

FRIENDS JOURNAL

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I HAVE often said that a person who wishes to begin a good life should be like a man who draws a circle. Let him get the center in the right place and keep it so and the circumference will be good. In other words, let a man first learn to fix his heart on God and then his good deeds will have virtue; but if a man's heart is unsteady, even the great things that he does will be of small advantage.

—MEISTER ECKHART

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. *by Richard R. Wood*

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The Flushing Remonstrance, 1657

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Books

AGENDA FOR ACTION. By JAMES P. WARBURG. Academy Books, White Plains, N. Y. 211 pages, 1957. \$4.00 (\$1.25 paperback edition)

In this volume James P. Warburg has collected and polished his imaginative proposals, first put forward after the events of October, 1956, in Suez and Hungary, to penetrate the dangerously frozen positions of the cold war and to develop a new approach to peace through gradual disengagement of the hostile forces of East and West. He argues persuasively that the twin long-range goals of American diplomacy should be the military neutralization of Europe between the English Channel and the Soviet border and the similar neutralization of the Middle East. These twin crises are seen as related, their solution as interlocked, both areas presenting opportunities for American initiative in certain practical areas to try steps toward world disarmament and regional United Nations economic development. That negotiations in the two areas can be quite as easily counterbalanced as the author suggests is a large supposition. However, the idea of disengagement no longer represents the view of an inconsequential minority. And Mr. Warburg, not having been shy in the past about making his views known to those in high places, should be encouraged.

This attractively printed "quality" paperback is certain to have a sympathetic reception by readers of FRIENDS JOURNAL. It is not a theoretical analysis of American foreign policy but a practical, common-sense one by a man who calls his shots as he sees them and who has an optimistic platform to propose.

EMERSON L. DARNELL

Book Survey

The Bible. Authorized Version, illustrated with over 500 drawings by Horace Knowles. Edited by John Stirling. Published by William Collins Sons and Co. (425 Fourth Avenue, New York 16), 1957. 1003 pages. \$3.00

The black and white ink drawings and maps enliven and illustrate the text of the two parts of the Bible effectively. They combine authentic representation with aesthetic sensitivity and a wise choice of subjects. We were particularly glad that they omit the attempt to portray God and Christ. This is a suitable edition for family reading. The type is rather small in some portions.

The Essence of Christianity. By Ludwig Feuerbach. Harper & Brothers, New York, 1957. 339 pages. \$1.45

Interpretations of Poetry and Religion. By George Santayana. Harper & Brothers, New York, 1957. 290 pages. \$1.45

Feuerbach's book, written in 1841, promotes his concern "to make God real and human." To him theology is anthropology. The book will attract the reader interested in theology.

Santayana's studies are directed to the critical reader of literature. His analytical powers in the literary realm are probably more impressive than his philosophical skepticism.

Both books are Harper Torchbook reprints.

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Editorial Comments

Christmas Afterthoughts

THE Christmas message stands in strange contrast to the realities of the time at which it came to man. This discrepancy between that which exists and that which ought to be has never ceased to plague our minds since the first Christmas at Bethlehem. The message was peace, but peace prevailed neither in the world nor, outwardly, in the lives of Jesus and the Apostles. Jesus' life caused men in responsible positions to generate "unpeace," hate, and persecution. To us, who may have reasons for being impatient, it is painfully obvious that the divinely inspired message had no immediate political results. History continued in terms of warfare and suppression; ultimately, Jesus was executed. Yet, after his death, peace was again the key word in the story of his resurrection. Peace is Jesus' promise to those who believe in him and follow him.

The Bethlehem message, then, was no proclamation of a new state of affairs to prevail immediately, no Santa Claus present to embellish the season. It is of such unforgettable impact because it was a prophetic commission that would build a new community of believers. We, our leaders, the laymen, all of us who still presume to name ourselves after Christ, we still proclaim peace. We are still speaking of our world-wide community, although we have a thousand times broken the commandment to love one another. Have we ever seriously attempted to carry out this prophetic commission to create peace? Or have politics overshadowed our yearning for it? Is it not true that for two thousand years the Church has spent more time and energy on explaining why Christians must participate in "just" wars than on teaching and demanding peace? Yet neither the Church nor our statesmen have been able to suppress the Bethlehem message. No pious lies about the "realities" of politics can darken the radiance of the Bethlehem message. Some statesmen and generals seem to know all too well that there can never be peace. But everywhere men of good will continue to believe and hope that there will be peace; and theirs is the Kingdom.

The Bethlehem vision is unmistakably attached to men of good will, as war is associated with men of ill

will. Therein lies the counsel to those who in despair ask, "What can I do? I am only one." The answer is: we must become men of good will. We must appoint men of good will to run our affairs in the nation, in business, and in our religious communities. We must now dismantle the Christmas tree and forget tinsel and candlelight. A harsh, indeed a threatening, reality, is waiting for us to be beautified and become dignified. We must order life anew and give it joy by serving the divine commission of Bethlehem. And we must remember how little time there is left. The breath of history is on our faces.

American Rabbis

In 1900 there were only 526 rabbis in the United States. Their number increased to 4,257 in 1955. Approximately 70 per cent of the American rabbinate belong to the Orthodox group. The main training centers are the Hebrew Union Colleges in New York and Cincinnati, the Jewish Theological Seminary of America (Conservative), New York, and the Hebrew Theological College (Orthodox), Chicago. Educational standards are high; most rabbis have four years of college education before entering their religious training.

In Brief

Contributions to fifty-two thousand Protestant and Eastern Orthodox communions in the United States reached a record total of \$2,041,908,161 in 1956, passing the two billion dollar mark for the first time in history. The total represents an increase of \$199,315,901 over 1955, when fifty church bodies reported their statistics. The nearly 9½ million members of the Methodist Church gave the largest amount, \$413,893,955—a per capita average of \$43.82.

