word and deed; and pray always 'without ceasing' for our best strength in weakness. . . ."

On December 3, 1956, at 9 a.m., a television program was broadcast over the local TV-Station WNHC in New Haven, Conn., at which the clerk of the local Monthly Meeting, Mary S. Bakke, was interviewed about the faith and practice of Friends. The following were the specific questions asked and answered: (1) What do Quakers believe? (2) Will you describe a Friends meeting for worship? (3) How does one become a Friend? (4) How did the Society of Friends come to be? (5) What are Friends doing today?

This was the first in a series of 16 Monday morning programs arranged by the New Haven Council of Churches. Some of the "props" used in the broadcast showed a map with the distribution of Friends over the world, a plastic model of the "good ship Woodhouse," a circular illustration of the "Vocation of Friends," a map of Connecticut, with Canterbury and the Prudence Crandall house, pictures of Friends service work, and a Yearly Meeting map showing the location of Meetings in New England.

Friends have been invited to participate in a summary panel at the close of the series in March 1957.

The first pamphlet in the 1957 series of Pendle Hill Pamphlets has just been issued, Simone Weil's profound and challenging essay on the use of force in our lives. *The Iliad, or The Poem of Force* is now available from Pendle Hill or the Friends Book Store (35 cents).

Recently elected to four-year terms on the Board of Managers of Swarthmore College are H. Thomas Hallowell, Jr., president of Standard Pressed Steel Co. and the Pennsylvania Manufacturing Co.; Norman H. Winde, sales personnel manager, textile fibre department, E. I. duPont de Nemours and Co., Inc.; Mrs. John W. Delaplaine, former assistant dean of women at Swarthmore College; and Richard H. McFeely, principal of George School.

W. R. Kearns, a member of Plymouth Meeting, Pa., who lives at Boxwood Farm, Bethlehem Pike, R. D. 1, Ambler, Pa., has supplied the words to the hymn "Prayer to the Ever Present Infinite." The melody is by John L. Schneider, and the harmonization by L. H. Casale.

*The Religious Education Bulletin* for December announces two new books issued by the Friends General Conference, *Religious Education in the Small Meeting* by Amelia W. Swayne, which is a handbook for First-day schools numbering from three to 30 scholars (50 cents), and *Song Book for Friendly Children* with blank papers for cutout pictures (25 cents). This catalog issue lists under grades the various publications available, with brief descriptive comments, and adds the books expected in 1957, some outside volumes (called "Current and Choice"), and some used library books available free to Meeting libraries. The bulletin is perforated for notebook use by teachers. Copies are free from 1515 Cherry Street, Philadelphia 2, Pa.

Robert E. Johnson, executive vice president of Woodward and Lothrop, Washington, D. C., on December 4, 1956, presented to Swarthmore College a portrait of his father, the late Howard Cooper Johnson, as a gift from himself and his brothers, Howard Cooper Johnson, Jr., and George.

Howard Cooper Johnson, Swarthmore '96, former counsel and vice president of Strawbridge and Clothier, Philadelphia, served on the Board of Managers the longest tenure in the history of the College, 51 years. For eight years he was chairman of the Board. In 1951 the College awarded him an honorary Doctor of Laws degree.

President Courtney Smith accepted the portrait on behalf of the College from Robert Johnson, also a Swarthmore alumnus. Howard Cooper Johnson, Jr., Swarthmore '30, is assistant to the chairman of the Board of United States Steel Corporation. George Johnson is connected with a scientific project of Columbia University which is investigating the bottom of the sea.

Richard B. Gregg, a member of the Religious Society of Friends and the author of three books inspired by the methods and teachings of Gandhi, has written a provocative new book called *The Self Beyond Yourself*, to be published by J. B. Lippincott Company, Philadelphia.

Richard B. Gregg is an alumnus of Harvard College and Law School, taught school at Milton Academy, Milton, Mass., practiced law for three years in Boston, and worked in the field of industrial relations until 1925, when he went to India. There he studied with Gandhi and taught school in a Himalayan village for three years. In September of this year he left for Madras State, India, where he will spend the next two years teaching. He is the author of *The Power of Non-Violence*.