Forty-seven state Governors listed their religious affiliation as follows: 13 Methodist, 8 Baptist, 7 Episcopalian, 6 Presbyterian, 5 Roman Catholic, 4 Lutheran, 2 Congregational Christian, 1 Jewish, and 1 Mormon. According to this survey conducted by the Washington News Service of the Methodist Information Service all but one of the state Governors showed a readiness to indicate religious affiliation.

Mountain of Mystery

By MOSES BAILEY

DURING some forty hours a week "working" people put their energies into making material goods. On the whole, they are remarkably successful, for they furnish enough to feed and clothe themselves, their families, and a great number of nonproducers outside their families, and to pile up the nation's wealth as wealth has never been piled before. We say that the business of America is production. If that is our business, America is doing well.

Not everybody, however, produces wealth. Probably a rather larger proportion of the population goes to school, teaches school, or does some kind of research. It is clear that neither those who study nor those who teach produce their own food, clothes, and shelter. I keep reminding students that we are parasites upon society, using money that other people have made so that we may be free to study. It is generous of society to give us salary or scholarship, but it is a generosity which society may take away any time such parasites as ourselves are thought undesirable.

From the parasites, however, who may outnumber the people who are producing goods, has accumulated a body of knowledge that surpasses anything ever before known. It is no more possible for one mind to possess all the available knowledge than it would be possible for one person to possess all the world's wealth. The mountain of knowledge about science, about the past, about the world's peoples, is so great that every serious student, after a hard day's work, goes to bed at night fearing he can never climb high enough to get any adequate perspective. The wealth and the knowledge produced in our time are beyond the imagination. Both are good. This should be a great time to live . . . indeed, it is.

While we have been piling up this mountain range of wealth and of knowledge, there has also sprung up another darker mountain—just who is responsible for it, we are not quite sure: call it Mystery Mountain, if you like. It is a vast and terrifying growth of insecurity, tension, and ignorance. The very presence of plenty has made us more fearful of famine. We insure everything that is produced, then seek some way to insure the insurance, that is, to guarantee that our particular pile of the world's goods won't become inflated to worthlessness. As for what we know which appears so much:

Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary. He is a member of Hartford, Conn., Monthly Meeting.

it has revealed the frightening shadow of what is not and probably cannot be known. Look at the expressions of the people in a bus, a railroad station, an office: do we look as if we think life is worth living? Some of the brightest minds have been patients of the psychiatrist, seeking to relieve their tensions. Multitudes of people don't know where they are going, and they don't know why they should keep moving. Like children afraid of the dark, the people of our time are almost sick with confused fear. There never were so many mysterious ghosts of destruction as there are today, with more wealth and more knowledge than mankind ever before possessed.

Human affairs have a history. Sometimes the best way to know where we are is to consider how we got here. So the farmer or manufacturer compares this year's production with that of previous years. The scientist reads the history of science to stimulate his thinking about further experiments. The patriot memorializes the heroic deeds of the past. The preacher takes a text from the ancient Bible. Here in New England, we talk about the people who came over in the *Mayflower* in 1620; a society of the descendants of those immigrants reminds us of the importance of their migration. The backbone of our community is the church—here, of course, the Congregational Church, growing up in the seventeenth century. The New England town meeting, so important in rising democracy, had its origin in that same period. Harvard College was founded then. Also, George Fox and, of course, the Quakers came out of that generation. For three hundred years we have been exceedingly proud of the seventeenth century; if pride is ever good (which may be somewhat doubted), it is proper to be proud of all that happened then. Pioneer spirit, religion, democracy, and modern education are deeply rooted in the seventeenth century.

As for the eighteenth and nineteenth centuries, by comparison they appear to us rather dull. The American Revolution and all that led up to and followed it was not a forward step in democracy but rather a denial of the essential principles of human relationship. Religious life in these two hundred years became conventional; a few evangelists interrupted the dignity of church life, but many of the greatest minds were neither evangelists nor churchmen. The pioneers who settled the Middle West, and the men of the Gold Rush of 1849 were heroes, yet not of the caliber of the heroes of the seventeenth century, who wove vital religion, democracy, and hard work into the pattern of a new continent.

Roger Williams and the Baptists in Rhode Island and William Penn and the Quakers of Pennsylvania had then made history. In the two succeeding centuries the Quakers became conventional, even dignified.

Look carefully at the time of the *Mayflower*, the early Congregationalists, the town meeting; at Pennsylvania and the Quaker pioneers. In that time as in ours the world's material wealth was greatly increased, I think approximately doubled. The world's knowledge was expanded to reach areas never before even considered. And life's inscrutable mystery was more frightfully puzzling than it had ever been before. Multitudes of Englishmen wandered from preacher to preacher trying to find the cure for their fears. These mystified people were so numerous that a word had to be coined to describe them, "Seekers." To the condition of some of them, the mystic faith of the Quakers spoke. In our time we have already coined adjectives and abstract nouns about Seekers: we call them tense or confused or neurotic, and say that they have a complex of tensions. Many of them are the twentieth-century Seekers. For the seventeenth century and the twentieth are in some ways very similar: mountains of wealth and knowledge and mystery. The mystery then produced the seeking, and the seeking led to the mystic faith of the Quakers. The mystery today has again produced a vast seeking, a tremendous tension. Will it lead to a fresh mystic faith? To that question one can only say, We hope that it will.

For Friends there immediately comes a second question, though to non-Friends I suspect that this second question may be a humorous anticlimax: Will this mystic faith for some be Quakerism? No answer can yet be given to this; perhaps it is only pride that makes Friends say, We hope that it will bring many into our company.

Faith Traditional or Experimental?

The mystic faith of George Fox and his followers three hundred years ago was *experimental*. The details of their beliefs and their conduct were in many respects the reflection of the times, but the gaining of new insight, through meetings for worship and wider experience, destroyed the terror of mystery, turned its fears into confidence. People who would not sing in meeting nevertheless probably sang in jail. That is the kind of experimental faith we want today, though of course it will no longer be colored by many of the beliefs and conduct which appeared suitable in the seventeenth century. Actually, however, most Quakers of today have not an experimental but a traditional faith. We are perhaps Friends by birth. We are dignified, cautious, proud of our heritage. Some dare to seek experimentally; where they are, there are signs of growth in our Society. With

them, we would take our stand, though it is sure at many times to be unconventional. I think that, if we may not sing in meeting, we may sing more about our work, perhaps even do some of our singing in prison. For the mountains of our wealth and our knowledge can be best viewed by those who climb, experimentally, into the Mountain of Mystery.

Definition

By ELSIE BERGMAN

Who are you, Jesus?

Here brought face to face

With printed pages and a certain claim,

I am detained by what is not my own—

An ethic in making, miracles interlaid,

Like lesser patterns in a larger frame.

Jesus in history, what have you to say?

What was it like—your way?

Imagination, freed, and reaching first

To probe the secret of the inner thirst,

Holding it so, with still expectancy,

To the reserve of promise that is God;

Imagination, caught by essential nature to its end,

The possible—the possible—

All within All, descend!

And of God's answer? All the validation

Of poise and commitment and authority

Transfigures the prosaic scripture legend

With intimations of divinity.

Jesus impassioned, how did you come to this?

One with a world of apathy and hate,

Of what necessity or by what star

Did you effect the transfer to the dream

That grasps for earth and man heaven's ultimate?

Weeping a sightless town, a leaden age—

Why do I read into the indifferent page

A cry of need to God on my behalf,

Loneliness transforming loneliness,

Pain healing pain, Life summoning to life's choice—

"Arise . . . be going." Speak to me, that voice,

Within the despairing *when*, the tortured *how*!

"To them that ask, the Spirit." *Even to me,*

Oh, Lord, to me! And so I apprehend

Here my appointment, and the time is now . . .

Christ in my heart, illumining history,

Who is this waiting at the very end,

Shadowed—what matter—still with mystery?

Lord, it is Thou!

Interchurch Fellowship on a Large Scale

The Fourth Assembly of the National Council of Churches

PHILADELPHIA Yearly Meeting of the Religious Society of Friends, as united in 1955, became a member of the National Council of Churches at its assembly in St. Louis, Mo., December 1-6, 1957. A recommendation in advance by the Constituent Membership Committee gave Philadelphia delegates the right to vote and representation on important committees, Anna Brinton on the Message Committee and Howard G. Taylor, Jr., on the Committee of Reference and Counsel, a body which had to act pro or con on documents directed to plenary sessions. Other delegates present were Gertrude P. Marshall, Mary E. G. Rhoads, and George A. Walton. Lydia B. Stokes was present by special appointment as a member at large, an Additional Lay Representative. Henry J. Cadbury spent a day with the delegation in connection with "Citations for Distinguished Service" in translating the Revised Standard Version of the Bible.

Four delegates from the Five Years Meeting of Friends were in attendance, Glenn A. Reece, now Secretary of the Meeting, Russell E. Rees, Secretary and Editor, Board of Christian Education, Milton H. Hadley, and George A. Scherer.

The two Quaker groups met frequently, especially in the "Snack Bar," and a joint dinner in a more secluded spot strengthened acquaintance. Russell Rees was assigned the invocation at the opening of a plenary session. He performed this duty to our particular satisfaction, saying at the outset that it would be our individual spirit of worship that would avail. "Yon are people who know how to pray." A deep silence followed. After this he concluded with a few words.

A message of welcome to St. Louis by the local chapter of the American Jewish Committee was read during the opening session.

In addition to five plenary sessions, there were ten public meetings, four of these in connection with the "Divisions"; the others with the Council itself.

The four divisions each had four assemblies for their own business (Christian Education, Christian Life and Work, Home Missions, and Foreign Missions). Delegates found themselves facing three daily gatherings, usually of three hours' duration.

The procedure in all these sessions was formally and sincerely religious. Each opened and closed with worship, prayer, hymns, and a sermon. Midstream relaxation was pro-

vided by excellent choirs and choruses from St. Louis and vicinity. The program booklet included the lines of twenty-nine hymns, of which Fosdick's "God of Grace and God of Glory" was used more than any other in the meetings attended by the writer. Whittier's "Dear Lord and Father of Mankind" was sung, though it was not among the printed hymns.

The preaching was brief and "with power." There was almost no reference to theological patterns. It seemed to speak from spiritual indwelling, centering in God, the Heavenly Father, and appealing to personal devotion and the social duty of church organizations. It echoed the same fundamental religious principles that are found in the reports of staff officers and public addresses. For instance, "The Church by its nature is not the agent of any community interest, no matter how good. It does not exist to be an instrument of human purpose, not even to serve the national security or to preserve 'our way of life.' This is not to say that it does not serve the national welfare and improve our way of life. It does that. It is to say that its role is determined by the mandates of the Gospel rather than by what the community thinks it needs" (Roswell P. Barnes, Associate General Secretary).

Martin Luther King, Jr., of Montgomery, Alabama, warned against thinking of the Church as a counterblow to communism. The Church is primarily "a morally compelling" force among men. The Church suffers from the "high blood pressure of dogma" and the "low blood pressure of deeds."