Meyer Berger, writing "About New York" in *The New York Times* of May 9, 1956, calls attention to a large, dark-shelled turtle that has moved around Gramercy Park in warm weather for many years. With Park birds he shares in hand-outs of moistened bread and other dainties. He is the only resident of Gramercy Square, Meyer Berger whimsically remarks, who "has the right to enter Gramercy Park without the special key." In winter "near as anyone can make out, he holes up in the Friends Meeting House in 20th Street." (Query: Has anyone seen him there?)

About 20 young Friends gathered for dinner at the opening meeting of the newly created Young Friends Fellowship, Sunday evening, December 9, at 1515 Cherry Street, Philadelphia. John Kirk, who spent one of his two years of alternate service in El Salvador, showed slides and described the work being done there under the leadership of the American Friends Service Committee.

Those active in the Young Friends Movement have felt for some time that there is need for a group in which college and post-college Young Friends can find fellowship. The Young Friend who has spent four years away at college often returns to his home Meeting nearly a stranger. He finds former companions have married, moved away, or no longer share the same common interests. Then, too, there are the needs of the isolated Young Friend and those attending college in the Philadelphia area. The Young Friends Fellowship hopes to provide a community of friendship in which the needs for companionship and service can be met.

Friends are encouraged to contact the Yearly Meeting office, 1515 Cherry Street, Philadelphia, if they are interested in hearing of our program of activities. If you know the names of any older Young Friends who might be interested in being part of such a group, please send us their names.

Our next meeting has been set for January 20, at the above address. Dinner will be served at 5:30 p.m., and Folkert Kadyk will tell of his work with mental patients.

The North Columbus Friends Meeting at Columbus, Ohio, has shared its concern for the "maintaining of basic Friends principles in our Friends Schools" with the membership of the Meeting. From the replies received, we quote the following: "Like all other independent institutions, we find ourselves in an increasingly disadvantageous position of competing for the services of teachers because we cannot afford to pay salaries comparable with local high schools. There are times when we wonder whether the great majority of Friends really are very deeply concerned about the status and future of their schools." One reply referred to the teaching of Friends principles as follows: "... What do we teach young Quakers about history and practice of the Society of Friends, if anything? What should be the teaching of the school on the peace testimony? What should be the relationship of local Friends Meetings to Quaker schools and colleges? ..."

In his new office as Secretary of the Administration of the Commonwealth of Pennsylvania at Harrisburg, John H. Ferguson occupies a position somewhat similar to that of a city manager. He is a member of the Cabinet and handles most administrative matters for the governor. The office comprises bureaus for budget, personnel, accounts, management methods, program evaluation, and capital expenditure. A similar arrangement exists in Minnesota and Michigan.

In August, Dr. Ferguson wrote a detailed report covering the extent of the various activities suggested. The report is available in mimeographed form. John H. Ferguson is a member of State College Meeting at University Park, Pa.

The Autumn number of *The Bulletin of Friends Historical Association*, edited by Frederick B. Tolles, Swarthmore College, Swarthmore, Pa., contains the following articles: "The Concept of the Church in Seventeenth-Century Quakerism" (Part 1), by Emerson W. Shideler; "Successors of Woolman and Benezet: The Beginnings of the Philadelphia Freedmen's Association," by Youra Qualls; "Bernard Shaw and the Quakers," by Warren S. Smith. In addition to these articles, the departments entitled "Historical News," "Book Reviews," "Briefer Notices," and "Articles in Quaker Periodicals" contain most interesting items for the historically interested reader.

The annual dues for membership in the Friends Historical Association are three dollars, which include a free subscription to the *Bulletin*. Those interested in the Association should send their names to Anna B. Hewitt, assistant editor, Haverford College, Haverford, Pa.

Oakwood School, Poughkeepsie, N. Y., dedicated its new girls' dormitory on October 25, 1956, at Parents and Alumni Day. William Reagan, principal 1916-48, now working in the Friends Book Store in Richmond, Ind., spoke at the dedication ceremonies, in which Jerome Hurd, chairman of the Board and member of Clintondale, N. Y., Meeting, and Charles Hutton, present principal and member of Providence, R. I., Meeting, took part.

The new structure, which is of fireproof brick construction with a painted cinder-block interior, houses 80 girls and has four apartments for teachers. It is named Craig Hall, in honor of Ruth E. Craig, who was an Oakwood student from 1905 to 1909, taught at the School from 1921 to 1954, and was assistant principal from 1923 to 1956. She was clerk of New York Yearly Meeting (Five Years) from 1943 to 1947 and was a representative from that Meeting to the Oxford Conference in 1952. At present she is serving as alumni secretary.

Plans for this building were begun in 1946 at the sesquicentennial of the school, and one wing was completed in 1953. John Taylor of the Poughkeepsie Meeting was chairman of the Building Committee of the Board. Donald Badgley, also of Poughkeepsie and member of the Class of 1937, was instrumental in planning the raised fireplace in the dormitory lounge. This fireplace is dedicated to Sidney Mills of the Class of 1937, son of Eldon and Florence Mills. Eldon Mills was the former pastor of the Brooklyn Friends Church and is now at the First Congregational Church of Hartford, Conn. Beth Jackson, wife of Elmore Jackson, is chairman of the Oakwood Parents Association.

Mary Cushing Niles, a member of Baltimore Monthly Meeting, Stony Run, is the author of a book *The Essence of Management*, published by Longman's Orient in Calcutta, India. The Japanese edition is to be published soon. Mary Cushing is now preparing the American publication. As Friends will recall, Mary Cushing Niles, at the invitation of the government of India, introduced in that country banking and insurance methods used in the United States.



"Some of you may have seen on the front page of the New York *Herald Tribune* for November 16 an item (AP from Arlington, Va.). It mentioned a 'white librarian [who] was convicted of violating a Virginia segregation law by sitting beside a Negro at a public political meeting.' 'Miss Faith Bissell . . . was fined \$15 by Judge Paul D. Brown. She appealed. . . . The auditorium had been divided for a segregated audience.'

"Faith is the daughter of our own Helen Bissell, and was well known to our Meeting when she lived in Montclair. Faith 'belongs to no organization, and acted according to her own conscience only.' The case may well be carried to the higher courts."—*December Newsletter, Montclair Monthly Meeting, N. J.*

The June 1956 issue of the *University of Pennsylvania Law Review* (Vol. 104, No. 8), published by the University of Pennsylvania Law School, Philadelphia, contains a lengthy and appreciative review of *Speak Truth to Power*, the 1955 publication of the A.F.S.C. The review is not uncritical, but it considers the moral arguments in favor of nonviolence with the same care it devotes to political considerations.

On September 18, 1956, the Poets from the Center for Older People in Philadelphia, 921 North 6th Street, visited the Poets at Woolman House, Mt. Holly, N. J., at 99 Branch Street. After the party Rachel Cadbury wrote the following poem, entitled "A Narrative Doggerel." Her friends suggested that JOURNAL readers would like to know of the recent flowering of Anne Parrish's concern that began in 1795 with relief and employment given to the poor during the yellow fever epidemic.

They came as our guests from the city  
On a summer's day of grace.

They were old in body but brave of heart;  
They were lined and gray of face.

They gathered about the tables  
Of simple but ample fare,  
And with lowered heads and voices  
They spoke a thankful prayer.

Then the embers of friendship warmed the mind,  
In that home of the ancient saint,  
And drama, romance, adventure,  
More poignant than brush could paint,

Were revealed of the long-ago, happier days,  
When bodies were slim, and youth had received  
Its mead of generous praise.

But the roots of the past bore fruit that day,  
As each one shared his treasure  
Of poem or story or song or dance,  
In greater or lesser measure,

Until the circle had come complete,  
A lovely thing—and rare;

For youth can be gay and buoyant and good,  
But age can be debonaire.

The Philadelphia club of poets welcomes visitors on the first and third Mondays of each month. They have for sale at 50 cents each booklets which record some of their meetings and favorite poems, entitled *Footprints on the Sands of Time*.

The club would also welcome gifts of poetry books, especially anthologies, paperbound or with hard covers, so long as the type is large and clear. A shelf of fine books enhances the quality of the meetings. Do come to see us!

JOSEPHINE M. BENTON, *Secretary,*  
*Golden Hours of Poetry Club*

### Documents in Advance

The 1957 Conference of Friends to be held at Wilmington, Ohio, June 26 to July 3, 1957, is to be a "Conference of Friends in the Americas." It is, therefore, in right order that both representatives and their Meetings should prepare for this conference not only by prayer and worship but also by study. It is indeed a matter of plain fact that we Friends do not know much that is significant and true about one another in our widely scattered Yearly Meetings.