The many subjects considered in all these meetings are much the same as those that occupy the attention of Philadelphia Yearly Meeting: Worship and Service to God and Man.

The striking difference is one of scope of organization. Philadelphia Friends think of individual concerns, of a Christian witness expressing the faith, the hope, and the love of a small group of people in the same area. The Council, however, has to think of coordinating all Christian forces, all denominations, across the nation.

The Council was called, "the right hand, the strong arm" of American Protestantism. It "belongs to the churches." It "has no problems which are not problems of the churches." "Wide diversity in the Church is right. The rich variety within the Council is a source of joy." The Council is ideally "a

*I*N holding that outward rites are unnecessary and contrary to their understanding of the nature of God, Friends only insist the more strongly that the whole of life is sacramental. We live continually in the presence of God. Our every act tends either to His glory or to His dishonor. As we follow His will, we are brought closer to Him and receive more fully His grace. As we turn away, we close our hearts to Him. The life of saintliness, the life which based on prayer is a continual offering to God, is itself a true sacrament.—
From LONDON YEARLY MEETING EPISTLE, 1857

voice for the little peoples of the world. It is not to produce unity but unite resources in Christian witness."

Among the many works of this "strong arm" of American Protestantism is the support given to integration of society across the color bar. Absolute equality in the hotels and many restaurants in St. Louis was required by contract and prevailed in the main. The few incidents which occurred were promptly dealt with.

The published documents of the Council are strong, clear, and uncompromising. At the long tables provided for the delegates, the twenty-three places for the African Methodist Episcopal Church were next to the six Philadelphia Quakers. Two other Negro churches were represented. Martin Luther King, Jr., was the speaker who drew the largest audiences in the public sessions, perhaps two thousand in the evening meeting in addition to the Council group.

General Maxwell D. Taylor, Chief-of-Staff, United States Army, spoke later in full support of the government's foreign policy. He used the expression that our enemies must be confounded by the threat of "massive retaliation" with nuclear weapons. Philadelphia Friends had been concerned that the Christian approach to building peace according to the spirit and teachings of Jesus Christ should be emphasized. We had not succeeded in having practical steps to peace included in the Council's message. The Committee on Reference and Counsel felt that our point had been covered by an amendment to the report of the Committee on Life and Work which referred to the United Nations. They did not wish to have controversial material introduced at the very end. But as we could not feel satisfied to leave General Taylor's address without a comment, room was made for us just before the new officers were installed. Anna Brinton was introduced and spoke from the floor. "We have learned," she said, "to practice coexistence between the Catholic and Protestant areas of the Church, and in our Assembly here cooperation. On the racial problem we are moving toward integration. Can the Christian conscience be satisfied with the present situation in regard to preparation for war? Our nation pours out major resources and concentrates public attention on arrangements to slaughter our fellow men. The Amsterdam Council in 1948 recorded these words: 'War as a method of settling disputes is incompatible with the teachings and example of our Lord Jesus Christ. The part war plays in our present international life is a sin against God and a degradation of man.' Brothers in Christ, shall we not dedicate ourselves to rise above reliance on deterrent might and develop effectual reconciliation?"

The president-elect of the Council for the next three years, Edwin T. Dahlberg, minister of the Delmar Avenue Baptist Church, St. Louis, at his inaugural luncheon that same day spoke of the defense program as "completely outmoded." "The Church, therefore, is charged with the responsibility of awakening public opinion to the utter folly and futility of spending forty billions of dollars on a system of defense that never in the world can defend us" (quoted from the *Philadelphia Inquirer*, December 7, 1957). Instead of the threat of massive retaliation "we must develop massive reconciliation."

GEORGE A. WALTON

Internationally Speaking

THE story is told of a veteran statesman who was asked what he thought Franklin Roosevelt's attitude would have been to the Russian success in launching an earth satellite. After a moment's reflection the veteran replied that President Roosevelt would probably have cabled to Marshal Bulganin, "Heartily congratulations on your magnificent contribution to our splendid common project of the International Geophysical Year."

SUCH POSITIVE and cordial appreciation of the Russian achievement would have been no worse for the prestige of this country, particularly among those nations whose primary concern is to avoid being destroyed, than is the fact that the Thor and Atlas rockets which the headlines regard as the United States response to the Sputnik are weapons and not exploratory satellites. A welcome New Year present would be a United States satellite that is genuinely scientific in purpose.

AIR FORCE officers say that, for the time being, it is necessary to have striking power sufficiently deadly to paralyze Russia's military power in case she should attack. This means earnest effort to develop long-range missiles to match the Russian missiles (which the Sputnik demonstrates that she is able to set off, if not to control precisely) because the high speed of such missiles might make possible the destruction of Strategic Air Command bases and planes before they could start on their retaliatory missions. "But," say these Air Force officers, "this is taking a very narrow view of the total problem of security." Something more is needed.

THE DEVELOPMENT of the H-bomb, based on nuclear fusion rather than fission, we are now told by the physicists, has made possible the development of power from sea water by a process of fusion of the heavy hydrogen present in relatively small but absolutely enormous quantities in sea water. Once the necessary plants are in existence, the cost of the power is apparently about equivalent to gasoline at ten cents a gallon. This power source is believed to be more nearly inexhaustible than are the visible reserves of fissionable materials. So far as is now known, development of power by hydrogen fusion produces no radioactive waste products and has no bad effect on the sea water. If these judgments prove well-founded, the development of nuclear physics, despite the destructive nature of some of the results, may turn out to have made possible the hope of achieving the material basis for reasonably satisfactory living conditions for most of the inhabitants of the earth. This possibility emphasizes the value of appreciative and non-hostile attitudes toward the developments that other nations contribute to a common project even greater than the International Geophysical Year, the project of

establishing on earth a community not too flagrantly out of harmony with what we ask for when, in the Lord's Prayer, we say, "Thy kingdom come."