The Committee has gathered a tiny selection of material, which we hope will help to establish a basis for study and therefore for wider understanding. As in the case of the Friends World Conference at Oxford, England, in 1952, we hope that the membership generally will wish to prepare themselves on the themes that will be discussed at Wilmington and later to follow up these themes after representatives make their reports. Only by this process can the conference have its widest influence. It is especially to be hoped that those who plan to attend will give advance attention to the topics under consideration and be prepared to share their insights.

Fifteen leaflets and pamphlets have been assembled in a packet as "documents in advance." Groups and individuals who wish to study the various subjects that will be uppermost at the conference may procure these packets at \$1.00 postpaid from the Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th Street, Philadelphia 7, Pa.

JAMES F. WALKER,  
*for the Friends World Committee,*  
*American Section and Fellowship Council*

### Letters to the Editor

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

Thanks to the notice in one of your recent issues about the courses being offered at Freundschaftsheim, I found the information and incentive I needed to plan for a two weeks' visit here. The lectures on the cultures and economic organization of the world and the opportunity to meet Eastern as well as Western Germans and representatives of Eastern as well

as Western nations are a valuable experience for anyone interested in working for better world understanding.

I should like to encourage Friends who are planning to travel in Germany to consider a visit to Freundschaftsheim in their itinerary.

Bückeburg, Germany

ELIZABETH A. MORRIS

Douglas V. Steere's ideal of the "mutual irradiation" of world religions has provoked the question: What is my ideal?

Toynbee thinks there will be a unification of our different cultural heritages in which, for example, the treasures of Islam and of Buddhism will become "parts of our Christian society's background." The best religion, he believes, will eventually "win the allegiance of the whole human race" and absorb what is best in the others.

I am not sure that we must look forward to a time when a specific religion will "win." As some of us hope for a world federation of nations, we may also hope for a world fellowship of religions in which the most general beliefs will be held in common.

Einstein's nonmechanistic approach to problems of physics has freed us from the illusion of conflict between science and faith, while his concept of space, I believe, is a much needed contribution to the Christian idea of God. Every science can be made a tool of religion.

The primitive, unexploited community may be called the foundation of democracy, the basis of sound politics and economics. Its modern form is the landholding "intentional community" which need not be "communal" or even "co-operative" but may be individualistic. Community is what distinguishes man from the brute; and the responsibility of a community to its members, to the social environment, and to the natural world is religious.

In our tender, unifying response toward various ways of life, let us neglect neither modern science nor the landed community living that is both older and newer than history.

Celo, N. C.

WENDELL THOMAS

## REGULAR MEETINGS

### ARIZONA

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

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

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

**LA JOLLA**—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7458.

**PASADENA**—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.

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

### CONNECTICUT

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

### DISTRICT OF COLUMBIA

**WASHINGTON**—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.

### FLORIDA

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

**JACKSONVILLE**—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

**MIAMI**—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., at 11 a.m.; First-day school, 10 a.m. Miriam R. Toepel, Clerk: TU 8-6629.

**ORLANDO-WINTER PARK**—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

**ST. PETERSBURG**—Friends Meeting, 130

## Coming Events

### DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered." Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack, Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends.

30—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Paul A. Lacey, "Quakerism in Action Today: Activities of Young Friends."

### JANUARY

6—Adult Class, Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: J. Otto Reinemann, "Some Aspects of Juvenile Delinquency."

6—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Douglas V. Steere and Dorothy Steere, "New Prospectives in Africa Today."

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Dr. Fritz Einstein will tell of his recent visit to Paraguay and the Bruderhof there. All are cordially invited.

8—Illustrated talk at High Street Meeting House, West Chester, Pa., 8 p.m.: Jean Johnson, "Jordan: A.F.S.C. Village Development Project."

9—Women's Christian Fellowship at Homewood Meeting House, Baltimore, 1 p.m.: Tyler Goodwin of Koinonia.

11—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Alphonse and Florine Miller, "Russia—A People on the Move."

11 to 13—Annual Meeting of the Friends World Committee, American Section, at Stony Run and Homewood Meeting Houses, Baltimore.