December 20, 1957

RICHARD R. WOOD

Letter from the Five Years Meeting

The Westward Movement of Friends

THE complete story of the westward movement of Friends in America from the opening of the nineteenth century has not yet been told. There are scraps of the story in historical novels and in histories of Yearly Meetings or of local Meetings. But the historian has not yet done for this part of our common background what has been done for the earlier periods of Quaker history.

If one takes the long view of our history he is impressed by the fact that there have been two, perhaps three, dramatic and exciting periods when great movements were taking place. The first was, of course, the four decades from 1647 to 1687. During this time in England, 50,000 persons became involved in the movement largely through the dynamic ministry of the so-called Valiant Sixty. During a similar period at least five Yearly Meetings were established in America as well.

By 1700 the aggressiveness which had carried the message of Friends so powerfully throughout England and colonial America had played itself out, and during the next century the emphasis of the Society was upon consolidation and purification rather than expansion.

With the opening of the nineteenth century a fresh wave of new life was experienced. True, it was a part of something that was happening outside and beyond Friends, but Friends were caught up in it, and the story is almost as amazing as the events of the seventeenth century. The opening up of the Northwest Territory and the issue of slavery in the South were the two spurs to the general westward migration of Friends. The lines of movement followed two general courses—one crossing the mountains to enter Ohio and move westward, the other coming from North Carolina and entering the Northwest Territory from the South, by way of Tennessee and Kentucky, crossing the Ohio River in the general community known as Blue River.

Between 1820 and 1900 no less than nine new Yearly Meetings were established, and these Yearly Meetings were to add another 50,000 Friends to the total membership. This movement confronted Friends with a series of situations with which they were poorly equipped to deal. In the first place there was little provision for communication between the new settlements of Friends and the Meetings from which they came. The epistles which have played a large part in communication be-

tween the Yearly Meetings of Friends were not adequate to keep open the lines of contact in a frontier situation. Intervisitation which has also been so important among Friends was likewise difficult and often almost impossible.

In addition to this lack of communication there was the added responsibility for a new community in which, often, the only organized religious life was that of the Friends who had come as settlers. It was not easy for Meetings to refuse to face the responsibility for the non-Friends who were their neighbors. While many new settlements were largely composed of Friends families there were always others who, unless they could share in the Friends Meeting, were left without spiritual fellowship and religious nurture.

In these new situations leadership was seen to be especially important. Now leadership is always important, and no more so on the frontier than in the more settled communities of the East, but the potential leadership was often less in the new community than in the community from which these settlers had come, and the hardship of frontier living left little energy for mental and spiritual development. The two concerns of most of the new Meetings were the meeting for worship and the elementary schools the Meetings were setting up. Effective leadership for the school needed to be trained, at least to some degree; effective leadership in the meeting for worship was also advantageous; and many times one person fitted admirably into the two positions. To free such an individual to serve in this dual capacity, Friends often agreed to build a cabin, cut the winter wood, and share their winter meat. In return their children were taught the elementary subjects and they were assured of someone at hand able to take an active part in the ministry of the Meeting. This fact, without all its implications, has of course been true in Friends Meetings from the very beginning.

Another factor entering into the situation was the general religious awakening, which in America cannot be understood apart from the establishment of the new federal government following the ending of the war, the opening up of free new lands to the West, the improvement in transportation and communication, and the growth in population of the whole new country. Dr. Frederick Norwood affirms that "the two denominations that proved truly equal to the stupendous task posed by the Westward movement were the Baptists and the Methodists. The Baptist farmer-preacher and the Methodist circuit rider have justly entered the ranks of mythical heroes." The influence of this renewed concern to establish a Sunday School and a church in every frontier community in the West was felt also by Friends. We had our own evangelical movement, and many of the

frontier meetings of Friends shared both the religious concern and the emotional methods of other marching groups of Christians.

In the wake of this evangelical concern and of the rapidly expanding frontier of Friends, two results were to appear. First, the missionary movement which had already caught the imagination of the Baptists, and later of the Methodists, was felt by Friends and culminated in the foreign mission movement, and finally in the American Friends Board of Missions. Secondly, the organization of the Five Years Meeting came out of the need for closer association among the now widely separated groups of Friends, reaching from Maine to California. Fourteen of the twenty-eight Yearly Meetings of Friends in North America accepted the invitation to conference and later to organized affiliation in this new association of Friends. The membership of the affiliated Yearly Meetings was something over 80,000, by far the largest group of Friends in the world having any kind of working association together. Two of the original Yearly Meetings later withdrew from the Five Years Meeting, and some have decreased in membership, but there are still about 70,000 members in North America besides Yearly Meetings in Cuba, Jamaica, and Africa, in this association of Friends.

We now must look at ourselves in terms of needs. The need for leadership is evident in all Friends Meetings, and leadership may be evaluated among Friends as being excellent, adequate, ordinary, or mediocre. A survey of Friends work will indicate that Meetings may have leadership which falls into any one of these categories regardless of whether they think of themselves as employing or not employing the workers. The seventeenth-century subterfuge of a "hireling ministry" deserves to be buried with many other antiquated phrases. The Society of Friends is plagued from one end to the other with lack of consecrated men and women who will devote their lives to Christian service. The American Friends Service Committee as well as our Meetings are constantly paying persons to do Christian work, and to say that a person may be paid to feed starving children or to do peace education work but not to do the promotional and administrative work of a Meeting is to be guilty of double vision.