12—Seminar sponsored by *The Call*, a Quaker quarterly, at the Friends Meeting House, 15th Street and Rutherford Place, New York City, 10 a.m. to 5 p.m. Subject, "The Unique Mission of Quakerism." No reservation necessary; for further information, apply to Edmund Goerke, Monmouth Hills, Highlands, N. J.

### BIRTH

DUNN—On November 21, at Indianapolis, Ind., to James and Julia Pressler Dunn, their third child, a son named KEVIN RICHARD DUNN. Their two daughters are Rebecca Sue and Judith Ann. Kevin is the eighth grandchild of M. Sherman and Edna L. Pressler and is a birthright member of Maple Grove Monthly Meeting.

Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

### ILLINOIS

**CHICAGO**—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.

**DOWNEYS GROVE** (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

### IOWA

**DES MOINES**—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone WA 5800 or UF 9245W

### MASSACHUSETTS

**AMHERST**—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.



**CAMBRIDGE**—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

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

### MINNESOTA

**MINNEAPOLIS**—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.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

### NEW JERSEY

**ATLANTIC CITY**—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

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

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

### NEW MEXICO

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

### NEW YORK

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

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

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

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

**SCARSDALE**—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship. First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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

### OHIO

**CINCINNATI**—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

**CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

### PENNSYLVANIA

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

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

**PHILADELPHIA**—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.

4th & Arch Streets, First- & Fifth-days. 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, Rittenhouse 6-3263.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

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

### TENNESSEE

**MEMPHIS**—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

### TEXAS

**HOUSTON**—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

### WANTED

**STENOGRAPHER AND SECRETARY**, experienced. Apply Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

**FAMILIES** who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

**HOUSEMOTHER** to take complete care of eight-year-old girl. Permanent position, very light duties, live in; prefer someone interested in music and art. Write Box O-140, Friends Journal, or telephone Philadelphia, Pa., Rittenhouse 6-3949.

**HOUSEKEEPER** to live as member of family with retired Quaker couple in Haddonfield, N. J. Clement S. Brinton, c/o Samuel T. Brinton, 8210 Jenkintown Road, Elkins Park 17, Pa.; telephone ME1rose 5-1343.

### AVAILABLE

**THREE FOUR-MONTH-OLD KITTENS**, fond of children, a terror to mice. Telephone Havertown, Pa., Hilltop 6-6241.

**ROOMS** with running water, for permanent or transient guests. Telephone Philadelphia, Pa., Market 7-2025.

**MEXICO CITY FRIENDS HOUSE**: Pleasant accommodation for individuals and families. Reasonable. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F.

**OPPORTUNITY TO PUT BELIEFS** into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. *Concord Park*—modern 3- and 4-bedroom ranch homes from \$12,690; old Lincoln Highway and Route 132, Trevoise; one mile from Philadelphia interchange of Pa. Turnpike. *Greenbelt Knoll*—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; paneled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELMwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevoise, Pa.



To Brighten the Coming Year . . .

## Friends Journal

SUBSCRIPTIONS: ONE YEAR, \$4.50; SIX MONTHS, \$2.50  
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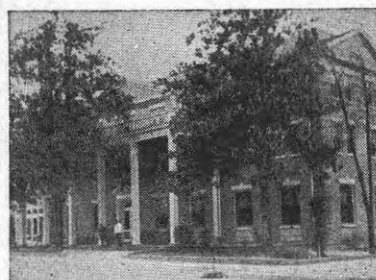
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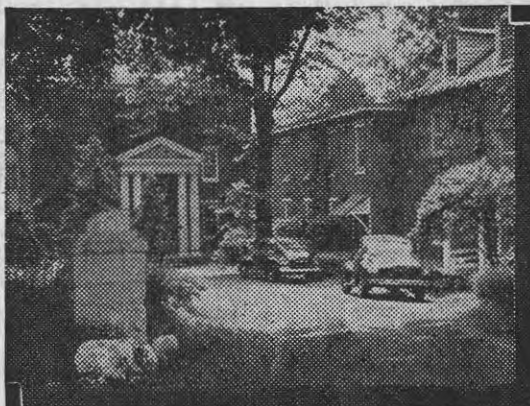
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