The Society of Friends is in a critical state and no one has a simple answer to its needs. Statistics, as Elbert Russell pointed out a few years ago, do not give priority to either the nonpastoral or the pastoral Meetings. The total membership of Christian and Jewish religious organizations during the past thirty years has increased faster than the total population of the country. The population of the United States has doubled since 1900, and during that time the membership of Friends has in-

creased barely 5 per cent. If we had retained even half of our own children we should have done better than that.

Are we content to be a slowly dying organization? While we waste our energy debating questions which were pertinent at one time but have now become of minor importance the opportunity slips away for us to make our rightful contribution both to the Ecumenical Church on the one hand and to our own local communities on the other.

Certainly two of the values we prize in the Society of Friends are confidence in the guidance of the Holy Spirit in worship and in work and individual responsibility for obedience to the Spirit's guidance. There are Meetings of both the so-called unprogrammed and the programmed variety where true guidance and sincere obedience are notable for their absence. But by the same token there are Meetings, again of both kinds, where they are preserved and honored.

The deep concern of Friends of the Five Years Meeting, as evidenced by the recent Conference on the Ministry at Germantown, Ohio, is first to examine our need for leadership in the light of the second half of the twentieth century, and then to implement that need by careful, prayerful, diligent planning, so that it may not be said of these coming days, as Elbert Russell said of the past, "When the university-trained men of the first generation died, there were none to take up their mantles." We shall not have this needed leadership without thoughtful attention to the commitment and training of young people for such responsibilities.

RUSSELL E. REES

Endless Night

By JANET STAMM

Back, back at the roots of time, before
Prometheus stole the fire from heaven to make
Of man a god in power over light,
Man watched each sun go down in fearful
Darkness, wondering, would the miracle
Be reborn and if tomorrow comes,
While the night watches saw only the glowing
Eyes of animals, straining toward the dawn.
Prometheus, impatient of man's convulsions of terror,
Tracked the lightning flash from heaven to earth,
Brought fire, bearing light to earthbound man,
Who, grasping, caught fire in fear, seared
Terror in the mind more awful than the glow of eyes.
Not gods but man condemned the seer Prometheus,
Light giver, bound him to rock; the wrath of man,
Not gods, decreed Promethean rituals of guilt,
That man should follow man in endless night.

The Flushing Remonstrance, 1657

Letter from the Past—168

PERHAPS for a religious periodical a disproportionate number of these letters have dealt with postage stamps. I can justify the procedure now by an extensive article (and cover) of the *International Journal of Religious Education* for last June, in which the numerous stamps showing Bible sites, Christian symbols, non-Christian religions, famous church buildings, religious



leaders, the life of Jesus, and so forth, are cited as a means for promoting religious interest.

The stamp issued December 27, 1957, has to do with Friends, but it differs from most of those heretofore mentioned, in Letters 61, 84, 95, 131, 132, and 153, in that instead of portraying a Friend—it has no portrait of anyone—it celebrates a remonstrance sent just three hundred years ago by the citizens of Flushing, Long Island, against the Dutch Governor's proclamation forbidding them to entertain any Quakers in the town. Petrus Stuyvesant (see Letter 98) had shown himself earlier no friend of religious toleration. He tried to prevent the Lutherans from having "free liberties exercised in their houses," he forbade all Jews "to infest Manhattan," and now he reacted strongly against those who by this remonstrance maintained that "the afore-said heretical and abominable sect of the Quakers ought to be tolerated."

The stamp is therefore in honor not of the Quakers but of the plain citizens of Flushing who without being Quakers themselves were broad-minded enough to resent

the Governor's effort to curtail their hospitality. Such instances are not unique. I discussed in one of these Letters (No. 135) an appeal for clemency towards James Naylor sent to Parliament in 1656 by eighty-seven "peaceable and well affected citizens in and about the cities of London and Westminster." The thirty men of Flushing also claimed to be "true subjects both of Church and State." Actual Quakers can hardly be found on either list, though naturally some who befriended Friends ultimately joined those on whose behalf they had spoken.

All honor to these defenders of religious liberty! May Friends be found equally faithful to defend the civil and religious liberty of other persecuted people at home as well as abroad in our day even if we do not share all the ideas of the victims.

There is also another lesson for us in this episode. Three centuries ago and ever since, a significant role of Friends has been their mere existence as an innocent, upright group, whose independence and challenge to conformity provided a much wider circle of persons with occasion to become defenders of liberty. They have provided almost a "nuisance value" of no small utility. More than any spoken protest or preaching on their own part the Friends, like the visitors to Flushing, kindled thus in men of other faiths a renewal of liberal principles and a willingness to suffer for them. The heritage of religious toleration came from Old Holland, the visiting Quakers by mere passivity and patience shamed the Long Island settlers to reassert the costly principle. When the contribution of the Society of Friends to social welfare comes to be added up we must not forget that under persecution faithfulness on our part can give the impulse to society as a whole towards the correction of narrow conformity, whether political or religious.

NOW AND THEN

Meeting

By WILLIAM BACON EVANS

In meeting keep thine eye on God alone;
His is the judgment which our hearts desire.
No private ends our principles require;
Let Truth and Truth alone our wills enthrone.
God's counsel guideth sure to ends unknown;
For higher knowledge must our mind aspire.
Men share God's wisdom through a trust entire,
When worldly counselors are overthrown.
No vote determines for the group its choice;
But what God wills is patently revealed,
Oft to the foiling of the disinclined.
God's word to messengers is sword and shield.
Not to a party is the choice confined;
But listening servants know the Master's voice.

Friends and Their Friends

Mr. Henry B. du Pont, President of The Longwood Foundation, Inc., located in Wilmington, Del., announced a gift by the Foundation of \$1,800,000 to Swarthmore College, Swarthmore, Pa., for the construction and equipping of a new science building. The new building will house the Departments of Chemistry, Physics, and Mathematics.

Wilbert Braxton, on leave of absence as Head of the Science Department at William Penn Charter School in Philadelphia, has recently been appointed Director of the National High School Program of the American Friends Service Committee. He is a member of Gwynedd, Pa., Monthly Meeting.

As National High School Secretary, Wilbert Braxton is the first to hold the newly formed office. The office has developed out of the long series of successful projects with teen-agers sponsored by the AFSC since 1942. It will coordinate the activities of AFSC regional office high school programs and of work camp and school affiliation projects.

Wilbert Braxton holds degrees from Guilford College and from Haverford College. He has taught in Friends schools in Ohio and in Ramallah, Jordan. From 1944 to 1947 he served as principal of the Friends Boarding School at Barnesville, Ohio. For ten summers he and his wife, Nina Braxton, have been co-directors of the Friends camps for young people in Pennsylvania.

Wilbert Braxton was a member of the first AFSC work camp team, in Westmoreland Homesteads, Mt. Pleasant, Pa., in 1934. Since then he has served with the Committee as director of summer work camps in Indiana and in Tennessee.

In 1958, for the first time, a packet of National Farm Safety Week materials designed specifically for the use of religious organizations will be available from the National Safety Council, according to John T. Kenna, Director of the Council's Church Safety Activities Division. The fifteenth observance of this annual event will be held July 20-26.

The address of the National Safety Council is 425 N. Michigan Avenue, Chicago 11, Ill.

Quakerism at the Cross Roads, an address given by Alexander C. Purdy at the Homecoming of High Point Friends Meeting in North Carolina, is available as a pamphlet from High Point Meeting, P.O. Box 5166, High Point, North Carolina, to any interested Friends. Alexander Purdy is Dean of Hartford Theological Seminary. His High Point Lecture is the first in a series which the Meeting hopes to sponsor in connection with its homecoming each year.

Jerome Davis, Executive Director of Promoting Enduring Peace, Inc. (489 Ocean Avenue, West Haven, Conn.) informs us that his organization offers for free distribution scotch-light signs reading "Stop H-Bomb Tests; Save Humanity," for use on the rear bumper of automobiles.

The Friend (London), weekly publication of British Friends, announces that its subscription rate will be raised from \$5.00 per year to \$7.00, beginning with the January 3, 1958, issue.

American subscribers are asked to mail orders to Josephine H. B. Copithorne, Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

A check for \$9.10 was recently received at Quaker House in New York accompanied by a letter from the Clerk of the Ann Arbor Junior Business Meeting. Last spring, the letter explained, two Michigan young Friends attended a high school conference at the United Nations sponsored by the American Friends Service Committee. They were impressed with the work being done at Quaker House and with the potential of the program and carried their enthusiasm back to Ann Arbor. On their recommendation the Junior Business Meeting collected the sum and sent it to New York. "We hope," wrote the Clerk, "that this small contribution will be of some help to you in continuing your wonderful work."

From the *Friend* (London) of November 29, 1957, comes the following account written by Emmy Schwarz, Clerk of the Monthly Meeting of the Austrian group of Friends:

On the anniversary of November 10, 1938, on which day all but one of the Jewish synagogues in Vienna were burned down by the Nazis, it was the concern of Alois Jalkotzy, representing the Vienna Friends' Group, to arrange a memorial hour for Jews and others in Quäkerhaus, Vienna. A Catholic priest (Monsignor Dr. Ungar), a Protestant Professor of Theology at the Vienna University (Dr. Fitzer), and the Vice President of the Jewish Community in Vienna (Dr. Feldsberg) expressed in turn their thoughts about this cruel event in moving words, but with remarkable restraint.

All those attending were impressed by the fact that the representatives of these different denominations were bound together by an unshakable belief in God and a deep concern for human rights. The introduction by Alois Jalkotzy and his concluding words at the end of this hour of remembrance emphasized still more their common faith. Devotional music played in between the speeches, including some Jewish chorals, deepened the solemn character of the evening.

In May of 1958 Friends will celebrate the fiftieth anniversary of the founding of The Pennsbury, located adjacent to the Coulter Street Meeting House, Germantown, Philadelphia, Pa., and serving as a home for elderly Friends and those having a community of interest with them. During these fifty years it has been the purpose of the Board of Managers to provide as attractive and comfortable a home for the residents as possible. To this end they have made from time to time many changes and improvements. Many of these changes became necessary because of increasingly stringent requirements of city and state fire regulations and sanitary improve-

ments. A number of these improvements have been recently completed (furnace, enclosing of stairways, modernizing of bathrooms, etc.). At the direction of state and city authorities an addition to the first floor rear has to be built in the near future in order to provide a large room, a bath, diet kitchen, and a nurse's room to take care of convalescent patients who may be temporarily confined. The Board of Managers is now engaged in raising funds to cover these needs.

Border Meetings

A new series of international meetings of Friends in Europe has developed in what are known as "Border Meetings," which have included Friends from the Netherlands, France, Belgium, and northern Germany. The second of these meetings was held in Dortmund on September 21 and 22, when about thirty-five Friends of varying ages came together for worship, discussion, and fellowship. Siegmund Schultze spoke to the group in one session on "Reconciliation Among Nations." He emphasized the need for strengthening "the inner voice" and of knowing that love is the only means for the solution of all problems, whether personal or in groups or among nations. As he spoke of the guilt which attaches itself to the sensitive German, each person present realized, regardless of his nationality, that he was guilty of not following completely the way of Jesus.

Albert Steen of Bremen gave a talk on "Quakerism as a Faith" and Margaret Gibbins of Edinburgh reviewed the essential message of last summer's Conference of European Friends when she spoke about "Fellowship: How Can We Promote It? Through Faith and Action."

These Border Meetings were initiated, in part, to give strength to the isolated Friends and friends of the Friends in Belgium. Illness prevented the Belgians' participation in this meeting. There were present French, Dutch, and German Friends. Margaret Gibbins, Clerk to London Yearly Meeting's World Committee Affairs Committee, was in Dortmund to begin a six-week visit to Meetings within Germany Yearly Meeting in company with Sigrid H. Lund, Executive Chairman of the European Section of the Friends World Committee for Consultation.

T. Wistar Brown Teachers' Fund

The Trustees of the T. Wistar Brown Teachers' Fund want all Friends to know of the availability of the fund to any member of Philadelphia Yearly Meeting, twenty-one years of age or older, who wishes to prepare himself for teaching in elementary or secondary school or who is already teaching in such a school. Limited grants are also available to members of other Yearly Meetings when they are teaching in schools under the care of the Philadelphia Yearly Meeting. Because the need for teachers is acute, the Trustees hope that the availability of the fund may be a determining factor in the choice of teaching as a career for an increasing number of young Friends.

One recipient of a grant this year asked the Trustees to circulate information about the Teacher Training Program

(under the Ford Foundation) at Temple University and elsewhere in the hope that some would be recruited who otherwise might be hesitating to take the step toward teaching as a career. Should a teacher training program under the Friends Council on Education develop, the Trustees want to support it as fully as feasible.

All thirty-three applications for grants for study received in the year 1956-57 were approved. These grants were made to 18 men and 15 women, 17 for summer school work, 15 for part-time study during the academic year, and 1 for a full year of study. The institutions attended include several state teachers colleges, the Spanish School at Middlebury College, Rensselaer Polytechnic Institute, Tyler School of Fine Arts (Temple University), and the University of Dublin (Ireland).

Applications, including the recommendation called for on the reverse side of the application blank, should be sent to the Secretary for the Fund, Helen G. Beale, 16 North Highland Avenue, Clearwater, Fla., so that they will be in her hands at least three weeks prior to the date on which the money is needed.

BIRTHS

DEW—On November 26, 1957, to Roderick and Jean Reeder Dew, a son, THOMAS RODERICK DEW, JR. His father is a member of Wilmington Monthly Meeting, Del., and his mother of Middletown Monthly Meeting, Langhorne, Pa.

ROWLAND—On November 7, 1957, in Wilmington, Del., to J. Russel Rowland, Jr., and Shirley Louise Spenser Rowland, a daughter, CATHERINE LEIGH ROWLAND. Her father is a member of Wilmington Monthly Meeting, Del.

MARRIAGE

CARSWELL-GOSMAN—On November 30, 1957, in Chestertown, Md., PEGGY SLAGLE GOSMAN and RICHARD WARREN CARSWELL. The groom is a member of Wilmington Monthly Meeting, Del.

DEATH

COALE—On December 16, 1957, LOUISE BARTLETT COALE, widow of the late Skipwith Peyton Coale, of Takoma Park, D. C. She is survived by two daughters, Katharine Coale Bell and Elisabeth Coale Humphrey; four grandchildren; and a sister, Elisabeth H. Bartlett. She was a lifelong member of Baltimore Monthly Meeting.

Coming Events

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

JANUARY

5—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, New York, 3:30 to 6:30 p.m. About 4:15 Barbara Heizman will speak on Ceylon, where she recently spent a year. All invited.

5—Frankford Friends Forum, at the meeting house, Unity and Waln Streets, Philadelphia, 3 p.m.: Donald Grant, "Dynamic Forces Transform the World." Donald Grant, a Scotsman, has been traveling throughout the world and lecturing for thirty years.

5—Philadelphia Young Friends Fellowship, supper for college age and older, at 1515 Cherry Street, 6 p.m. At 7:15 Leon Rabbin will speak on "How Strong Is Your Belief in Democracy?"

12—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Marguerite Hallowell, "Quaker Education."

12—Race Street Forum, at the meeting house, Race Street west

of 15th, 3:30 p.m.: Eric W. Johnson, "Communism As Seen at the Moscow Youth Festival and the Warsaw Student Seminar."

15—Chester, Pa., Friends Forum, educational motion pictures, in the meeting house, 24th and Chestnut Streets, 8 p.m.: *God of*

Creation (astronomy, natural science, and the microscopic world) and *Murrow-Oppenheimer Interview*.

18—Western Quarterly Meeting, in the Kennett Meeting House, Kennett Square, Pa., 10 a.m.

REGULAR MEETINGS

ARIZONA

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

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., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

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.

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

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., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6029.

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

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 6-6883.

WORCESTER—Pleasant Street Friends

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

MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—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.

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.

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 YORK

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, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at 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.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

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. For information about First-day schools telephone Friends Central Bureau,

Rittenhouse 6-3263.

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.

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

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

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 at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6418.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

VIRGINIA

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

LINCOLN—Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—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.

WASHINGTON

SEATTLE—University Friends Meeting, 3059 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEilrose 9983.

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MAN, WOMAN, OR COUPLE to care for invalid Friend and live in Ohio home; meals, salary. Transportation to Ohio provided. For details write Stephen Edgerton, R. D. 1, Ambler, Pa., or call Mitchell 6-1037.

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operations of the presence in the hearts of men."—DOUGLAS STEERE (Haverford
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REMEMBRANCE

PUGH—In deep devotion to my beloved
wife, Rebecca Clement, who passed from
this life First Month 6, 1957.

*I think of thee sweetheart each day
I feel thy presence—I hear God say
She is not dead—she merely sleeps
And waits for thee some day.*

*And as He spoke there came within
A strength to my weary heart,
For I knew that some day we would meet
And never, never part.*

DEVOTEDLY HER HUSBAND,
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